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Archaeological Survey of India.

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VOLUME II.

N.-W. PROVINCES & OUDH.

VOLUME II.

MONUMENTAL ANTIQUITIES & INSCRIPTIONS.

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ARCHÆOLOGICAL SURVEY OF INDIA.

THE MONUMENTAL ANTIQUITIES
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INSCRIPTIONS,
IN THE
NORTH-WESTERN PROVINCES AND OUDH,

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BY

A. FÜHRER, Ph.D.,

ARCHÆOLOGICAL SURVEY, NORTH-WESTERN PROVINCES AND OUDH.

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1891.

s given of all the *Inscriptions* known in each district are based on the s as the antiquities, but supplemented by the information obtained from ns of the "*Inscription* Forms," prepared by Dr. J. Burgess, C.I.E., the -General of the Archæological Survey, and issued to a large number of officials ivate gentlemen, both European and Native, in these Provinces, under the s of the Government of India, Home Department (Archæology), No. $\frac{9}{269}$ of the October, 1886. The statements made in these returns are doubtless in many ses inaccurate and unreliable; and the Lists must, therefore, be considered as only provisional and tentative, not final. By corrections, additions, and alterations, these *Inscription* Lists may, however, in the course of time be rendered perfect: at present they must in many instances be considered merely as forming a basis for investigation. Additional information will be gratefully received by the Department.

The object of this volume is not only to produce complete lists so far as known of the antiquities and epigraphs in each district for the use of the Archæological Survey, but to furnish general information for the guidance of the many residents in these Provinces, with the view of enabling them, if their tastes so incline, to interest themselves in the character and history of the remains in their vicinity.

In conclusion, I have to thank Babu P. C. Ghosh, the Assistant in Charge, Camp Branch, Government Press, North-Western Provinces and Oudh, for the unremitting care and attention he has bestowed on the proof-sheets, and for the correctness and elegance of style with which this volume has been carried through the Press under his intelligent direction, which reflects great credit on Indian book printing.

A. FÜHRER, PH.D.,
Archæological Survey, N.-W. P. and Oudh.

PROVINCIAL MUSEUM, LUCKNOW:
The 1*st June*, 1891.

निदेश सचिव [illegible]
नैनीताल

PREFACE.

THE Classified Lists of the Monumental Antiquities and Inscriptions in th Western Provinces and Oudh contained in this volume have been prep compliance with the orders of the Government of India, Home Depar (Archæology), Resolution No. $\frac{5}{170-82}$ of the 22nd August, 1885. The inform here given regarding these monuments is based partly on personal knowledge partly on accounts given in the oriental scientific journals published since A.D. 17 which bear on the subject. These include the numerous volumes of the *Asiatic Researches*, of the *Journals of the Asiatic Society of Bengal*, and of the *Bombay Branch of the Royal Asiatic Society*, as well as the whole of General Cunningham's *Archæological Reports*, the *Corpus Inscriptionum Indicarum*, the *Indian Antiquary*, and the *Epigraphia Indica;* in the foot-notes the volumes and pages of the works consulted have always been referred to, so that the reader who wishes further information may know where to find it. Some additions doubtless will still have to be made to these Lists; but it is believed they include nearly all that is at present known as deserving of special notice. Of only a small proportion of these monuments is conservation or restoration desirable and possible; of very many of them a detailed archæological survey and delineation is desirable, but even of these only a selection can be made.

All the monuments here mentioned have been classified, on the margin, in accordance with the requirements of the Government of India Resolution, Home Department (Archæology), No. $\frac{3}{168-83}$ of the 26th November, 1883, as follows:—

I*a*.—*Monuments which, from their present condition and historical or archæological value, ought to be maintained in permanent good repair, and which are in possession or charge of Government, or in respect of which Government must undertake the cost of all measures of conservation.* ✓

I*b*.—*Monuments of the same class, which are in possession or charge of private bodies or individuals.* ✓

II*a*.—*Monuments which it is now only possible or desirable to save from further decay by such minor measures as the eradication of vegetation, the exclusion of water from the walls, and the like, such being in possession or charge of Government, or in respect of which Government must undertake the cost of such measures.* ✓

II*b*.—*Monuments of the same class in possession of private bodies or individuals.*

III.—*Monuments which, from their advanced stage of decay or comparative unimportance, it is impossible or unnecessary to preserve.*

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I.—MÎRAṬH DIVISION.

I.—Âlîgaṛh District.

Akrâbâd, in tahsil Sikandrâ Râo, 12 miles S.-E. from Âlîgaṛh. Four o the west are two small villages known under the name Kherâ Bajerâ, serted site of an ancient town. The mound is full of broken bricks and old y; the bricks are of a large size, 1′ 6″ × 9″.[1]

Six miles to the north-east from Âkrâbâd is Sâhêgaṛh (or Sâîgaṛh) erâ, a very ancient and extensive deserted site. Old coins, especially Indo-thian, are found in great numbers during the rains.

A mile to the west of Sâhêgaṛh there is another ancient site, called Nagariâ herâ.[2]

2. Hâthras Khâs, tahsil station, lat. 27°-35′-31″ N., long. 78°-6′-9″ E., 21 miles to the S.-W. of Âlîgaṛh. To the east of the town are the remains of Daya Râma's fort, consisting of a broken mound of earth-work and four corner bastions of great size, surrounded by a ditch fully 40 yards wide on the town side. Inside the fort there are the ruins of an old Hindû temple.

3. Jalâlî, in tahsil Kôl, 11 miles south-east from Âlîgaṛh, is said to have been founded about 700 years ago by the Paṭhâns near the ruins of an ancient Hindû town called Nilautî. There are three masjids in the town, besides numerous ruined tombs, and the ruins of some small masjids. There are several *inscriptions*, dated A.H. 965, in the Jâmi Masjid, and one in the Karbalâ, dated A.H. 1137. Of the old Hindû site nothing now remains except a bare *kherâ* about a quarter of a mile to the west of the town.

About a mile and a half to the north-west is another ancient Hindû site, called Kitkharî Kherâ.[3]

4. Kôl (or Kôil),[4] lat. 27°-55′-44″ N., long. 78°-6′-45″ E., tahsil and headquarters of the district, so called after the neighbouring fort of that name. Local tradition identifies it with Kauśâmbî, to which Nichakra removed his capital after Hastinâpura had been swept away by the Ganges. But Kauśâmbî has been identified with Kosâm on the Jamnâ, in the Allâhâbâd district. The present name was given to the city by Balarâma, who slew here the great *asura* Kola, and with the assistance of the Ahîrs subdued this part of the Doâb. Kôl is undoubtedly a town of great antiquity, as statues of Buddha and other Buddhist as well as Hindû remains[5] have been found in excavations made on an eminence in the centre of the city known as the Bâla Qila. Close by stands the Jâmi Masjid of Nawâb Sâbit Khân commenced A.H. 1137 (1724 A.D.), and finished A.H. 1141 (A.D. 1728), as recorded in an *inscription*[6] over the entrance door. The architecture is the debased style of the last century; the building has five cupolas, three in the middle and one on each side. The materials are block *kankar*, brick in the domes, and here and there

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[1] Cunningham, *Archæological Reports*, Vol. XII, pages 7 to 9.

[2] Cunningham, *l. c.*, pages 9 to 12.

[3] Cunningham, *l. c.*, pages 12 to 15.

[4] *North-Western Provinces Gazetteer*, Vol. II, pages 481—490, 514—519.

[5] Deposited in the Alîgaṛh Institute.

[6] *Proceedings of Asiatic Society of Bengal* for 1872, page 167.

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Ib. red sandstone. In the south-east corner of the Jâmi Masjid there is a w by Hâfiz Muhammad Ȧfzal in A.H. 930, as recorded in an *inscrip* white sandstone slab.

IIb. Near the ruins of the old fort of Bâla Qila and south-east of the Jâmi is a smaller and somewhat more ornate masjid, attributed also to Sâbit Ḳhâ known as the Moti Masjid.

Ia. Close to the Moti Masjid stands the dargâh of Shâh Īlâh Bakhsh; the *inscription* it appears to have been built by Sâbit Ḳhân, *alias* Jâfar Be A.H. 1129 (A.D. 1717).

IIb. The Masjid in mahallâh Banî Isrâil was built by Ibrâhim Sikandar Si in A.H. 930, as stated in an *inscription* over the entrance of the bath-room adjoin the Masjid.

IIb. About a quarter of a mile to the west of the Jâmi Masjid there is a group o tombs to the south of the Khâir road; the central one is called the dargâh of Shâh Jamâl, Shams-al-Ȧrifin, built in A.H. 949, as stated in an *inscription* on the wall of the inner compound, opposite the entrance door. The building itself is insignificant, but the surrounding graveyard contains a number of slab tombs and head-stones of considerable antiquity, the *inscriptions* on a good many being in Arabic.

Ia. IIb. Although the tomb of Shâh Jamâl is held in most reverence by the pious, the tomb of Muhammad Gêsû Ḳhân is undoubtedly the most beautiful of the mortuary buildings around the town. Close behind it is an Îdgâh, bearing a Persian *inscription*, showing that it was built by Muhammad Gêsû Ḳhân, A.H. 970, A.D. 1563. On the high ground of the Bâla Qila stood formerly the great minâr of Vazîr Ghiâs-ad-dîn Balban on the site of the principal Hindû temple to commemorate the reduction of the town in the reign of Sulṭân Nâsir-ad-dîn Mahmûd; it was pulled down with the sanction of Mr. G. Edmonstone, Lieutenant-Governor, in 1862, to make room for improvements round the Jâmi Masjid. According to its *inscription* in Tughrâ characters,[1] preserved in the Ȧligaṛh Institute, it was erected in A.H. 652, or A.D. 1254. It consisted of a round tower on a square base, apparently divided by external cornices into stages. At the time of demolition, the first stage and part of the second remained. The base was of block *kankar*, with a few pieces of red sandstone; the first stage was entirely of block *kankar* and the second of burnt bricks. To the north, a doorway opened on a spiral staircase made of block *kankar*, which originally led to the top of the column. The staircase was lighted by several apertures, and opened on the balcony at the top of the first stage. The lower stage was 54 feet high, and what remained of the second stage was 20 feet. The external circumference at the base was 80 feet, and the walls here were six feet, diminishing at the top of the first stage to 4½ feet. Immediately where the *kankar* staircase terminated, there was an ornamental Hindû pillar laid across the stairway, and above this several beams of wood.

IIa. The present fort of Kôl was originally known as Râmgaṛh, from the village of that name close by. An *inscription*[2] records its construction during the reign of

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[1] Thomas, *Pathân Kings of Dehli*, page 129. Cunningham, *Archæological Reports*, Vol. I, page 191.

[2] *Proceedings of Asiatic Society of Bengal* for 1872, page 167.

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rs of the ninth century, and of a terra-cotta seal,
ced, a sm fifth century.[1] According to the *Mànpùr inscription*
a large p ne Dôr Rajpûts, took possession of Baran and built a
completed t ne Bâlâî Kôṭ, or upper fort at Bulandshahr, are pointed
infers that t buildings erected by Haradatta, who ruled at the time of
Jains Ahi ion of India, A.D. 1018. All the fragments of Brâhmani-
village, on have been discovered at Bulandshahr belong to his time, *viz.*,
the moder mn dug up at some low ground at the entrance of the town
IIb. colonnad y Station. Though long since brought under cultivation, the
she *sarovar*, and is the traditional site of a large masonry
III. mo a is said to have constructed. Six short pillars of the same
V uried under the steps of a small masjid on the highest part of
l igging the foundation of a house on the opposite side of the same
, recovered sculptured with a representation of three miniature
s a mediæval door-jamb and a block carved with rows of temple
III. Nâsik cave pattern.[2] From the well adjoining the tomb of Khwâja
, about half a mile due east of Bulandshahr, Mr. Growse brought an
of stone measuring 29″ by 10,″ *inscribed* on two sides in characters of
century. Both are records of land for religious purposes, but for the
legible. They have been deposited in the Indian Museum.[3]
g the principal ancient remains near the town is the dargâh, bearing an
scription, dated A.H. 1030, of Khwâja Lâl Àlî, one of the principal
of the invading army of Quṭb-ad-dîn Aibak, Shahâb-ad-dîn Muhammad
General, killed A.D. 1193 by the Râjâ of Baran, Chandrasêna of the
ribe. In the pavement of the same building there is a Sanskrit *inscription*,
y defaced. Near the town is an Îdgâh, though not itself an old building, was
ently constructed from the *débris* of a still more ancient masjid, as there are in
walls several slabs of stone bearing detached portions of an Arabic *inscription*
Kufic characters. One of the stones contains a complete Persian *inscription*,
ated A.H. 943, or A.D. 1536, recording the construction of a masjid by Nek-bakht
Khân.

The Maqbara of Miyâṅ Bâhlol, Ḳhân Bahâdur, a leading officer under Akbar, stands in the suburbs with an *inscription*, dated A.H. 1006, or A.D. 1597.

The Jâmi Masjid is situated on the Bâlâî Kôṭ; it was commenced in A.D. 1730 at the instance of Sâbit Ḳhân of Kôl, who died before its completion, and was finished 1830 by Qâzî Fyâz Àlî of Bulandshahr, as stated in an Arabic *inscription*; but an earlier structure probably preceded it on the same site.

IIb. Other buildings of some interest are the Masjid of the Moghals, bearing an *inscription*, A.H. 965; the Dargâh of Makhdûm Shâh, with an Arabic *inscription* said to be of the time of Shahâb-ad-dîn Ghorî; the Masjid above the Kôṭ, with two *inscriptions* of the time of Muhammad Shâh and Âlamgîr, the latter dated A.H. 1055; and the Gumbaz-î-Qâzîân, built during the reign of Akbar.

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[1] *Proceedings of Asiatic Society of Bengal* for 1881, pages 112, 113, 120.

[2] F. S. Growse, *l. c.*, page 41.

[3] *Journal of Asiatic Society of Bengal*, Vol. XLVIII, page 270.

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5. Dankaur, in tahsîl Sikandrâbâd, 20 miles
was according to the ancient tradition either founde
the tutor of the royal youths of Hastinâpura. The
IIa. said to be Droṇakûâr, and a masonry tank and an
which are called Donachâr (Droṇâchârya).

III. The ruins of a large fort built by Qayâm-ad-dîn Khân in
IIb. to be seen, and among them stands a masjid of comparatively

6. Dibhâî, an old town in tahsîl Anûpshahr, 26 mi
shahr, is the ancient Darbhavatî.[1] Dibhâî is said to ha
ruins of Dundhgaṛh about the time of Sa'îd Salâr Ma
or A.D. 1029, who expelled the Dhâkra Rajpûts from Dun
III. town. The site of an ancient fort is still to be traced.

7. Indôr (the ancient Indrapura), a *kherâ* or artific
elevation and extent, about 10 miles from Anûpshahr, was the s
temple of the Sun as proved by a copperplate *inscription*, measuri
lines, dated Gupta Saṁvat 146, or A.D. 464, during the reign of Sk
excavated here by Mr. Carlleyle.[2] This important document shows
neighbourhood of the Ganges there were numerous communities, and a
Gaura Brâhmaṇas, as early as the latter part of the fifth century of our e
the inscription a large number of coins, some supposed to be older than
period, together with beads, fragments of terra-cotta, brass ornaments, and
found by Mr. Carlleyle during his exploration of the mound. They were
III. to the Indian Museum.[3] The ruins of an ancient fort can still be traced.

To the west of Indôr Kherâ lay two large mounds known under th
tional names Kundanpûr and Ahîrpûr. Mr. Carlleyle excavated h
extensive block of temple buildings, and at Vaidyapûr, another exte
III. mound, the base of an ancient temple.[4]

8. Karanbâs, in tahsîl Anûpshahr, is situated upon the right bank of
Ganges, 30 miles S.-E. of Bulandshahr. It is said to have been founded by Râ
Karaṇa, a contemporary of Vikramâditya of Ujjayinî. There is here a very ol
IIb. temple sacred to Sîtaladevî, the goddess of small-pox, which is visited by numbers o
women every Monday.

III. 9. Kâsnâ, in tahsîl Sikandarâbâd, is situated on the left bank of the Hindân, 19 miles east of Bulandshahr. The ruins of a large brick fort and other forts close by testify to its former greatness.

IIb. The tomb of 'Ikrâm Khân, one of the officers entrusted with the building of the fort at Dehlî by Shâh Jahân, constructed of red sandstone, still exists in a fair state of preservation.

IIb. 10. Khurjâ tahsîl, 10 miles south of Bulandshahr, has a modern Jain temple,
IIb. and the tomb of Makhdûm Sâhib near the Great Trunk Road is the only remains of any age near the town, and this is only about 400 years old.

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[1] This name is also applied to Dabhoi in Gujarât in an inscription of Vira Dhavala. J. B.

[2] *Journal of Asiatic Society of Bengal*, Vol. XLIII, page 363; Cunningham, *Archæological Reports*, Vol. XII, pages 36—67.

[3] F. S. Growse, *l. c.*, page 86.

[4] Cunningham, *Archæological Reports*, Vol. XII, pages 67—82.

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IIb.

III.

III.

t eight miles to the north of Bulandshahr.[1] Here
late grant, dated Saṁvat 1133, of the Dôr Râjâ
Brâhmaṇa the village of Gandavâ. It has been pub-
ociety of Bengal, Vol. XXXVIII, page 21 ; but the plate
the Asiatic Society's Rooms at Calcutta, and cannot be

hsil Baran, 13 miles S.-E. of Bulandshahr ; there is a
city called Tâlpat Nagarî or Anyâî Kherâ, "the

to the north of the town there is a very remarkable building
the name of Bârakhambhâ or "the twelve pillars." These
ndstone and so enormously massive that popular report attributes
and erection to the agency of demons. The building is in reality
nb begun by Sa'îd Fazl-ullâ, son-in-law of the Emperor Farokh
131, or A.D. 1718, but never completed; there is besides another
A.H. 1076, which was apparently removed from elsewhere and
argâh.

vn itself the ruins of an old fort are still traceable.
jid of Imâm Sa'dât Ḳhân was founded in A.H. 1057, according to
n over the entrance door.

ILBÊGAMPÛR, in tahsîl Sikandarâbâd, 14 miles N.-E. of Bulandshahr.
n old bathing well or *bâolî* near the town, having a Persian[2] and Sanskrit
n, dated A.H. 945 and Saṁvat 1595, or A.D. 1538, in the time of Humâyûn,
qîr Âlî Beg was Governor.

III.—DÊRAH DÛN DISTRICT.

1. DÊRAH,[3] lat. 30°-19′ N., long. 78°-5′ E., chief town and tahsîl of the Dêrah district. The Sikh temple or Gurudvâra of the Udâsis, the sect of religious ascetics founded by Râm Râî, their *guru*, was built in Saṁvat 1756, A.D. 1699, and is the only object of historical interest. The central block in which the *guru's* bed is preserved is a handsome structure, designed in the style of the Emperor Jahângîr's tomb ; at the corners it has smaller monuments in memory of the *guru's* four wives. The model adopted has naturally given a Musalmân appearance to the whole ; brick, plastered over and pointed in imitation of mosaic, forms the material of the building. Three reservoirs, the largest of them being 230 feet long by 184 feet wide, are attached to the temple.

2. KÂLSI,[4] tahsîl, lat. 30°-32′-20″ N., long. 770°-53′-25″ E., is the chief village in pargaṇa Jaunsâr Bâwar. One mile and a half to the south of Kâlsi, close to the little villages of Byâs and Haripûr is the celebrated stone containing the 14 edicts of Aśoka. The stone is a huge quartz boulder scarcely 10 feet high by 11 feet wide and seven feet thick at the base, the breadth diminishing towards the top. It faces S.-S.-E., and this side has been partly smoothed from three feet

31 miles
of trifling

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[1] F. S. Growse, *l. c.*, page 37.

[2] *Proceedings of Asiatic Society of Bengal* for 1875, page 14.

[3] *North-Western Provinces Gazetteer*, Vol. XII, page 197.

[4] Cunningham, *Archæological Reports*, Vol. I, page 244. *Corpus Inscriptionum Indicarum*, Vol. I, pages 7
Proceedings of Asiatic Society of Bengal for 1865, page 199 ; *North-Western Provinces Gazetteer*, Vol. XII,

miles
above the ground for a height of 5½ feet, and bears undec
tion; but a portion of the record has been inscril The w
rock, the prepared surface having been evidently fo d an ip
On the right hand side an elephant is traced in outli
between the legs. The natives call it *Chitraśila,* "in n in âmi
not as General Cunningham states *Chhattraśila,* "canc ely Kha
discovered by Mr. Forrest early in 1860, the letters of th mi
visible, the whole surface being incrusted with the moss of ha h
the black film the surface became a greyish white. On com Be
edicts that at Kâlsi was found to be in a more perfect state thai
especially so in that part of the thirteenth edict which contains S
Greek Kings. oin

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3. MAḌHÂ,[1] 25 miles N.-E. from Kâlsi on the Jamnâ, i
IIb. Khât of pargaṇa Jaunsâr Bâwar, possesses some old temples and up o
remains. Many old and quaintly carved figures are lying about, hâh
IIb. temples pretend to considerable antiquity. The chief temple, on
Mandir, is apparently constructed from the wrecks of several ear is
contains two *inscriptions,* which, though undated, probably belong nd
A.D. The most perfect one records the building of a temple by in
Îśvarâ, the wife of Chandragupta, the son of a king of Jâlana
did not reign). Îśvarâ was the daughter of Kapilavardhanâ, the w
Bhâskara of Simghapura, visited by the Buddhist pilgrim Hiuen
It gives the following *vaṁśâvalî* of eleven generations of the Simgh
family:—Sênavarman, Dattavarman, Pradîptavarman, Îśvaravarman, Vṛid
man, Simghavarman, Jala (varman), Yajñavarman, and Achalavarman, who
sons were Divâkaravarman and Bhâskara. This inscription was discove
1849 by Major Dawes of the Bengal Artillery. An abstract translation by
Śiva Prasâd was published in the Simla *Akhbâr* in the same year, and an acc
of the contents of the record was prepared by H. H. Wilson, and was publis
in 1858 by Mr. Thomas in his edition of Princep's *Essays,* Vol. II, Useful Tabl
p. 245, note.

Not far from Maḍhâ at the village of Bankaulî, there is an old temple
IIb. of Mahâsu or Mahâdêva; the shrine is built on a Tibetan model.

IIb. About 15 miles N.-E. from Maḍhâ there is a famous temple, sacred to Mahâsu, at the village of Hanôl or Onôl.

IIb. 4. RIKHIKÊS, 25 miles E. from Dêrah, on the Ganges, has an old Hindû temple said to have been built by Saṅkarâchârya, about A.D. 675.

IV.—MÎRAṬH DISTRICT.

IIa 1. AJRÂRA, in tahsîl Hâpûr, 11 miles S.-E. from Mîraṭh, is said to have been the seat of a Hindû monarchy previous to the irruptions of the Musalmâns. Ajîpâl, a yogi, built a temple, *Ṭhâkkuradvâra,* and called the place Ajipâra, now corrupted Ajrâra. In the time of Muhammad Shâh, Khwâja Basant Ḳhân built

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IIa lliams, *Memoirs of the Dêrah Dûn District,* 1874, paragraph 346.
al, *Buddhist Records of the Western World,* Vol. I, page 143.

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Shams-i-Sirâj[1] relates that this pillar once stood conveyed to Dehlî by Firûz Shâh, by whom it was âr, or "hunting palace." The Mîraṭh pillar, as s, is smaller than the *minâra-i-zarîn*, or the "golden âranpûr district by Firûz Shâh. General Cunningham f the smooth portion 29·5″ and the lower diameter 38″, ckness of 0·2″ per foot. The pillar lay in fragments hrown down by an accidental explosion of a gunpowder Farokh Sîr—when they were again collected together and which has been identified with the Kushak-shikâr of Firûz n this pillar is very imperfect owing to the mutilated and stone. Such portions as remain have been examined and Prinsep in the *Journal of Asiatic Society of Bengal*, Vol. VI, e existence of this pillar and the discovery of Buddhist remains eaves little room to doubt that Mîraṭh was an important place of the time of Aśoka. No mention, however, of the place is made Buddhist travellers, and this may possibly point to its decay during ries of the Christian era. In the eleventh century Haradatta, er, conquered Mîraṭh and built a fort "which is one of the celebrated country of Hind, for the strength of its foundation and superstructure h, which is as broad as the ocean and fathomless."[2] The fort was Quṭb-ad-dîn in A.D. 1191, and all the Hindû temples were converted ds.[3] A masjid built by the conqueror bears his name to the present

ongst the remains of former times in and around Mîraṭh may be noticed the uṇḍ constructed by Jawâhir Mâl, a wealthy merchant of Sâvâr, in 1714. are numerous small temples, dharmsâlas, and *satî* pillars on its banks, but of any note. The largest of the temples is dedicated to Manoharanâtha, is said to have been built in the reign of Shâh Jahân. The Baleśvaranâtha ple is the oldest in the district, and dates from before the Musalmân invasion. e Maheśvara temple is also an old one, and its construction is popularly tributed to some of the direct descendants of the Pâṇḍavas.

The tank called Tâlâb Mâtavâla was built in 1714 by Lâla Dayâl Dâs, a Kâyaṭh merchant; it has now silted up, and only the walls remain. The dargâh in the Nauchandî mahallâh is said to have been built from the remains of an old temple pulled down by Quṭb-ad-dîn.

The dargâh of Shâh Pîr is a fine structure of red sandstone, erected about 1620 A.D. by Nûr Jahân, the wife of the Emperor Jahângir, in memory of a pious faqîr named Shâh Pîr. The Jâmi Masjid is said to have been built in A.H. 410 or A.D. 1019 by Hasan Mahdi, Vazir of Mahmûd Ghâznavî, and was repaired by Humâyûn. The remains of a Buddhist temple were discovered near this spot in 1875.

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[1] Elliott, *Indian Historians*, Vol. III, page 353; Cunningham, *Archæological Reports*, Vol. I, page 163. *Corpus Inscriptionum Indicarum*, Vol. I, page 37.

[2] Elliott, *Indian Historians*, Vol. II, page 219.

[3] Elliott, *l. c.*, Vol. II, pages 297, 300.

IIb. The dargâh of Makhdûm Shâh Wa

IIb. Ghorî; the *maqbara* or mausoleum of Abû M by his family in A.D. 1658.

IIb. The *maqbara* of Salâr Masa'ûd Ghâzî is a in 1194 A.D. The *maqbara* of 'Abû Yâr Muham A.H. 1039, as recorded in an Arabic and Persian *inscri* the doorway.

IIb. The Karbalâ was built about 1600 A.D. There Khâirandesh Ḳhân in Sarâîganj, and besides these alre

IIb. 66 masjids and 60 Hindû temples in the city, none of whi particular notice.

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14. MUZAFFARNAGAR SÂÎNÎ, in tahsîl Mawâna, lat. 29°-2′-2 E., six miles N.-E. from Mîraṭh, was by common report the great

III. and the base of the mound on which it is built is clearly mason layers of brick are still visible.

15. PARÎCHHATGAṚH, in tahsîl Mawâna, 14 miles E. from

IIa. highest point in the centre of the town are the brick fort of the fo Singh, and adjoining it is his family residence, both of which are still The fort claims a hoary antiquity. Tradition ascribes the building to the grandson of the Pâṇḍava Arjuṇa, who was also the founder of the tov remained untenanted until the rise of the Gûjar power in the last centur Nâin Singh repaired and strengthened it. The fort was dismantled in 18

16. PÛTH, a small village in tahsîl Hâpûr, 34 miles S.-E. from Mîraṭh have contained the favourite garden of the Hastinâpura Râjâs, by whom it *Pushpavatî.* The Musalmâns have the credit of changing the name to Pût

17. RÂJÂ KARAN-KÂ-KHERÂ, 32 miles S.-E. from Mîraṭh, in pargaṇa

III. tahsîl Hâpûr, near the village of Mustafâbâd, is said to mark the si village founded by the Karṇa mentioned in the *Mahâbhârata.*

18. SARÂWÂ, in tahsîl Hâpûr, 13 miles S. from Mîraṭh. The Jâmi Ma bears a Persian *inscription* of A.H. 1112. Near the village site are two *kherâs* na

III. Khôr Kâlî and Jalâlpûr. There is also an old *kherâ* near the village of Atrâ called Kithaulî, and another at Badnaulî.

19. SARDHANÂ, tahsîl, 12 miles N.-W. from Mîraṭh, has four temples, two

IIb. which, known as Lâlji Râm kê and the Chakravâla, are fine buildings.

V.—MUZAFFARNAGAR DISTRICT.[1]

III. 1. BHAINSWÂL, a large village in tahsîl Shâmli, 27 miles N.-W. from Muzaffarnagar, possesses in its centre a mound of earth about 30 feet high, now the scene of a *melâ*, and said to contain the grave of Pîr Ghâib, the founder, who used to house his cattle there when all around was covered with water.

IIa. 2. BHUKARHERÎ, a large village in tahsîl Jânsath, 15 miles E. from Muzaffarnagar, has a very old tomb, slightly decorated, of a Hindû Yogî. It is a place of worship both of Hindûs and Musalmâns, as the former consider it to be the tomb of a Garîb Nâth, and the latter that of Bala Garîb Shâh.

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[1] Western Provinces Gazetteer, Vol. III, pages 606—740, *passim.*

ROHILKHAnsath, 28 miles S.-E. from head-quarters, has the
naked, a small stone bearing tud of an old masjid now out of repair.
of a large pillar bearing on ,hâmli, 21 miles N.-W. from Muzaffarnagar. Within
completed the General's di-ebrated fort of Ghâusgaṛh built by Najîb Ḳhân
infers that the temple was nds a masjid with a well, built in the time of Nawâb
Jains Ahichhattra is re is broken in several places, but the outline is quite
village, on a great moun extraordinarily large diameter, being centrally situated
the modern temple of Bhâwan and Lohârî.
IIb. colonnaded courtyard. ahsîl Shâmli, 30 miles W. from Muzaffarnagar, possesses a
A short distance Shâh Ȧbdul Razâk and his four sons, built during the reign
III. mound called Chil033, A.D. 1623. The domes of both masjid and tomb are
Vihâra, as numerous loured flowers, of excellent workmanship. The oldest monu-
been found, three dargâh of Imâm Sâhab, built in A.H. 901.
Âonlâ, zamîndâr 1 tahsîl Shâmli, 31 miles S.-W. from head-quarters. The oldest
Âonlâ, but cann masjid in mahallâh Pîr Zadân close to mahallâh Afghânân, built
III. Two other A.H. 958. Nawâb Mukarrab Ḳhân, in A.D. 1626, built many
to the Kônw out a beautiful garden with a large tank and *bâradari*, now out of
in February istructed a dargâh near the tomb of the famous Saint Bû Ȧlî, of
divided inte his son Rizk-ullâ Ḳhân, built the tomb of this Saint in A.H. 1071, or
and numer Other buildings of interest are :—The Masjid of Maraf Pîr on the
These obje, built by Aurangzîb A.H. 1077; the Masjid Darbâr Kalan, built by
Ib. Conrn, mother of Shaikh Muhammad Fazal, in A.H. 1051; the Masjid
wârî, 4½ n, built by Shâh Jahân in A.H. 1062; and the Masjid in mahallâh Khêl,
whetstone. 1066.
IIb. At Gu AULÎ, in tahsîl Jânsath, 13½ miles S. from Muzaffarnagar, possesses
Bhîmlaur, temples, and a large sarâî built by Shâh Jahân, as recorded in a
must have exist n over the entrance gate.
The wealth of B age in taḥsîl Muzaffarnagar, 11 miles N.-W. from head-
declined the number of the town is an old ruined fort belonging to some decayed
Ib. lions, found some years emarkably large brick-built place with corner towers and
to have been Saṁvat 106 nains.
9. SARAULÎ, in tahsî , tahsîl Jânsath, 18 miles S.-E. from head-quarters.
village of Shâhpûr is a m (1) the tomb of Saʿîd Sâîf Ḳhân and his mother, of
IIb. tomb confers on Saraulî no h in interior of dome, somewhat decorated, *inscribed*
sepulchre have fallen into ruin a bt by Saʿîd Muhammad Ḳhân for him-
who do not use their sting owing ng died in his father's life-time, was buried
buried there (!) tombs; (2) the tomb of Saʿîd Muhammad
ted, *inscribed* A.H. 982, or A.D. 1574,
10. SÊNṬHÂL, in tahsîl Nawâbganj, 1 mb of Mîrân Saʿîd Husain, dated A.H.
IIb. of the religious mendicant Chirâgh A Umâr N white marble, pillars
the 1st of Kârtik, lasting for a week. octagonal well of good
11. SHÂHÎ, in tahsîl Mîrganj, 17 miles N.-W. of B ilt in Saʿîd Muha air-siz
IIb. Hindû temple.
III. 12. SHÎSHGAṚH, chief town of pargaṇa Sirsâwan in tahsîl Bahêrî, 31 miles
N.-W. of Barelî, possesses a ruinous fort on the summit of a hillock of trifling
elevation which is, however, conspicuous in th evel country.

10. MORNÂH, village in tahsîl Jânsath, 15 miles
IIb. large masjid built by Bîbî Jhabbû, wife of Nawâb — PAGES.
of Muhammad Shâh, in A.H. 1138, A.D. 1725. Th … 187—262
substantial Saïd buildings.[1]
11. SAMBALHÊRÂ, village in tahsîl Jánsath, 18 mil a — 187—190
IIa. is one of the principal seats of the Bârha Saïds. Tom — 190—195
Ibn Salâr, son of Husain, built during the reign of Firoz — 5—216
A.D. 1375. — —227
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IIb. The masjid was built in the reign of Shâh Jahân — —251
Bahâ-ad-dîn, in A.H. 1041, or A.D. 1631.[2] In the adjoining — —262
III. pûr is a brick fort with high corner towers.
12. THÂNA BHAWÂN, a town in tahsîl Shâmli, 18 mile
IIb. quarters, possesses a celebrated old temple of Bhavânid
IIa. considerable resort. Of the Musalmân period there are few buildings
viz., the Masjid of Maulavî Saïd-ad-dîn, built in A.H. 1099; the
Maulavî Shaikh Muhammad, erected in A.H. 1109; and the Masjid
built by Âlamgîr in A.H. 1114.

VI.—SAHÂRANPÛR DISTRICT.[3]

III. IIb. Ia. 1. AMBAHTÂ (or Abahtâ Islâmnagar), town in tahsîl Na
S.-W. from Sahâranpûr, possesses a fort, three masjids and a tomb
Maâli, a celebrated personage in the seventeenth century. Of the masjids
is built by Sultân Sikandar Shâh in A.H. 916, the second in Humâyûn's
the third in A.H. 1168. The tomb is a fine domed building with mi — Mîrath
good repair, and situated in the middle of the town. — whom it
2. BAHÂT, on the Eastern Jamnâ Canal, in tahsîl Sahâranpûr — ne to Pût
from head-quarters. In 1834, Captain Cautley discovered here an — in pargana
below the general surface of the country and 25 feet below — to mark the si
town of Bahât. Numerous coins of Indo-Scythic origin wita.
tions and other remains were discovered which stamp — rath. The Jâmi Ma
Buddhist. — age site are two *kherâs* na
3. BHAGWÂNPÛR, in tahsîl Rûrki, 18 miles N.-E — near the village of Atrâ
IIb. five miles to the north lies Sakraudâ, possessing
III. or Shâh Pungam and a ruined masjid, built in — Mîrath, has four temples, two
A.D. The mausoleum consists of a centre — rabda, are fine buildings.
surrounded by a verandah supported on eleg
pleasing effect from its artistic form, which — R DISTRICT.[1]
designs painted on the stucco that conce — ahsîl Shâmli, 27 miles N.-W. from Muzaffar-
4. DEOBAND, tahsîl, lat. 29°-41' — of earth about 30 feet high, now the scene of a
from Sahâranpûr, is — of gr — Pîr Ghâib, the founder, who used to house
the — ided here during the — around was covered with water.
a y — nagar, — fortresses take — large village in tahsîl Jânsath, 15 miles E. from Muzaffar-
Ajra — d tomb, slightly decorated, of a Hindû Yogî. It is a place of
Cun — orship — of Hindûs and Musalmáns, as the former consider it to be the tomb of
IIa — a Garib Nâth, and the latter that of Bala Garib Shâh.

- Western Provinces Gazetteer, Vol. III, pages 636—740, *passim*.

naked, a small stone bearing the word *navagraha*, or "nine planets," and the fragment of a large pillar bearing on each of its four faces lions, the symbols of Mahâvira, completed the General's discoveries. From the character of these inscriptions he infers that the temple was erected before the fall of the Gupta dynasty. With the Jains Ahichhattra is still a place of much sanctity. A short distance north of the village, on a great mound once perhaps crested with some more ancient pile, stands the modern temple of Pârśvanâtha; this is a large brick building entered by a wide colonnaded courtyard. IIb.

III. A short distance to the south-west of the Kottari Kherâ, there is another large mound called Chikattiâ Kherâ, which was apparently the site of a Buddhist Vihâra, as numerous railing pillars, and rail-bars, some of which were *inscribed*, have been found, three years ago, during an excavation made by Haqîm Warras Alî of Âonlâ, zamîndâr of Nazratganj. These relics were carried off by the excavator to Âonlâ, but cannot be traced there.

III. Two other Buddhist mounds on the north-west corner of the great bastion, close to the Kônwâru Tâl, were excavated by the Survey Party of these Provinces, in February, 1888, and yielded a beautifully-carved pilaster, whose four faces are divided into different panels decorated with elaborate sculptures of Buddha's life, and numerous coins of the Mitra and Gupta dynasties with well-preserved legends. These objects have been deposited in the Lucknow Museum.

Ib. Connected with Ahichhattra is an *inscription* of the Gupta period at Dilwâri, 4½ miles south of the fort, but it has been damaged by constant use as a whetstone.

IIb. At Gularîyâ, 2½ miles north, is another gigantic lingam, and the name of Bhîmlaur, one mile to the east, shows that a similar monument of Śaiva worship must have existed there also.

The wealth of Brâhmanical remains at Ahichhattra shows that as Buddhism declined the number of Hindû temples increased. A well-executed bas-relief of two lions, found some years ago, has an *inscription* showing the date of this sculpture to have been Saṁvat 1060, or A.D. 1004. Ib.

9. SARAULÎ, in tahsîl Âonlâ, 28 miles N.-W. of Barelî. The neighbouring village of Shâhpûr is a memorial of the Musalmân mendicant Nirgan Shâh, whose tomb confers on Saraulî no little local celebrity. The masonry walls around the sepulchre have fallen into ruin and abound with scorpions about two inches long, who do not use their sting owing to the all-pervading sanctity of the faqîr who is buried there (!) IIb.

10. SÉNṬHÂL, in tahsîl Nawâbganj, 16 miles N.-E. of Barelî, possesses the tomb of the religious mendicant Chirâgh Alî Shâh, where a fair is held yearly on the 1st of Kârtik, lasting for a week. IIb.

11. SHÂHÎ, in tahsîl Mîrganj, 17 miles N.-W. of Barelî, possesses a fair-sized Hindû temple. IIb.

III. 12. SHÎSHGAṚH, chief town of pargana Sirsâwan in tahsîl Bahêrî, 31 miles N.-W. of Barelî, possesses a ruinous fort on the summit of a hillock of trifling elevation which is, however, conspicuous in this level country.

13. **Shiûpurî**, in tahsîl Âonlâ, 28 miles N.-W. of Barelî. A little more than a mile south of Shiûpurî stands the ancient village of Gurgâon, said to have been founded by Droṇa, the *guru* (tutor) of the Pâṇḍavas.

III.—Bîjnôr District.[1]

1. **Afzalgaṛh**, in tahsîl Nagîna, 34 miles E. of Bîjnôr, possesses the ruins of
III. a brick fort, built by Nawâb Afzal Ḳhân, a Paṭhân, during the brief domination of
his tribe (1748—1774).

2. **Barhâpura**, in tahsîl Nagîna, 27 miles N.-E. from Bîjnôr. In the forest,
three miles east of the town, at Pârasnâth, is a most important group of
III. extensive ruins of bricks, extending for a distance of six miles, and yielding in
many places remains of sculpture and masonry, attesting the former existence of
a large town, probably the capital of some principality. The ruins of a fort are
still visible.

IIb. 3. **Bîjnôr**, lat. 29°-22′-36″ N., long. 78°-10′-32″ E., possesses a few masjids
IIb. and Hindû temples of no great archæological or architectural merit. Its foundation
is ascribed to the somewhat mythical Râjâ Vêṇa; he is held the pattern of
kings, for in his days there was no taxation, and the money required for State
purposes was derived from the sale of hand-fans made apparently by the monarch
himself. Ever on the search for a ridiculous derivation, the local Varro finds in
these hand-fans *(bîjna)* the origin of the name Bîjnôr. The etymology Vijayanagara
is more probable, though it bears a slighter superficial resemblance to the
modern word.

Two miles west of Bîjnôr and nearer the Ganges are the foundations of an old
town still visible. As his share encounters old bricks and other signs of a lost city,
III. the ploughman still calls that place the castle mound *(kherâ)* of the good king
Vêṇa.

Five and a half miles to the north of Bîjnôr, on the road to Najîbâbâd, in the village of Ṭuṇḍapura, there is a large bâolî with a Persian *inscription*, dated A.H. 1167.

4. **Chandî**, small village in tahsîl Najîbâbâd, 46 miles N. of Bîjnôr. In the
III. ravines of the Chandî hills, east of Hardwâr, are numerous ruins worthy of a
careful exploration.

IIa. 5. **Chândpûr**, tahsîl, lat. 29°-8′ N., long. 78°-20′ E., 21 miles S.-E. of Bîjnôr,
IIb. possesses a fort-like tahsîlî, five masjids, six Hindû temples, a dargâh, called Talab
III. Siyâo, built in A.H. 968, as stated in a Persian *inscription*, and an old well in mahallâ
Sahwân with a dedicatory Sanskrit *inscription*.

6. **Jahânâbâd**, in pargaṇa Dârâṇagar of tahsîl Bîjnôr, 12 miles S. of head-
IIb. quarters, is remarkable for the tomb of Nawâb Saîd Muhammad Shujâat
Ḳhân, built A.H. 1057, A.D. 1647. The shrine is surrounded by a quadrangular
wall of block *kankar*, enclosing an area of about ten acres. The gateway by which
this enclosure is entered is enfaced on the inner side with grey sandstones, and on
the outer was once adorned with encaustic tiles. The tomb stands on a raised masonry
basement about 10 feet high, which is ascended by stone steps. This basement is

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[1] *North-Western Provinces Gazetteer*, Vol. V, pages 371—498, *passim*.

enfaced not only with the same grey stone as on the gate, but also with red sandstone of Âgrâ. The sarcophagus is of white marble, the tomb is nailed in with a light lattice-work of red stone, and is covered by a cupola of grey sandstone supported by high pillars of the same material. On the lower part of the cupola are engraved texts from the *Qurân*.

7. Kîratpûr, in tahsîl Najîbâbâd, 10 miles N.-E. of Bîjnôr, has two mahallâs
Kîratpûr and Bâsî; the former is the oldest and is said to have been founded
in the reign of Bâhlôl Lôdi in the middle of the fifteenth century. The latter was
peopled by Paṭhâns in the middle of the last century, when Najîb Khân, one of Âlî
III. Muhammad's officers, built the castle in Kîratpûr mahallâ, whose remains still exist.
Walls of great strength are still standing on either side of the main gateway, while
IIb. within there is a handsome and well-preserved masjid. Of the principal quarters
inside the fort ruins only remain, and within the ramparts is one of those magnificent
III. masonry wells so often found in the interior of Indian fortresses. Adjoining the
III. fort, on the outside, is a large masonry tank constructed by the same chief.

8. Lâldhâng, small village in tahsîl Najîbâbâd, 38 miles N.-E. of Bîjnôr. In
the Paṇḍuwâlâ Sôṭ, west of Lâldhâng and in the ravines of the Rawâsan
III. are numerous ruins likely to yield results worthy of the attention of the survey.

9. Mandâwar,[1] in tahsîl Bîjnôr, eight miles N. of head-quarters, has been
identified by St. Martin and General Cunningham with Matipura, mentioned by
III. Hiuen Tsiang.[2] The more ancient part of the site is a mound about half a mile square,
raised some 10 feet above the rest of the town which flanks it on its western and
northern sides. This mound is covered with modern buildings, but abounds in large
bricks, a sure sign of antiquity. In its midst is a ruined fort 300 feet square with a
height of six or seven feet above the rest of the mound; and on its south-eastern
IIb. corner stands the Jâmi Masjid said to have been built on the site and with the
materials of an older Hindû temple. As many of the squared blocks of grey sandstone
which compose this building bear cramp holes on their outer face, there can be no
doubt that they must have belonged to an older structure.

To the north-east of the town, about one mile from the fort, stands another large
III. mound, crested by the village of Madîyâ or Mandîyâ, and between the two
lies a large tank called Kûnda Tâl, surrounded by numerous smaller mounds
which are said to be the remains of buildings. General Cunningham believes that
these two places once formed a single town about 1¼ mile long and half a mile broad,
or 3½ miles in circuit.

To the south-east of the town lies the Pîrwâli Tâl, a deep, irregularly-
III. shaped sheet of water nearly half a mile in length.

The Buddhists of the eighth century asserted it to have been produced some 600 years previous by an earthquake which accompanied the death of their renowned Saint Vimalamitra. The stûpa erected over the remains of Vimalamitra stood probably near a mango grove on the western side of the Pîrwâli Tâl. The neighbourhood of the town was at that time enriched with memorials of other "lesser vehicle" doctors (*Sarvâstivâdas*), and the sites of such buildings have been identified by General Cunningham. Thus the village of Lâlpûr, perched on a mound about three-quarters

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[1] Cunningham, *Archæological Reports*, Vol. I, pages 248—251.

[2] Beal, *l.c.*, Vol. I, pages 190—193.

of a mile to the south-east of the Jâmi Masjid, and built partly of ancient bricks,
represents the small monastery of Guṇaprabha. North of Lâlpûr and just half
IIb. a mile from the masjid, is the dargâh of Hidâyat Shâh, also constructed from
the materials of more aged rémains. This is believed to occupy the site of Saṁghabhadra's great monastery, and another small Muslîm shrine *(takià)*, 200 yards north-west of Hidâyat's, marks the former position of Saṁghabhadra's stûpa. At the time of Hiuen Tsiang's visit there were 20 Buddhist monasteries and about 50 Brâhmanical temples at Matipura, of which only heaps of ruins are left.

10. Môrdhaj,[1] also called Munawâr Jûr, in tahsîl Najîbâbâd, 27 miles
III. N.-E. of Bijnôr, is a small ruined fort. Its ramparts, which have still a height of
about 15 feet above the surrounding country, enclose an oblong space of 800 by 625 feet. The entrance is on the eastern side, and is still covered by the remains of an outwork. The ditch, 60 feet broad by 3 feet in length, is surrounded at a distance of about 120 feet from the main rampart by a faussebraie, or outer rampart. Portions of the brick walls were still to be traced when General Cunningham visited the place in 1863, but all these remains are fast disappearing. The bricks are of large size, being 13½″ × 8½″ × 2½″. Near the middle of the east side there is a lofty
IIa. mound called Shigrî, a name which is said to be a contraction of Shêrgaṛhî,
"tiger's house," or Śrî Gaṛhî; but this etymology is apparently of later date. The Shigrî mound has a height of 35 feet above the interior level, and of 43 feet above the plain, and a circumference of 308 feet. A close examination shows that the outer portion of the mound is composed of brick rubbish, the remains of some large superstructure. The size and importance of this building, originally no doubt a large Buddhist *chaitya*, with the usual series of umbrella-like discs composing its lofty spire, and in later days probably a Brâhmanical temple, may be guessed at from the fact that the entire surface of the mound to a depth of from three to eight feet and many square yards of plain surface around its base to a similar depth are covered with broken brick débris. The people state that within the memory of living men there were still portions of the superstructure standing on the mound, but that the materials were utilized in the construction or repair of bridges on the Najîbâbâd and Kôṭdwâra road, which skirts the base of the old fort at a distance of about 400 yards.

From the solid appearance of the mound General Cunningham considered it to be the ruin of an old Buddhist stûpa, which supposition has been confirmed through the exploration of thé mound, in February, 1887, by Mr. Markham, Collector of Bijnôr. Two large circular terra-cotta medals, and about two dozen smaller clay seals impressed with a figure of Buddha seated within a handsome *chaitya* and below the Buddhist creéd formula in characters of the eighth century, and at least one thousand small Buddhist votive tablets of baked clay stamped with the figure of Buddha, the Ascetic, were excavated from the relic chamber, and presented to the Lucknow Museum. During the excavation of the mound, Mr. Markham succeeded in disclosing the usual procession path surrounding the stûpa; there was, however, no trace of any railing, nor were any pieces of rails found. From the débris of an old well close to the mound, several terra-cotta figures, fragments of stone statues, and a portion of a door-lintel were brought to light.

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[1] Cunningham, *Archæological Reports*, Vol. II, pages 237—238.

According to the people, Môrdhaj formerly abounded in stones of all kinds and sizes, wrought and unwrought, but the whole have been carried away to Patthargaṛh. The stone figures of gods and goddesses are said to have supplied all the temples at Najîbâbâd. The name of the fort Môrdhaj is derived from Mayûradhvaja, or the "peacock standard," which was apparently the title of its founder, who is according to tradition a contemporary of the Pâṇḍavas. But a genealogy is also given which makes him the Jain antagonist of Sa'îd Salâr-î-Masa'ûd Ghâzî, and if this be accepted, the date of Mayûradhvaja's fort cannot be fixed earlier than the beginning of the tenth century.

The whole country round the fort, for several square miles, is covered with almost uninterrupted traces of ancient ruins, chiefly composed of fragments of large bricks. The place must have been the site of a large and wealthy city. It may have been one of those many in this neighbourhood which perished in the irruption of the ruthless Taimûr Shâh at the close of the fourteenth century.

11. Nagînâ, tahsîl, lat. 29°-27′-5″ N., long. 78°-28′-50″ E., 19 miles N.-E. of
IIb. Bîjnôr, possesses several small, though elegant and well-kept masjids, the new Jâmi
Masjid, a larger building of the same nature, a rather celebrated Hindû temple near
IIa. the middle of the bâzâr, and the old Paṭhân fort now converted into a tahsîlî.

III. 12. Najîbâbâd, tahsîl, lat. 29°-36′-50″ N., long. 78°-23′-10″ E., 21 miles N.-E.
III. of Bîjnôr, founded by Najîb-ad-daula in the middle of last century, still retains
many a memorial of Paṭhân magnificence. To the south of the town is the tomb of
III. the founder constructed about A.H. 1180, to its north that of his brother Jahângîr
Ḳhân constructed about A.H. 1173.

About a mile east of the town stands the dismantled castle of Patthargaṛh or
Najafgaṛh built by the same chief in 1775. All the stone that could be robbed
from the neighbouring and more ancient castle of Môrdhaj is said to have been used
III. in building Patthargaṛh. It is a square and embattled wall, high and massive, enclos-
ing a space of from 35 to 40 acres. At each of the four angles, and elsewhere on the
intervening curtains, are bastions. There is more than one gateway, but the principal
IIb. opens towards the town. The old palace of the Najîbâbâd Nawâb's stands in Nawâb-
III. ganj, but the grand carved entrance gateway and a little of the frontage are all that
remains; opposite the gateway in the midst of the square, are the remains of the
Nawâb's orchestra *(naubatkhâna)*.

13. Nihtaur, in tahsîl Dhâmpûr, 16 miles E. of Bîjnôr, possesses a handsome
IIb. old masjid, to which three modern fluted domes have been added.

14. Sabalgaṛh, a ruined castle in the forests of tahsîl Najîbâbâd, 32 miles N.
III. of Bîjnôr, is the largest of the fortified remains in the district. It is at present simply
a great quadrangular wall with bastions at the four corners and other points of
intervening curtains. The enclosed area amounts to about 114 acres, but no trace of
the interior buildings exists. The castle is now included in the nominal village of
Asafgaṛh which was the name of the flood-destroyed fort on the opposite bank of
the Kotâwâlî. Sabalgaṛh is said to have been built in the reign of Shâh Jahân (A.D.
1628—1658), by Nawâb Sabal Ḳhân.

Two miles to the north-east of Sabalgaṛh, to the west of the Najîbâbâd and
Hardwâr road, near the villages of Sa'îd Bhûra and Zahîr Dîwân, are very
III. extensive ruins which may repay exploration.

III. Opposite to Saïd Bhûra, to the east of the above road, near the village of Dharmagaṛhî, are several mounds of brick ruins.

IIb. 15. Sâhanpûr, village in tahsîl Najîbâbâd, 23 miles N. of Bîjnôr. On the outskirts of the village are several handsome *satî* monuments, including two of Aurangzîb's reign (1688—1707). The most important is that of Râṇî Lakshmî, the wife of Râî Râjârâm, built in A.H. 1116. In the garden adjoining the Râṇî Satî, north of the road to Hardwâr, there is a large *bâolî* built in A.H. 1126, during the reign of Muhammad Shâh of Dehlî. To the north of Râṇî Satî, on the road to Nagal, there is another *bâolî*, built in A.H. 1109 during the reign of Aurangzib.

IIb. 16. Sahaspûr, in tahsîl Dhâmpûr, 41 miles S.-E. of Bîjnôr, possesses several small masjids of no architectural pretensions.

III. 17. Tîp, small village in pargaṇa Mandâwar of tahsîl Bîjnôr, on the left bank of the Ganges *khâdir*, 15 miles N.N.-E. of headquarters, possesses a *kherâ* of evidently great age. This mound was excavated by Mr. Markham, Collector of Bîjnôr, in January 1886; but no relic chamber or relics of any kind were found. The foundations of a square structure were, however, disclosed during the course of the excavation. Five gold coins of the Indo-Scythian king Vasudêva and one gold coin of Bhṛi Shaka were found by him near but outside the base of this mound. These coins are now in the Lucknow Museum coin cabinet.

IV.—Murâdâbâd District.[1]

IIb. 1. Amrohâ, tahsîl, lat. 28°-54′-15″ N., long. 78°-30′-30″ E., 19 miles N.-W. of Murâdâbâd, possesses no fewer than 109 masjids, 2 karbalâs, 7 śivâlas, about 40 other Hindû temples and dharmsâlas, 9 dargâhs of special sanctity, and a great number of minor importance.

IIa. Relics of greater antiquity than any of the other existing buildings are a *bâolî*, called Bâh-kâ-kûân, or "Bâwan well" and a large tank called Bânsdêo, about one mile and a half to the west of Amrohâ. The well is one of the most curious remains in the district; with the exception of the arches and vaults, which are of brick, the structure is of block *kankar*. To the north a flight of steps leads down to a reservoir, flanked on each side with corridors and with an apse on its other end. The corridors open into chambers, from which flights of steps lead down to similar chambers in the storey below. All these chambers also open on the well proper, which has a diameter of 15 feet. The arches are false and the cupolas built with circles of bricks that narrow in.

Of the more modern objects of interest the first in point of importance is the
IIb. dargâh of the famous Sharf-ad-dîn Shâh Wilâyat, built in A.H. 783,
III. A.D. 1381; close by is the tomb of his daughter, Masammât Bakhûi. The
tombs of Shâh Nasir-ad-din, Abd-al-Azîz, Abd-al-Wajid, Shâh Ghâzî, Shâh Ibû,
Shâh Abûl Hadis, Mullâ Allâh Dâd, and Miân Pir Baksh deserve only a passing
notice.

IIb. The Jâmi or Saddo Masjid, *i.e.*, masjid of Sadr-ad-din, is one of the oldest existing buildings. It was originally a Hindû temple, as is evidenced by its shape and the old chain still dangling from the roof. It was converted into a masjid in the

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[1] *North-Western Provinces Gazetteer*, Vol. IX, Part II, pages 168—221, *passim*.

reign of Kaiqubâd, in A.H. 686, and originally had five arches, of which the two
outer ones have disappeared. It bears four *inscriptions:* the first of Kaiqubâd on
the northern side dated A.H. 686, A.D. 1287; the second of Qanâq Ḳhân on the
inside of the northern gateway, giving the date A.H. 965, A.D. 1558; the third of
Saíd Muhammad Mîr Âdil, dated A.H. 981, A.D. 1573;[1] and the fourth is
undated, but mentions that repairs were made by one Âdil Ḳhân, who is said to
III. have lived during the Rohilla occupation. The tomb of Shaikh Saddo or Sadr-ad-dîn,
a former crier (mu'azzin) of the masjid, is pointed out under the central arch, that of
his mother Ghâzia, also called Âse, under the northern, and that of a demon Zên Ḳhân
under the southern arch.

IIb. The Masjid-î-Chilla was built during the reign of Jahângîr, in A.H. 1029,
and in mahallâ Bâdshâhî Chabûtrâ is a masjid known as Mâlik Sulaimân's,
which appears from *inscriptions*, dated A.H. 1066 and 1067, to have been built in the
reign of Shâh Jahân by Shaikh Mansûr; the Chabûtrâ Shâhî, close to this
III. masjid, was built in A.H. 1061. To the same period are attributed the two gates which
are the only portions now of the fort in mahallâ Bara Darbâr. One of these is known
as the Chhanga darwâza; it is smaller than the second, known as the Murâdâbâd gate,
IIb. built by Saíd Âbdûl Majîd, *alias* Dîwân, A.H. 1051, A.D. 1641.[2] The last
building of importance is the Îḍgâh, an imposing structure to the west of the town
built by Shaikh Ghulâm Âhmad some 130 years ago.

There can be no doubt that Amrohâ was formerly a large Hindû city, the ancient
name of which is said to have been Ambikânagara, as the Bâh-kâ-kûân and the
Bânsdêo Talâo testify its great extension. Several Hindû columns of an early date are
still lying in the courtyard of Hazrat Mâlik Sulaimân's masjid.

III. In mauzâ Bhêra Bharatpûr is a large *kherâ*, the site of an ancient temple,
as life-size statues and dressed stones have been discovered in the mound.

2. BACHHRÂON, in tahsîl Hâsanpûr, lat. 28°-55'-25" N., long. 78°-16'-35" E., 41
IIb. miles N.-W. of Murâdâbâd, possesses 12 masjids and one Hindû temple.

3. BHÔJPÛR, in tahsîl Murâdâbâd, lat. 28°-56'-45" N., long. 78°-52' E., 10 miles
IIb. north of head-quarters, possesses 11 masjids and a dargâh of Muhammad Hâjî.

4. BILÂRÎ, tahsîl, long. 28°-37'-15" N., long. 78°-50'-30" E., 15 miles S. of
IIb. Murâdâbâd, has six Hindû temples, five masjids, and one Îḍgâh.

In this pargaṇa there is considerable opportunity for antiquarian researches,
as nearly every second village has an old mound, or *dìh*, to the west of it. On
III. the way between Bilârî and Sêondarâ stands the most pronounced of these mounds
within the village lands of Karâwar, occupying 17 bîgas 11 biswas of lan
Diggings on the surface of it have disclosed the foundations of walls of s
hard-burnt bricks, measuring 16" × 10" × 2", and bearing the common devices of
parallel lines or of three concentric ovals along the top. At two different
octagonal wells have been brought to view, built of beautifully-finished bri
and surrounded by a masonry platform. No coins are said to have bee
Local tradition ascribes the place to have been a fort of Râjá Karṇa,
verses
in the Mahábhârata.

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[1] *Proceedings, Asiatic Society of Bengal*, for 1873, page 101, where the date is wrongly given as A.H. 98

[2] *Proceedings, Asiatic Society of Bengal*, for 1873, page 102.

III. Another important mound is Sarṭhâl Kherâ, six miles south-west of Bilârî,
measuring 1,200 feet in length from north-east to south-west by 1,000 feet in breadth.
It is called after a mythical king Sarat, the son of Râjâ Satyavâṇa of the lunar
race, and the *kherâ* is said to be the ruins of his palace. Close to the south-west of
III. it there is another large *dîh*, with a village on it, called Kherâ Khâs, Râjâ
Satôn-kâ-kherâ, or Satôngaṛh. The *kherâ* is said to be the ruins of the
palace of Râjâ Sarat's daughter. Between the two places, there are also many other
smaller mounds. The two large mounds of Sarṭhâl and Kherâ Khâs together evidently
once formed one large city.

About two miles to the south-east of Sarṭhâl Kherâ lies Gumṭhâl Kherâ, an
III. ancient mound, which measures 1,600 feet in length from east to west by about 1,000
feet in breadth from north to south.

Two miles to the north-east of Sarṭhâl is mauzâ Jargâon, standing on an
III. ancient *kherâ*, said to be the ruins of the palace of Râjâ Jarasiṁha. Bricks similar
to those of Karâwar Kherâ are dug out from this mound.

III. The *kherâ* in the village of Bêrṇî is reputed to be the ruins of a palace of
Râjâ Vêṇa.

III. The *kherâ* at Râṇîâ is said to be the ruins of an old village called Mustaf-
âbâd.

III. There are *kherâs* in the following villages, of which, however, nothing particular is
known: Kahra Kherâ, Kaiṭhâl, Samaṭhâl, Râjṭhâl, Gôrashâhgaṛh,
Faṭhgaṛh, Baniâ Kherâ, Gursârî, Nausnâ Sêondarâ, Mithânpûr
Pûja, Muhammadnagar Qasbâ, Khêtrî, Mundiâ Kherâ, Chiriâ
Bhawân, Ibrâhîmpûr, Atâ, Bhaṭṭapura, Ârifpûr, Kuṇḍarkhî,
and Kasâwâ.

5. HÂSANPÛR, tahsîl, lat. 28°-43′-28″ N., long. 78°-19′-25″ E., 33 miles W. of
II*b*. Murâdâbâd, possesses 12 masjids, two of which are old, and 10 Hindû temples. To
III. the north of the town there is an old *kherâ*.

III. To the south-west of the village of Âzampûr is a *kherâ* which is the site of
ancient buildings. It is reported that there was the school of Fâîzî Fayazî,
brother of Abûl Fazl, the great historian of Akbar's time. The ruins of an arched
doorway are still standing. The earth of this mound is carried off by people who
come from long distances, in order to give it to students to eat, as it is supposed to
have very beneficial influence on the brain and memory.

III. At the villages of Jaiṭhâl and Sirsâ Jujâr are ancient mounds which
are the remains of old castles. At the latter place portions of the walls are still
visible, and there still exists a *pakkâ*-built doorway.

There are extensive mounds at the following places, of which nothing specific has
been heard: Bijaurâ, Shâhpûr Kalân, Khâkî Kherâ, and Shakûrâbâd.
III. At the latter place are many ruined wells, built of large bricks, and several stone
chabûtra, apparently the sites of ancient temples.

6. MURÂDÂBÂD, lat. 28°-51′-6″ N., long. 78°-48′-35″ E., is the old Chaupâla,
so called from including in its boundaries four villages, *viz*., Bhadaurâ, Din-
dârpûr, [illegible]ânpûr, and Dihrî. Rustam Khân Dakhinî called it Murâdâbâd in
III. honor of Prine Murâd Baksh, Shâh Jahân's son. A few *sati* pillars are all that we

find in the town of ancient Hindû remains. The Musalmân period, however, has left
III. a few relics, among which the most important is the ruined fort built by Rustam
Ḳhân in the reign of Shâh Jahân. The Jâmi Masjid owns also its existence to
IIb. Rustam Ḳhân, in A.H. 1046, according to a Persian *inscription*[1] on a slab fixed in the
wall. The remaining buildings of interest are:—a tomb of Nawâb 'Azmat-ullâh,
the tomb of 'Asâbat Ḳhân, the shrine of Shâh Bulâki, the palaces of Dûndî Ḳhân,
IIb. the Rohilla chief, and of his dîwân, both built during the Rohilla period.

III. At the villages of Sardârnagar and Nûrkherâ are old mounds, from
which large stores of valuable bricks have been dug up and utilized by the neighbouring zamîndârs.

7. NARAULÎ, in tahsîl Bilarî, lat. 28°-29′-15″ N., long. 78°-45′-15″ E., 24 miles
IIb. S. of Murâdâbâd, possesses five masjids and four Hindû temples.

8. SAMBHAL,[2] tahsîl, lat. 28°-35′ N., long. 78°-36′-45″ E., 23 miles S.-W. of
Murâdâbâd. The modern town covers the summit of an extensive mound composed
III. of the ruins of the ancient Śambhalapura. The site of an old fort is indicated
by a large mound; it is variously attributed to Pṛithvîrâjâ, to a Râjâ called Jagatsiṁha
and to one Nâharasiṁha. The only building left standing on the site of the old fort
IIb. is the Jâmi Masjid, which the Hindûs claim to have been originally the temple
of Hari Mandira. It consists of a central domed roof upwards of 20 feet square,
with two wings of unequal length, that to the north being 50′ 6″, while the southern
wing is only 38′ 1½″. Each wing has three arched openings in front which are all of
different widths, varying from 7 to 8 feet. The Musalmâns ascribe the erection of the
building to the time of Muhammad Bâbar and point to an *inscription*[3] inside the
masjid, which records the erection of the masjid by Mîr Hindû Bêg, in A.H. 933, A.D.
1526, but which the Hindûs declare to be a forgery of late date. At or on the back of
this slab, they say that there is the original Sanskrit *inscription* belonging to the temple.
This masjid was repaired in A.H. 1030 by Saîd Quṭb, and 1067 by Rustam Ḳhân
Dakhinî, as stated in the last *inscription.* The fine dome of this building is probably
unique of its kind; it is a clear hollow shell from the keystone down to the ground.
The interior shape of the dome is ovoid, or like the half of an ovoid ellipse rotated on
its axis. The dome is built of brick, and stands upon an octagon, and the octagon
upon a square. The walls of the central square Hindû temple would appear to have
been built with large bricks cased with stones, but the plaster with which the Musalmâns have coated the walls conceals the material of which they are made. Probably
the Musalmâns stripped off most of the stone, especially such as bore traces of Hindûism, and made a pavement of the stones, turning the sculptures downwards. The
Musalmân wings, added to the building in order to turn it into a masjid, are built of
III. small bricks. At the side of the masjid is a tank for ablutions and a very old well.
The masjid has still a chain for the suspension of a bell, such as is found in Hindû
temples, and a passage at the back for the wheeling round of worshippers.

III. About one mile to the west of Sambhal, there is an Idgâh, built by Rustam Ḳhân,
in A.H. 1066; a tomb of red sandstone, dated A.H. 963, and inscribed with verses

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[1] *Proceedings, Asiatic Society of Bengal,* for 1873, page 99.

[2] Cunningham, *Archæological Reports,* Vol. XII, pages 24—27.

[3] *Proceedings, Asiatic Society of Bengal,* for 187 page 98.

III. from the *Qurân;* a large *bâolî,* three storeys high, built of large bricks, apparently of
the Hindû period; and the bastions of a large walled garden.

There are numerous places of Hindû worship and pilgrimage, the most note-
worthy being the temple of Hari Mandir and the following tîrthas:—Mano-
kâmna, Sûraj Kuṇḍ, Kurukshetra, Bânsgôpâl, Nîmsâr, and Bhagîrathî; altogether
IIb. Sambhal boasts of 68 tîrthas and 19 sacred wells.

A brick tower, called Bala Bûrj, of the old Musalmân fort in mahallâ Kôṭ was
erected in A.H. 1052, as recorded in a Persian *inscription.* A small masonry fort in
the Miân Sarâî is attributed to Nawâb Âmîn-ad-daula, who lived here about 250 years
III. ago. The two heaps of ruins, known as Bhalleśvar and Biktêśvar, near Raî
satî, are said to be nothing more than the bastions of the ancient city wall, but are most
probably the ruins of ancient Hindû temples.

III. In mauzâ Chandâyan is a large *kherâ* formed of the ruins of stone temples and
IIb. brick buildings. An old temple still exists in a fair state of preservation.

In mauzâ Kasaulî is a *kherâ,* the site of an old *âbâdî.*

III. Another ancient place called Âmrapati Kherâ is situated on the right bank
of the Sôṭ river and near the village of Âlîpûr. About a mile to the north-west of
the last place, there is another mound, called Chandrêśvar Kherâ.

9. Thâkurdwâra, tahsîl, lat. 29°-11′ N., long 78°-54′ E., 27 miles N. of Murâd-
III. âbâd. This pargaṇa contains several *kherâs* which may repay explorations, *viz.,* at
Sarkâra Khâs, Farîdpûr Kâsim, Gotâvelî, Bâzîdpûr, Sulṭân-
pûr, Tikhuṇṭî Mankûa Maksârpûr, and Madhowâlâ.

III. At mauzâ Mastâlîpûr is an old *kherâ,* said to be the site of houses built in
Akbar's time when the village was the head-quarter of the pargaṇa.

III. The *kherâ* at mauzâ Farîdnagar is said to be the ruins of a fort and town,
built by Râjâ Mahêndra Singh in 1170 fasli.

10. Ujhârî, in tahsîl Hasanpûr, lat. 28°-39′-30″ N., long. 78°-23′-55″ E., 29
IIb. miles S.-W. of Murâdâbâd, possesses five masjids, one Hindû temple, and a dargâh
of Shâh Dâûd.

V.—Pilibhît District.[1]

1. Barkherâ, in tahsîl Bîsâlpûr, 12 miles S. of Pilibhît, is said to have been
founded by a mythical Râjâ, named Harmal. Its name means the mound of
banyan trees, but is perhaps like that of Bârîkhar, or Barkherâ in the Kherî
III. district, derived from that of Virâṭa, the son of Vêṇa. The village stands on an
ancient mound, the ruins of an old fortified city.

2. Bîsâlpûr, tahsîl, lat. 28°-18′ N., long. 79°-52′ E., 22 miles S. of Pilibhît,
IIb. possesses a fine square masonry tank surrounded by dharmsâlas and temples. A few
other temples of no great importance may be seen in the town.

III. At the village of Maraurî, 8 miles E. of Bîsâlpûr, are extensive ruins on the
right bank of the Khanaut river.

3. Deorîyâ and Dewal,[2] two unimportant villages in tahsîl Bîsâlpûr, 20 miles
S.-E. of Pilibhît, have an united interest as the modern fragments of the ancient

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[1] *North-Western Provinces Gazetteer,* Vol. V, pages 695—847, *passim.*

[2] Cunningham, *Archæological Reports,* Vol. I, pages 352—357.

city Mayûtâ. Dêwal is now known to Musalmâns as Ilâhâbâs or Ilâhâbâd
IIb. Dêwal; it contains several plain brick rooms called temples, in one of which is
Ia. deposited a very perfect Kuṭila *inscription*, dated Saṁvat 1049, or A.D. 992.[1] But
both the inscription and figure of the Varâha Avatâra of Vishṇu, which may be seen
in the same place, and which is a famous object of pilgrimage throughout Rohilkhand,
were originally found, in 1829, in the adjoining village of Gaṛh-Gajâna, "the
bastioned castle," which lies on the west bank of the Khâwâ or Katnî canal (called
Kaṭha in the *inscription)*, immediately between Dêwal and Dêorîyâ. The ancient
III. fortification from which it derives its name is a large ruined mound about 800 feet
square, and containing on its eastern side two small tanks. But although called a
gaṛh or fort, it was probably only the country residence of Râjâ Lalla of the
Chhindu race, who founded it. The inscription and Varâha statue were discovered
in another mound of temple ruins, about 200 feet square at base to the west of the fort
mound, which most probably are the remains of the two great temples, dedicated to
Śiva and Pârvatî under the name of Dêvapallî, and erected by Lalla and his wife
Lakshmî as stated in the inscription; but the brick and limestone walls of the buildings
whose site it marks have been gradually carried off as materials for the dwellings
III. of the villagers. Round the principal mass of ruins may be traced the remains of at
least six other temples; and Gaṛh-Gajâna has, besides two other mounds, the ruins of
some ancient village or town.

Below Dêorîyâ the Khâwâ takes a sharp eastward bend, encircling three sides
III. of a large ruined fort, called Gaṛh Kherâ, or "the castle-mound." This strong-hold
stands on the lands of Dêorîya; approachable only from the southern or landward
side: it has been deserted for many centuries, and is overgrown with dense jangal.
Its walls have afforded material for nearly all the buildings in Dêorîyâ. The exact
extent of the fort is not known; but the position enclosed by the Katnî canal is about
6,000 feet in length from north to south and 4,000 feet in breadth, and the fort is said
to be somewhat less than half a *kos* or just about half a mile in length. The bricks are
of a size (13″ × 9″ × 2″) which shows considerable antiquity, and the limestone statues are
all Brâhmanical. But such figures are said to be discovered only in the foundations
of the buildings which, if true, would seem to show that the existing remains are the
ruins of Musalmân works constructed of Hindû materials. Gaṛh Kherâ is attributed
to the mythical King Vêṇa, and General Cunningham believes Vêṇa's son Virâṭa
to be identical with Vîravarman, the uncle of that Lalla who towards the close of
the tenth century founded the town of Mayûtâ in the district of Bhûshaṇa,
the modern Dêwal and Gaṛh-Gajâna, as mentioned in the Dêwal inscription of Saṁvat
1049. According to the inscription, Mayûtâ was a large town adorned with wells, lakes,
tanks, and neighbouring parks stocked with various animals.

4. JAHÂNÂBÂD, town in tahsil Pilibhit, 4½ miles W. of head-quarters. Near it on
the west lies the village of Baliyâ or Balâî Pasiâpûr, which contains the ancient
III. mound named Balâî Kherâ.[2] This is a large heap of bricks and earth, about
20 feet high at its southern end. It has a circuit of nearly a mile, and its quadrilateral
form leads to the conclusion that it once was fortified. To the west are two tanks

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[1] *Journal of Asiatic Society of Bengal*, Vol. VI, pages 777—786; Prinsep, *Essays on Indian Antiquities*, Vol. I, pages 321—324.

[2] Cunningham, *Archæological Reports*, Vol. I, page 358.

and six ruined heaps said to be remains of temples: near the south-east are the ruins of what was undoubtedly a brick temple. There is nothing now standing that can give any clue to the probable age of the town, as the bricks are removed to Jahânâbâd as soon as they are discovered. But the large size of those bricks is a proof of antiquity, which is supported by the tradition of the people, who ascribe the foundation of Balpûr or Baliyâ to the well-known *daitya*, or demon, Bali.

Four miles to the westward of Balâî Kherâ, there is a long lofty mound lying
III. east and west called Paraśûâkôṭ,[1] which is said to be the ruins of a temple and other edifices that Bali Râjâ built for his Ahîr servant, named Paraśûâ. To the surrounding villagers it is more commonly known under the title of Atâparaśûâ, or "Paraśûâ's high chambers." The mound is about 1,400 feet long and 300 feet broad at base, with a height of 35 feet at its loftiest point near the eastern end. On this point there are the brick foundations of a large temple, 42 feet square, with the remains of steps on the east face, and a stone lintel or doorstep on the west face. No traditions exist regarding the remains of so magnificent an edifice.

5. Pilibhît, tahsil and capital of the district, lat. 28°-38′ N., long. 79°-52′ E.,
IIb. possesses a masjid, built in A.H. 1181 and 1182 by Hâfiz Rahmat Khân, a miniature in brick and plaster of the celebrated Jâmi Masjid at Dehlî. Being elegant in structure, but deficient in magnitude, it makes a more superb show as a picture than the reality justifies. Besides this there is an old masjid in the small, but strongly walled, native
III. sarâî. The remains of an old brick fort are still traceable to the west of the town.

III. At mauzâ Nêoriâ Husainpûr are extensive ruins, buried in dense jangal, which may repay exploration.

III. The village of Mahâfî contains the ruins of an old brick fort of great dimensions.

III. At mauzâ Khâz are the ruins of a large city, of whose importance and splendour several octagonal wells and a large tank with *pakkâ* ghâṭs bear witness.

III. In the jangals near Samarîa Ghôsû are the remains of a mud fort.

III. The village of Pindarâ, though devoid of any ancient remains, is said to be an old site.

6. Pûranpûr, tahsil, 24 miles E.-S.-E. of Pilibhît. This pargaṇa contains several large ruined cities buried in dense jangal close to the Nepâl Tarâî.

III. A large area of the ruins near Dhanauraghâṭ, six miles N.-E. of Pûranpûr, has already been swept away by the floods of the Sârdhâ river, and what remains is likely to be washed away in future. The ruins consist of high mounds, extending for half a mile in length and a quarter of a mile in breadth along the south bank of the Sârdhâ and are covered with large broken bricks and fragments of glazed pottery. From the great number of ornamental bricks, scattered about the mounds, it is evident that this ancient site once boasted of several fine brick temples.

III. The so-called *kôṭ* near Sûâpâra, 7 furlongs to the north of Pûranpûr, is a mere mound, about 400 feet square and 70 feet high, with a *râoni* of about 40 feet in width all around. Numerous ornamental bricks are found in the mound which most probably belonged to a brick temple inside the fort. These bricks appear to have been carved after burning and not moulded before burning. The surfaces of most of the bricks are divided into squares, every alternate square being sunk in a sloping direction; these cuts were made by a chisel or small hammer with one chisel end. The bricks were probably used as string courses of plinths and basements on temples and mansions.

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[1] Cunningham, *l.c.*, Vol. I, page 357.

III. The ruins near Shâhgaṛh, 10 miles west of Pûranpûr, consist of an immense fortress formed of earthen ramparts and bastions with a circuit of about three miles. The ramparts have a general height of from 20 to 25 feet above the neighbouring forests, but the bastions are considerably higher. Originally there were ditches all around, but at present there are only a few shallow hollows at the foot of the ramparts. The parapets were of brick and stone; the large size of the bricks, 20″ × 12″ × 4″, shows that these are the ruins of very old walls. In shape this fortified town may be described as an irregular quadrangle with its larger sides running almost due east and west. There are no remains of any building inside the fort except a few *kankar* walls; the only relics of antiquity that are obtainable are coins of the Varmâ dynasty of Nepâl, enamelled beads and moulded bricks of the diaper pattern.

III. Another, but nameless ruined city, is buried in the jangals near the Pûranpûr road leading to Pilibhît, four miles to the south of Shâhgaṛh. In shape it is a rectangle, about 1,600 feet in length from east to west by 1,200 feet in breadth, with a general height of about 20 feet in the main line of walls. The whole ground is covered with fragments of glazed pottery and large ornamental bricks, the patterns of which are bold and effective.

All these ruins are locally ascribed to Râjâ Vêṇa, or the demon Bali, who is no doubt the Vîravarman of the Chhindu race, mentioned in the Kuṭila inscription of Saṁvat 1049, from which we learn that his nephew Lalla founded the Dêvapallî temple at Mayûtâ, the modern Ilâhâbâs Dêwal in tahsîl Bisâlpûr.

VI.—Shâhjahânpûr District.[1]

III. 1. Gôlâ Râîpûr, village in tahsîl Pawâyan, lat. 28°-1′-50″ N., long. 80°-0′-22″ E., 10 miles N. of Shâhjahânpûr. To the south of the present village of Gôlâ is the site of an ancient town, a very large and high *kherâ* or mound, extending along the rise of the Khanaut valley for about two miles. The *kherâ* alone remains; it is covered with large thick bricks and fragments of blue and green glazed pottery, and old Buddhist coins, both stamped and cast, are occasionally found there. The area occupied by the site of the old town and the very high mounds that remain, prove that Gôlâ must have once been a place of considerable importance. A small mud fort on the edge of the present village is of much later date. Probably the old site represents the Hi-lo, visited by the Chinese traveller Fa-hian[2] in A.D. 400, which possessed a *vihâra* of forty paces square, with a tower like a *dâgaba* for the reception of the skull-bone of Buddha. In the early Musalmân period, Gôḷâ was the head-quarters of pargaṇa Kânt-ô-gôḷâ, as mentioned by Ziâ-ad-dîn Barnî, a historian who lived in the reign of Ala-ad-dîn Khiljî (A.D. 1296—1316), and in the *Âin-i-Akbarî*.

III. 2. Jalâlâbâd, tahsîl, lat. 27°-43′-23″ N., long. 79°-42′-11″ E., 18 miles S.-W. of Shâhjahânpûr, is said to have been founded in the reign of Jalâl-ad-dîn Fîrûz Shâh Khiljî. The ruins of an old mud fort, said to have been erected by

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[1] *North-Western Provinces Gazetteer*, Vol. IX, part I, pages 164—202, *passim*.

[2] Beal, *l.c.*, Vol. I, page XXV.

Hâfiz Rahmat Ḳhân, but very probably of older date, are situated on the high ground commanding the town.

III. 3. Kânt, village in tahsîl Shâhjahânpûr, lat. 27°-48′-20″ N., long. 79°-50′ E., 9 miles S.-E. from head-quarters, possesses a ruined masjid, erected in A.H. 1018, and many old masonry houses, which attest its former importance. A *kherâ* close to the village is said to have been the site of an old fort.

III. 4. Kherâ Bajhêrâ, village in tahsîl Tilhâr, lat. 28°-1′-40″ N., long. 79°-35′-11″ E., 25 miles N.-W. of Shâhjahânpûr. About 300 feet to the west of Bajhêrâ is a large bare mound *(kherâ)* which is the deserted site of an ancient town.

IIb. 5. Khudâganj, in tahsîl Tilhâr, lat. 28°-8′-20″ N., long. 79°-45′-31″ E., 24 miles N.-W. of Shâhjahânpûr, possesses one masjid and three Hindû temples.

III. 6. Mâtî, small hamlet in tahsîl Pawâyan, 42 miles N.-E. of Shâhjahânpûr, is built on an ancient *dîh*, the deserted site of a large old fortified city, now covered with dense jangal. The ruins extend for two miles in length and one mile in breadth, and the whole area is covered with large bricks, measuring 18″×12″×6″, many of which are inscribed *oṃ śrîśivâya* in characters of the eighth century. In many places the walls of the fortifications are still rising up ten feet above the ground. Inside the jangal-clad fort, a number of octagonal wells, built of large bricks, are evidence of the skill and honesty of the masons of those days. The whole city was surrounded by an outer and inner wall and a deep faussebraie on all sides. At a short distance to the north-west of the great fortress is a large tank, one mile in length and a quarter of a mile in breadth, with *pakkâ* ghâṭs, all round, leading down to the edge of the water. The north, west, and south banks of the tank are covered with brick débris, the ruins of large buildings, and on the east side is a high brick mound, the ruins of a large square temple, with a liṅgam still standing in the sanctum. From this emblem of Śiva, the neighbouring village is named Mahâdêva, on the west side of which there are the ruins of another brick temple of Śiva, with the liṅgam still intact. The high antiquity of the place is attested by the numbers of coins that are found amongst its ruins; these include punch-marked bits of silver and copper, Buddhist punched and cast coins, those of the Indo-Scythian kings Huvishka and Kanishka, and of the Indo-Sassanian period. The money of the Musalmân kings is even more common from the time of Muhammad-ibn-Sâme down to Sikandar Lodî. This unbroken succession of the different coinages shows that the place must have been occupied continuously from the very earliest times. It is much to be regretted that a Ṭhakkur of the neighbouring village Murâdpûr has lately dug the place in search of cheap building material as the qûlis employed have ruthlessly ruined the original walls of many buildings.

IIb. The original name of the old city was apparently Mâtṛipura, as an ancient statue of Kâlî is still an object of worship and pilgrimage in one of the small modern temples in the small hamlet, built on the north-east side of the ancient mound.

The *North-Western Provinces Gazetteer*, Volume IX, page 179, mentions that a copperplate grant was found on this spot and a rubbing sent in 1871 to Dr. Râjêndra Lâl Mitra for examination. The *inscription* has, however, apparently never been published.

Six miles to the south-west of Mâtî, at the small village of Thânêkâ, are
III. extensive brick ruins, the remains of brick temples, on the east bank of a large tank.
Its foundation is attributed to the mythical King Vêṇa.

7. Mîranpûr Katra, town in tahsîl Tilhâr, 18 miles N.-W. of Shâhjahânpûr,
III. possesses an old mound, the deserted site of an once important place.

8. Shâhjahânpûr, capital of the district and tahsîl, lat. 27°-53′-41″ N., and
long. 79°-57′-30″ E., is devoid of all objects of historical or architectural interest.
The city was founded in 1647 A.D., in the reign of Emperor Shâh Jahân, by a body
III. of Paṭhâns under Bahâdur Ḳhân and Diler Ḳhân. It possesses a ruined fort, and the
IIb. Jâmi Masjid, built soon after the founding of the city, is a plain substantial
erection. The only objects that can claim notice are two masjids, built A.H. 1108
IIb. and 1155, respectively, and a few tombs, that of Bahâdur Ḳhân being the most noteworthy.

III. 9. Tilhâr, tahsîl, 12 miles N.-W. of Shâhjahânpûr, possesses an old ruined fort
IIb. in mahallâ Khatriân, and a large brick fort and residence outside the town, close to
the Barelî road, built by Mangal Ḳhân, *nîzam* under Hâfiz Rahmat Ḳhân. A large
III. bare *kherâ* to the west of the town, covered with broken bricks and fragments of
glazed pottery, is the deserted site of an ancient village.

III.—KUMÂON DIVISION.[1]

I.—Gaṛhwâl District.

III. 1. **Adbadrî**, village in pargaṇa Chandpûr of tahsîl Śrînagar, lat. 30°-9′ N., long. 79°-16′-10″ E., possesses the remains of sixteen temples similar to those found at Dwârahât in the Kumâon district. The principal temple is distinguished by a raised platform or chabûtrâ in front, roofed in and leading to the small square enclosure of the usual pyramidal form, within which is the image itself. Local tradition here assigns the building of the temples to Śaṁkarâchârya, the celebrated reformer and Hindû philosopher, while in Kumâon the same style of buildings bearing traces of similar antiquity is attributed to the piety of the Katyûra Râjâs.

IIb. 2. **Badrînâth**, village in pargaṇa Malla Pâînkhaṇḍa, 55 miles N.-E. of Śrînagar, lat. 30°-44′-29″ N., long. 79°-32′-1″ E., possesses a temple of Badarînâtha, or Badarînarâyâṇa, an incarnation of Vishṇu. The building said to have been erected some 800 years ago by Śaṁkarâchârya is of conical form with a small cupola covered with plates of copper and surmounted by a gilded ball and spire. The present temple has, however, a modern appearance, several former ones having been overwhelmed by avalanches, and an earthquake having shaken the present erection so seriously as to render necessary an almost entire restoration. The body of it is constructed of flat stones, over which is a coat of fine plaster which, while adding to its neatness, detracts from the appearance of antiquity. A short distance below the IIb. temple is the Taptakuṇḍ, a tank about 30 feet square and covered with a roof of planks supported on wooden posts.

III. 3. **Chandpûr Fort**, in pargaṇa Chandpûr, lat. 30°-10′ N., long. 79°-12′ E. The walls and some of the ruins of the dwelling-houses are still standing. The walls must have been very strongly built, as they are formed of large slabs of cut-stone, the space between them being one and a half acres. There are also two flights of steps, each formed of one solid block of stone, which are said to have been quarried in the Dûdû-kê-tôli range, a march and a half distance from the fort.

IIb. 4. **Dewalgaṛh**, capital of pargaṇa, possesses an old temple of the Râjâs of Gaṛhwâl.

IIb. 5. **Gôpêśvar**, village in pargaṇa Nâgpûr, possesses a fine old temple, surrounded by a courtyard and repaired by Umar Singh Thâpa, a Gôrkhalî General, in the first decade of the present century. In the courtyard stands a trident of iron with a shaft of the same material, 16 feet high, having the ancient Sanskrit letters in copper soldered on in relief in the same way as that at Bârahât in native Gaṛhwâl. The form of the letter shows them to be of the same age as those at Bârahât, and they are accompanied by four short *inscriptions* in modern Devanâgarî cut in the metal of the iron shaft; three of these are now utterly illegible.

The old *inscription*[2] records the victories of Anekamalla in the sacred Kedârabhûmi (Gaṛhwâl). Another *inscription* records the erection of a royal edifice by the same Anekamalla in Sâke 1113, or A.D. 1191. There is a great

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[2] *Journal of Asiatic Society of Bengal*, Vol. V, pages 347, 485.

brass image of a Râjâ in the temple of Yâgêsvar in Kumâon, which local tradition
asserts to be one with Râjâ Anekamalla.

6. Joshîmath, or Jyotirdhâm, in pargaṇa Pâinkhaṇḍa; lat. 38°-33′-24″ N.,
IIb. long. 79°-36′-24″ E., is the place of the great *Jyotirliṅgam* of Mahâdêva. The building
containing the image of Narasiṁha is more like a private residence than a Hindû
temple. Pilgrims halting here put up in a large square, having a stone cistern,
supplied by two brazen spouts, which yield a never-failing flow of water. A collection
IIb. of temples, bearing marks of great antiquity, extend along one side of the
square, being ranged along a terrace about ten feet high. In the centre of the area
IIb. is a temple sacred to Vishṇu, surrounded by a wall 30 feet square. Several of those
temples are much dilapidated, having been partially overthrown by earthquakes.
The temples of Vishṇu, Ganeśa, Sûrya, and Naudêvî have suffered least. The statue
of Vishṇu is of black stone, in a very superior style of workmanship; it is about
7 feet high and is supported by four female figures, standing on a flat pedestal. There
is another image of brass with wings attached, and wearing the sacred Brahmanical
thread, which some assert to be of Bactrian-Greek workmanship. The image of
Ganeśa is 2 feet high, well carved, and polished.

7. Karnprayâg, village in pargaṇa Chandpûr, lat. 30°-15′-43″ N., long.
IIb. 79°-15′-29″ E., possesses a temple named after Karṇa, and is one of the places
of pilgrimage at the confluence of great rivers. On each side of the junction of the
III. Alaknandâ and Pindâr rivers are remains of small temples of the usual Kumâon style.
IIb. There is an old temple sacred to Govindanârâyaṇa at Simlî and the remains of three
others.

8. Kedârnâth, a temple in pargaṇa Nâgpûr, lat. 30°-44′-15″ N., long. 79°-6′-33″
IIb. E., is built on a ridge jutting out at right-angles from the snowy range below the
peak of Mahâpanth. It stands near the head of the valley of the Mandâkinî on a
level spot, and is a handsome building with a neat façade adorned on either side with
niches and images. A tower behind built of grey stone and surmounted by a gilded
pinnacle forms the adytum of the shrine. In front of the temple are two rows of
masonry houses for the accommodation of pilgrims, and behind is the courtyard
forming the residence of the officiating priests. The present structure is of recent
construction, the original building having fallen to ruin. It is dedicated to Sadâshiû,
a form of Śiva, who flying from the Pâṇḍavas took refuge here in the form of a buffalo,
and finding himself hard pressed dived into the ground, leaving, however, his hinder
parts on the surface, still an object of adoration here. The remaining portions of
the god are worshipped at four other places along the Himâlayan chain: the arms
(bâhu) at Janganâth, the face *(mukha)* at Rudranâth, the belly *(nâbhi)* at
Mêdha-Mahêsvar, and the hair *(jeta)* and head at Kalpêsvar. "These
together form the "Pañchakedâra," the pilgrimage to which places in succession
forms a great object to the Hindû devotee.

9. Mandhal,[1] ruined village in pargaṇa Gaṅgâ Salan of tahsil Śrînagar, six
IIb. miles east of Hardwâr, possesses a very remarkable old temple in admirable
preservation. The temple itself stands on a platform or chabûtrâ, 20 feet square, and
at each side is a trench. Beautifully-executed heads terminate the trench at the four

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[1] *Journal of Asiatic Society of Bengal,* Vol. XXXVI, page 154.

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9. MANDHAL,[1] ruined village in pargaṇa Gaṅgâ Salan of tahsil Śrînagar, six
IIb. miles east of Hardwâr, possesses a very remarkable old temple in admirable
preservation. The temple itself stands on a platform or chabûtrâ, 20 feet square, and
at each side is a trench. Beautifully-executed heads terminate the trench at the four

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[1] *Journal of Asiatic Society of Bengal*, Vol. XXXVI, page 154.

corners: on the south a woman's head and bust, at the west a lion, at the north a
Ib. ram; the east corner is broken and defaced. A number of carved slabs, large
capitals, shafts of pillars, friezes, and doorways are scattered through the neighbouring
jangal. Four miles further east are the ruins of an ancient city, now
known as Paṇḍuwâlâ, probably the capital of the kingdom of Brahmapura,
visited by Hiuen Tsiang.[1]

10. Nandâkinî, a river rising in the glaciers on the western slope of Triśûl in
pargaṇa Badhân, lat. 30°-16′-10″ N., long. 79°-46′-5″ E. High up the source there
IIb. is a temple to Nandadêvî, and beyond the temple a large rock, both of which
are visited by pilgrims. The temple is situated near Tantarakharak above
the village of Satôl.

11. Nândyaprayâg, in pargaṇa Dasôlî, lat. 30°-19′-56″ N., long. 79°-21′-29″ E.,
IIb. possesses a temple dedicated to the Nâga Taksha, hence the place is often called
Takshaprayâg.

12. Paṇḍukêśvar, lat. 30°-37′-59″ N., long. 79°-35′-30″ E., 54 miles N.-E. of
IIb. Śrînagar, possesses the temple of Yôga-badarî, one of the Pañch-badarî.
Four copperplate grants[2] of Lalitasûra Dêva are preserved in the temple, being
valuable records of the Katyûri Râjâs.

13. Śrînagar, a large village in pargaṇa Dêwalgaṛh, lat. 30°-0′-13″ N., long.
IIb. 70°-48′-15″ E., contains a few small temples, extremely well built; the chief temple of
Kamalêśvar is of massive stone beautifully fitted together, but has very little
Ib. architectural beauty. The ruins of the palace of Râjâ Ajayapâla of the Chand
dynasty must have once displayed considerable architectural pretensions and extent,
as its ruins even now cover some acres of land. It was built in A.D. 1358 of large
blocks of black stone laid in mortar, and had three grand fronts each four storeys high,
with projecting porticoes profusely ornamented in the lower part with elaborate
sculptures. It is said that no woodwork whatever was used in its construction, and
this is attested by the fact that the portions still remaining have none; the windows
even to the latticing being of stone, while the only doorway left is of stone carved so
as to exactly resemble wood. These doors are very massive and heavy, and it must
have taken immense labour to put them up. Of the older residence only one, the
western wing, is standing, and it is almost in ruins. The building, especially over the
doorway, is massive and quaintly ornamented. There is another wing also standing
to the south; but this is of quite modern date, and is, though well built, of very
simple structure.

14. Vishṇuprayâg, a halting-place on the road from Śrînagar to Badrînâth, is
IIb. situated on the Vishṇugaṅgâ river in pargaṇa Pâinkhaṇḍa. There is a temple
here built on a tongue of rock between the Dhauli and Vishṇugaṅgâ rivers, 1½
miles from Joshimaṭh on the Mâna road.

II.—Kumâon District.

1. Almorâ, head-quarters of the district, in pargaṇa Bârahmaṇḍal of Hazûr
IIb. tahsîl, lat. 29°-37′-3″ N., long. 79°-40′-20″ E., possesses one masjid and several Hindû
temples, but none with any pretensions to architectural merit.

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[1] Beal, *l.c.*, Vol. I, page 198.

[2] *North-Western Provinces Gazetteer*, Vol. XI, pages 471—481.

State Museum,
LUCKNOW.

2. **Askôṭ Mallâ**, in tahsîl Champâvat, is said to have had originally 80 forts, and
hence the name. The first of these was Champâchal or Lakhanpûr-kôṭ,
near which are the remains of the old town of Bagrihât. On Champâchal there is
IIb. a temple to Mahâdêva, and on Chipula or Najûrkôṭ there is a great cave at which
a fair is held every year, also a dry pond held sacred to the deity of the hill.

3. **Bagêśvar**, village in pargaṇa Dânpûr of Hazûr tahsîl, lat. 29°-56′-15″ N.,
long. 79°-48′-52″ E. The name is derived from the temple which is dedicated to
IIb. Vagîśvara, "the lord of speech," or according to others Vyâghrêśvara, "the
III. lord of tigers." The present temple was erected by Râjâ Lakshmî Chandra
about 1450 A.D., but a stone *inscription*[1] preserved in the temple shows a far earlier
foundation. The slab is unfortunately much injured, especially in the right lower
IIb. corner, where the date has been obliterated. It records the grant by Śrî Bhûdêva
Dêva, of the Katyûri family, of a village and land to the temple of
Vyâghrêśvara, and gives the names of seven Râjâs, the ancestors of the donor. Certain
tombs constructed of large tiles discovered in the neighbourhood of Bagêśvar and at
Dwârahât have been assigned to Moghal colonies, and attest perhaps the presence
III. of a non-Hindû race.

4. **Bâîjnâth**, or Vaidyanâth, village in pargaṇa Dânpûr of Hazûr tahsîl,
IIb. lat. 29°-54′-24″ N., long. 79°-39′-28″ E., is the ancient Kârttikêyapura and
III. possesses a large Hindû temple sacred to Kâlî situate in the old Ranchula fort.
There are besides several old temples of the usual style, most of which are in ruins
and are used as corn-lofts and store-rooms as in Dwârahât. Along the walls are old
sculptures collected from different places; but one is clearly a representation of
Buddha, and must have belonged to a temple of that creed which flourished here in
the beginning of the eleventh century of our era according to Hiuen Tsiang.[2] Two
inscriptions[3] of Udayapâla Dêva, of considerable length, are found on a masonry
well much worn, however, by the trickling of water over the stones on which they are
inscribed. A copperplate records the grant by Indradêva in the year A.D. 1202.
IIb. On an image of Vishṇu in one of the old temples occurs the date A.D. 1499, and on an
image of Ganêśa the date A.D. 1322, besides the date of A.D. 1203.

5. **Barmdêo** (Brahmadêva), or Mundiyâ, in pargaṇa Kâlî Kumâon
of tahsîl Champâvat, lat. 29°-6′-30″ N., long. 80°-11′-37″ E. About eight miles distant
IIb. is the far-famed shrine of Pûrṇagiri, where Pârvatî is adored by pilgrims from
mountains and plains.

6. **Bhâînskhêt**, a village in pargaṇa Barâhmaṇḍal of Hazûr tahsîl, lat. 29°-42′ N.,
IIb. long. 79°-35′-30″ E., possesses an old temple sacred to Sûrya.

7. **Bhikîyâ**, village in pargaṇa Pâli Pachhâon of Hazûr tahsîl, lat. 29°-42′-8″ N.,
IIb. long. 79°-18′-20″ E. Close by is the old temple of Naulêśvar, which has more
than a local celebrity among those situated at the smaller *prayâgas* or junctions of
streams.

8. **Bhîm Tâl**, lake in pargaṇa Chhakhâtâ of tahsîl Bhâbar, lat. 29°-20′-40″
IIb. N., long. 79°-36′-16″ E., possesses on its banks an old temple erected by Bâz

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[1] *Journal of Asiatic Society of Bengal*, Vol. VII, page 1056; *North-Western Provinces Gazetteer*, Vol. XI, page 469.

[2] Beal, *l.c.*, Vol. I, page 198.

[3] *North-Western Provinces Gazetteer*, Vol. XI, page 519.

Bahâdur Chandra, Râjâ of Kumâon, in the seventeenth century. This temple is a fair example of the ecclesiastical architecture common throughout the hills, and has a wooden canopy *(chhattri)* on the top erected here as an ornament, and in some places it is said to preserve the building from rain.

In mauzâ Silotî of pargaṇa Chhakhâtâ, there are two copperplate grants, one of Bâz Bahâdur Chandra, dated Śâke 1566, and the other of Udhyôta Chandra, dated Śâke 1613.

9. Champâvat, tahsîl, lat. 29°-20′-11″ N., long. 80°-7′-84″ E., was the residence of
the Râjâs of Kumâon before they transferred their seat to Almorâ in the middle of
III. the sixteenth century. The old palace is now in ruins, but the fort partly remains.
Amidst the ruins of the palace, of which the base and doorway of a balcony alone
remain, is a fountain about 10 feet square outside the quadrangle, and near to it are
IIb. three temples on a level area, about 100 feet square, hewn into the solid rock. They
are each polygonal, at the base 20 feet in diameter, and surrounded by an arched
dome; all being constructed of stone with good taste and elaborate workmanship.
They must be of considerable antiquity, as some apparently coëval ruins situated about
the temple are in many places overgrown with forests of aged oaks.

Ib. In the temple of Balêśvar is an *inscribed* pillar, dated Śâke 1293, and two copperplate grants, the one of Bâz Bahâdur Chandra, dated Śâke 1586, and the other of Kalyâṇa Chandra, dated Śâke 1655; in the temple of Nâganâtha is a copperplate grant of Jagach Chhandra, without date, and in the temple of Ghaṭotkacha, a copperplate grant of Udhyôta Chandra, dated Śâke 1609.

Govinda Pachauli possesses the following seven copperplate grants:—of Jñâna Chandra, Śâke 1341; of Vishṇu Chandra, Śâke 1433, 1434, and two 1441; of Rudra Chandra, Śâke 1519; and of Kîrtti Chandra, Śâke 1727.

In the village of Phulârâ, south of Champâvat, are deposited two copperplate grants: one of Vishṇu Chandra, Śâke 1455, and another dated Śâke 1590.

In the village of Ḍaḍâgâon, one mile north of Champâvat, are eight copperplate grants in the possession of Śivadatta Vishṭa:—of Jñâna Chandra, Śâke 1320; three of Kalyâṇa Chandra, Śâke 1362 and two 1383; of Hariś Chandra, Śâke 1383; of Pratâpa Chandra, Śâke 1383; Sutiraṇamalla, Śâke 1390; and Kalyâṇa Chandra, Śâke 1481.

In the village of Tyârkuḍâ, one mile east of Champâvat, is a copperplate grant of Jagach Chhandra, Śâke 1632, in the possession of Pujârî Dêvadatta Tripâṭhî.

In the village of Chanayâgâon, one mile north of Champâvat, are two copperplate grants of Nara Chandra, Śâke 1219 and 1243, in the possession of Udai Râm Chanayâ.

In the village of Bungâtalâ, one mile north of Champâvat, are two copperplate grants of Kalyâṇa Chandra, Śâke 1629 and 1654, in the possession of Harasingh Chaudharî.

In the village of Gaṅganâû, four miles from Champâvat, are two copperplate grants of Nara Chandra, Śâke 1307 and 1377, in the possession of Bhavânidatta Pâṇḍe.

In the village of Pâû, eight miles from Champâvat, is a copperplate grant of Kîrtti Chandra, Śâke 1422, in the possession of Śiromaṇi Paṇḍit.

In the village of Tapnipâl, 11 miles from Champâvat, is a copperplate grant of Jñâna Chandra, Śâke 1334 and Saṁvat 1469, in the possession of Chandriya Paṇdit.

Ib. In the village of Râigâon there is a pillar in the compound of the temple of Mahârudra with three inscriptions, dated Śâke 1289, 1334 of Jñâna Chandra, and 1356.

In the village of Âsargâon, 24 miles north of Champâvat, are two copperplate grants, Śâke 1304, and of Bharata Chandra, Śâke 1319, in the possession of Âsukhôliâ Paṇdit.

In the village of Tyârśâû, 15 miles from Champâvat, is a copperplate grant of Bharata Chandra, Śâke 1391, in the possession of Hari Râm Paṇdit.

In the village of Guḍamâgalgâon, 28 miles from Champâvat, are two copperplate grants, dated Śâke 1340 and 1397, in the possession of Haridatta Paṇdit.

In the village of Gaḍi-uḍâ is a copperplate grant of Śrîmalla Chandra, Śâke 1538, in the possession of Lôkmaṇi Mâlguzâr.

IIb. 10. CHANGARKHÂ, a pargaṇa of Hazûr tahsîl, possesses in the Darûn sub-division the great temple of Yagêśvar where Mahâdêva is worshipped under the form *Jyotirliṅgam.*

IIb. 11. DÊRÎ DHÛRA, or Dêh, a station on the road from Almorâ to Lohûghâṭ, 32 miles from Almorâ, lat. 29°-24′-56″ E., long. 79°-54′-30″ E. On the north-west face of the mountain, a few feet below its crest, there are two groups of colossal grey granite piled on each other, consecrated to Mahâdêva, Varâhîdêvî, and Bhîmasêna. Similar boulders are strewed over the surface of the surrounding mountains, especially on the upper part of the deep depression in the range immediately north. Between two of the main boulders in a recess is a celebrated temple.

III. 12. DHÎKULÎ, village in pargaṇa Kôṭa of tahsîl Bhâbar, lat. 29°-28′-5″ N., long. 79°-11′-30″ E. Near the village are the remains of ancient buildings a few feet from the surface, locally identified with Vairâṭapattana, the capital of the old kingdom of Goviśana, visited by Hiuen Tsiang[1] in the seventh century. There are many fine specimens of capitals, pillars, medallions, figures of lions, and other Buddhistic designs. Many of these have been used in a building as ornaments for archways, pillars, and mantel-pieces. Some of the pillars are foliated, interspersed with birds, dragons, lions, &c. On a plateau above is an ancient well. Another set of remains exists on the Kûa-kâ-chaur, above Môhân. III.

IIb. 13. DÔL, village in pargaṇa Mahryûri Dôlphât of Hazûr tahsîl, lat. 29°-29′-30″ long. 79°-48′-25″ E. Three *kôs* from the village stands the rather famous ne of Kapilêśvar, with a large temple dedicated to Mahâdêva, built by hyôta Chand, son of Bâz Bahâdur at the supposed spot where Kapila did penance.

14. GAṄGÔLÎ HÂT, in Hazûr tahsîl, lat. 29°-39′-23″ N., long. 80°-5′-24″ E., possesses a temple dedicated to Kâlî. Close by to the south-west are the remains of a few old temples and a masonry well bearing an *inscription.*

II. 15. KÔṬALGAṚH, a fort in pargaṇa Kâlî Kumâon of tahsîl Champâvat, lat. 29°-24′-30″ N., long. 80°-6′-5″ E. The area of the fort is about eighty yards north and south and 12 or 14 east to west, surrounded by a good stone wall eight or ten feet high and five feet thick. Kôṭalgaṛh is fabled to have been the stronghold of the arrow-demon Bâṇâsura *daitya*, the son of Mahâbali.

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[1] Beal, *l.c.*, Vol. I, page 199.

16. HAWALBÂG, a hamlet six miles S.-W. of Almorâ, possesses the remains of a
III. large temple dedicated to Âditya, or the sun, and a cluster of small ones also in
ruins owing to an earthquake.

17. KÔṬA, capital of pargaṇa in tahsîl Bhâbar, possesses the ruins of an old fort,
III. defended by thick stone walls. Close by on the banks of the Kôsî river is the romantic
IIb. temple of Dêvîpûr,[1] about 200 feet above the river on a low range of wooded hills.
IIb. About six miles S.-W. lies the village of Sîtâban, where there is an old temple
sacred to Sîtâ, who fled here after escaping Ravaṇa.

18. PINNÂTH, village in pargaṇa Bârahmaṇḍal of Hazûr tahsîl, lat. 29°-50′-45″ N.,
IIb. long. 79°-35′ E., possesses several temples, dedicated to Śiva as Pinakêśvara,
"lord of the trident." The first is a small conical structure, eight to ten feet high, dedicated to Bhairava. The main temple is close to this on the north, a square slated edifice with the door facing the south, and figures of Râjâs, &c., sculptured on the walls. The roof of the portico is framed by the Indian arch, and on its sides are represented the five Pâṇḍavas; the adytum is small, and contains nothing but two images of Śiva and Pârvatî; about eighty years ago the original pile was nearly all overthrown by an earthquake. The temple contains a *copperplate grant* executed by Udhyôta Chandra in A.D. 1691, and another by Bâz Bahâdur Chandra, bearing date A.D. 1654.

19. SÛÎ BISÛNG, in pargaṇa Kâlî Kumâon of tahsîl Champâvat, possesses the
IIb. famous temple of Balêśvar, in which there are deposited two *copperplate inscrip-*
tions,[2] dated respectively Śâke 1145, or A.D. 1223, and Śâke 1345, or A.D. 1423.

III.—TARÂÎ DISTRICT.

III. 1. CHATURBHÛJ,[3] an old ruined fort in tahsîl Rudrapûr, six miles to the east of the high road, midway between Râmpûr and Nâinî Tâl. The ruins lie to the east of the villages of Mahôlî and Dâlpûr and between the Jonâr nadî and the Kakrôlâ nadî. The name was imposed by the villagers on the discovery of a four-armed stone figure amongst the ruins of a stone temple. The most prominent portion of the ruins is a ruined fort, about 1,600 feet square, with earthen ramparts 10 or 12 feet high, and from 80 to 100 feet thick. There is an entrance on the west side, near which there is a ruined mound of some height, apparently the remains of a stone temple. To the west of the fort there is a group of four mounds from 10 to 18 feet in height, in one of which the Chaturbhûj statue was found. Still further to the west towards the villages of Mahôlî and Dâlpûr there are other mounds with several tanks and wells, and the traces of numerous foundations. The bricks scattered about the plain are of large size, 12″ × 9″ × 2″. Nothing whatever is known about these ruins.

2. KÂSIPÛR,[4] tahsîl, 45 miles from Nâinî Tâl, is named after its founder Kâsinâth Adhikârî, who was a servant of Bâz Bahâdur Chandra (1638—

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[1] *Journal of the Asiatic Society of Bengal*, Vol. XVII, page 376.

[2] *North-Western Provinces Gazetteer*, Vol. XI, pages 516—528.

[3] Cunningham, *Archæological Reports*, Vol. II, pages 238, 239.

[4] Cunningham, *Archæological Reports*, Vol. I, pages 251—255.

678 A.D.). It is said that the site selected belonged to four villages, in one of hich was a noted temple of Ujâînidêvî.

One mile to the east of Kâśipûr lies the old fort of Ujâîn, which General unningham identifies with the ancient city of Goviśana visited by Hiuen Tsiang.[1] t is 3,000 feet in length from west to east and 1,500 feet in breadth, the whole circuit eing upwards of 9,000 feet, or rather less than two miles. Hiuen Tsiang describes the ircuit of Goviśana as about 12,000 feet, or nearly 2½ miles; but in his measurements he must have included the long mound of ruins on the south side, which is evidently the remains of an ancient suburb. By including this mound as an undoubted part of the old city, the circuit of the ruin is upwards of 11,000 feet, or very nearly the same as that given by Hiuen Tsiang. Numerous groves, tanks, and fish-ponds still surround the III. place. The largest of these is the Drôṇasâgara, which as well as the fort is said to have been constructed by the five Pâṇḍavas for the use of their teacher Drôṇa. The tank is only 600 feet square; but it is esteemed very holy, and is much frequented by III. pilgrims on their way to the source of the Ganges. Its high banks are covered with *satî* monuments of recent date. The walls of the fort are built of large massive bricks, 15″ × 10″ × 2½″, which are always a certain sign of antiquity. The general height of the walls is 30 feet above the fields; but the whole is now in complete ruin and covered with dense jangal. Shallow ditches still exist on all sides except the east. The interior is very uneven; but the mass has a mean height of about 20 feet above the country. There are two low openings in the ramparts, one to the north-west and the other to the south-west, which now serve as entrances to the jangal, and which the people say were the old gates of the fort. There are some small temples on the western bank of the Drôṇasâgara; but the great place of worship is the modern IIb. temple of Jvâlâdêvî, 600 feet to the eastward of the fort; this goddess is also called Ujâînidêvî. Other smaller temples contain symbols of Mahâdêva under the titles of Bhûtêśvar, Muktêśvar, Nâgnâth, and Yâgêśvar; but all of these temples are of recent date, the sites of the more ancient fanes being marked by mounds of various dimensions from 10 feet to upwards of 30 feet in height. The most remarkable of these mounds is situated inside the northern wall of the fort, above which the ruins rise to a height of 52 feet above the country and 22 feet above the ramparts. The mound is called Bhîmgaja or Bhîmgada, "Bhîma's club," probably representing the ruins of a large *liṅgam* temple. About 500 feet beyond the north-east angle of the fort there is another remarkable mound, which is rather more than 34 feet in height: it stands in the midst of a quadrangular terrace, 600 feet in length by 500 feet in breadth, being the remains of a large square temple. Close by on the east and within the quadrangle there are the ruins of two small temples. To the eastward of Jvâlâdêvi temple there is a curious circular flat-topped mound of earth, 68 feet in diameter, surrounded by a brick wall from 7 feet to 11 feet in height; it is called Râmgir Gôsâin-kâ-tilâ; or "the mound of Râmgir Gôsâin." To the south of the fort near the temple of Yâgêśvar there is a third large mound, 22 feet in height, which was once crowned by a temple of 20 feet square inside. To the westward of this last there is a fourth mound, on which there are the remains of a temple 30 feet square standing in the midst of a raised quadrangle about 500 feet square. Besides these there are ten smaller mounds whic make up altogether fourteen or just one-half the number of the Brâhmanical templ mentioned by Hiuen Tsiang. The only ruin which appeared to General Cunningham to be of undoubted Buddhist origin is a solid brick mound, 20 feet in height, t the south-west of Yâgêśvar and close to the small village of Khargpûr. The bas of the mound is upwards of 200 feet in diameter, the solid brick-work at the top i still 60 feet thick; but as it is broken all around, its original diameter must have bee much greater, probably not less than 80 feet. But even this larger diameter is to small for a stûpa of 200 feet in height of the hemispherical form of Aśoka's time; a stûpa of that early period, even when provided with both plinth and cupola, would not have exceeded 100 feet in height. There is, therefore, probably a mistake of 100 feet in the text of Hiuen Tsiang.

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[1] Beal, *l.c.*, Vol. I, page 199.

IV.—ÂGRÂ DIVISION.

I.—ÂGRÂ DISTRICT.

1. ACHNÊRÂ,[1] village in tahsîl Faṭhpûr Sîkrî, lat. 27°-10′-47″ N., long. 77°-48′-42″
III. E., 18 miles W. of Âgrâ, possesses a small fort, apparently of middle age, built of stone,
now considerably dismantled. The old tahsîlî built in Saṁvat 1770 is now in ruins.

2. Âgrâ,[2] (Akbarâbâd), tahsîl and head-quarters of district, lat. 27°-10′-29″ N.,
long. 78°-5′-3″ E., is very rich in ancient buildings and remains of the Moghal time.

On the side of the Jamnâ opposite to the city are several interesting buildings
Ia. and sites, *viz.*, the Baland Bâgh, a garden once belonging to Baland Ḳhân,
a eunuch of Jahângîr. A great pile of masonry overhangs the river; this consists of
III. seven wells or rather lifts for drawing water from the river, called Sât Kûiya.
IIb. Below is a large tower crowned with a cupola supported on pillars, called the
Battîs Khambhâ, there are twenty-four pillars below and eight above supporting
the cupola. There is another cupola at the south-west corner.

Ia. The Râm Bâgh is said to be more properly Ârâm Bâgh, "the garden of
rest," but this name was by some accounts given to it by the Jâts. The older name
was Bâgh-i-Nûr-Âfshân, from the name of a Musalmân lady, identified by
some with Nûr Jahân, the queen of Jahângîr and the daughter of his minister, Îtimâd-ad-daula,
Ia. whose tomb stands a short distance lower down on the same side of the Jamnâ.
The Râm Bâgh is a large walled garden with a raised stone terrace on the west of the
riverside. There are five octagonal towers or bastions surmounted by pillared cupolas
at each corner of the river face; underneath, or in the body of the terrace, are a set
of vaulted chambers, opening on to a lower terrace, just on the water's edge; while
above or on the terrace are two buildings, open *bâradaris*, with chambers at each end
and verandahs overlooking the river. By popular tradition the Râm Bâgh was the
resting-place of Bâbar's body, from the time of his death at Âgrâ till it was conveyed
to Kâbûl for burial; but it is generally believed that the garden was made by the
Empress Nûr Jahân, who frequently resorted here with her handmaids.

The Zâhra (Zahara or Zêhra) Bâgh or Mahal, also called Saìd-kâ-
Ia. Bâgh from the tomb of a Musalmân saint that stands in it, lies between the Râm
Bâgh and the Chînî-kâ-Rauza. It has a river frontage of 1,234 feet, including
two towers that marked the boundary at each end of the river frontage; it extends
backward from the river for 1,095 feet to the site of the ancient gateway, the foundation
of which can still be traced.

On the other side of the river, but at some distance from it, between Sulṭânpûr
and Khawâspûr, is a still larger garden bearing the same or closely similar name,
Ia. Zêhra or Dêhra Bâgh. Regarding both these gardens the same tradition is
preserved, namely, that each was made by the Emperor Bâbar, and named after one
of his daughters called Zahara.

III. At the centre of the river-face of the garden are the remains of a river-side
palace (mahal), and from what is left it is evident that it is of the transition period

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[1] Cunningham, *Archæological Reports*, Vol. VI, pages 5—12.

[2] Cunningham, *Archæological Reports*, Vol. IV, pages 93—206; *North-Western Provinces Gazetteer*, Vol. VII, pages 673—717; *Proceedings, Asiatic Society of Bengal* for 1873, page 160; for 1874, pages 100, 160—175, 209—213; for 1875, page 113.

of architecture between the later Paṭhân and early Moghal, corresponding therefore with the age given to it by the tradition. The ruin known as the Chînî-kâ-Rauza
Ia. adjoins Zâhra Bâgh on the south, and having, as a tomb, to be built directly east and west, its river front does not run parallel with the river's edge nor with the wall of Zâhra Bâgh. The northern wall of its enclosure ran obliquely into, and was cut off by the southern wall of the Zâhra garden, showing clearly that the latter is the more ancient erection. The enclosure is, roughly speaking, 100 yards north to south and 150 yards east to west. At each end of the river front is an octagonal tower surmounted by a pillared cupola, and the enclosure is built for the most part on arches of massive masonry.
III. The mausoleum is at the centre of the west or river front, and is a rectangular building nearly 80 feet square surmounted by one great central dome resting on an octagonal base with four slender shafts crowned with flower-shaped capitals at each corner. The whole of the south-western corner of the building has fallen down; but when complete, there was in the centre of each side a lofty archway opening in an oblong antechamber. These four ante-chambers or side halls all opened on the principal central chamber, an octagon with a domed roof containing two brick tombs. Four square chambers occupy the corners of the building. Underneath the main building is a large crypt supported on arches and now open on the river-side. This mausoleum was faced outwardly with what is commonly called China, but in reality with a thin coating of enamel, all of one piece, in a variety of colours and in beautiful patterns, as the remains of it still amply testify. The tomb bears no inscription, but is traditionally ascribed to Afzal Ḳhân, a poet, who died at Lahôr in A.D. 1639. For half a mile below the Chînî-kâ-Rauza there are no buildings of note, although there are traces of old gardens and some mausoleums in the fields.

Ia. The next is the tomb of Îtimâd-ad-daula. This mausoleum stands in the centre of a large garden enclosure, about 180 yards square, surrounded by a substantial wall except on the river-side, where there is a raised terrace overlooking the stream. At each of the four corners of the enclosure is a tower, and there is a fine gateway in the centre of the east side. There are ornamental buildings of red sandstone at the centre of the north and south sides, and a third at the centre of the terrace. The tomb in the centre stands on a platform of red sandstone about 150 feet square, and raised about 3 feet from the ground; being a rectangular building 69 feet 2 inches square, encased on the outside with white marble inlaid with mosaic work. At each corner stands an octagonal tower of white marble which at the level of the roof of the mausoleum is surrounded by a balcony supported on brackets, and then changes its form to circular, and finally terminates in another balcony supported on graceful brackets and surmounted by a handsome domed cupola supported on eight graceful pillars. At the centre of the roof of the mausoleum stands a marble pavilion 25 feet 8 inches square on a slightly raised platform, having a canopy-shaped roof with white projecting eaves supported on 12 pillars with marble screens between them. In this are two marble cenotaphs, counterparts of those in the central chamber of the mausoleum below. This central chamber is 22 feet 7½ inches square, and there are eight inferior chambers, four oblong, one on each side, and four square, one at each corner. There is an arched entrance on each of the four sides; but the central chamber is only open on the south side, the other entrances being closed by marble screens. Besides the two principal tombs there are also five others in the corner chambers. The central chamber has its walls lined with marble inlaid with mosaic, and its roof is a sort of flat dome lined with fine stucco work embellished with devices in colours and gilding. The side chambers have plainer mosaic work up to about four feet from the floor, and above that is plaster ornamented with paintings of flowers, the ceilings being profusely gilded. The mosaic work has been to a great extent destroyed by the removal of the inlaid stones, the painting and gilding are also much defaced and tarnished. There is one *inscription* inside the central chamber, dated A.H. 1027, or A.D. 1617, which can hardly be the date of the completion of the building.

III. Opposite to the gateway of Îtimâd-ad-daula's tomb are the remains of the Motî
Bâgh and Masjid attributed to Shâh Jahân. Beyond is a great walled enclosure
III. known as Nawalganj, but probably this is a corruption of Nawâbganj; as it is
said to have been built by Nawâb Sâlât Ḳhân in the time of Shâh Jahân. At
each of the four corners is an octagonal tower, and there are high buildings at the
centre of the north and south side.

III. Hûmâyûn's dilapidated Masjid in the village of Kachpûrwâ claims passing notice; an *inscription* gives the date of completion A.H. 937, or A.D. 1550. It was built at the expense of the historian Shaikh Zain-ad-dîn of Khawâf, one of Bâbar's literary friends. In front of the masjid are several tombs, amongst which is that of Khwâja ʿAlî, son of Khwâja Mu'în-ad-dîn ʿAhmad, dated A.H. 968, and another dated A.H. 986.

III. To the east of Kachpûrwâ village is the site of Bâbar's Chahâr Bâgh and probably of his garden-palace.

III. About a mile east is the Achânak Bâgh. Little remains of it except a ruined entrance gate, part of a domed building in the middle of the garden, two ruined towers at the corners along the river front, and a series of vaulted chambers opening on a landing-stage that appear to have been the lower storey of a large palace. The name Achânak is said to be derived from a princess so styled, and it is attributed to the time of Bâbar.

III. On the river bank facing the Tâj is what remains of the Mahtâb (or Mihtâb) Bâgh. Portions of two ornamental towers built of red sandstone, one of them nearly perfect, stand about 320 yards apart at the corners of the garden along the river front. This garden is supposed to have been the site on which Shâh Jahân intended to build a mausoleum for himself to correspond with the Tâj opposite.

Crossing the river, we come to the buildings in and near the modern city of Âgrâ.
Ia. The fort and the buildings connected with it may be conveniently described first.
The fort lies on the right bank of the river about a mile above the Tâj. In shape it is
roughly a triangle, having a base half a mile in length along the river bank on the
east. The two sides, north-western and south-western, are one rather under and the
other just half a mile in length. The apex of this irregular triangle is at the Dehlî
gate on the west. These sides, however, are broken by a series of angles, and the total
circuit of the fort walls is not less than a mile and a half. The walls are about 70
feet in height, and are surrounded on all sides by a deep masonry-lined ditch or fosse.
On the east or river-side the high original rampart is supplemented by a lower outlying
wall, outside which runs the fosse. The sides are broken by a series of angles and
projecting bastions. The main gateway crossing the ditch by a drawbridge is the

Dehlî gate on the north towards the city. In the ground-floor chamber to the right of the Dehlî gate is an *inscription* referring to Akbar's march to Khândesh and his return to Âgrâ, in A.H. 1014, or A.D. 1605. Another slightly inferior, called the Amar Singh gate, gives access at the southern angle; there is also a water-gate about the centre of the river front. It is commonly stated that Akbar founded the fort in A.D. 1567; but according to others the actual founder was Salîm Shâh, son of Shêr Shâh, who held power during the interregnum of Hûmâyûn (A.D. 1545—1553). Certain it is that there was an older fort on the site of the present one, which bore the name Bâḍalgaṛh. It suffered much during the earthquake of A.H. 911, and was nearly destroyed during an explosion that happened in A.H. 962. If this older fort was entirely demolished by Akbar before building the present one, he may be rightly called the founder of the one that now exists. The building was superintended by Kâsim Khân, one of Akbar's commanders, and the work took eight years to complete, costing 35 lakhs of rupees.[1] There is apparently no building at present in the fort precincts that can be attributed to an earlier ruler than Akbar. The fosse or deep ditch round the fort was made by Aurangzîb, and it is believed that the Amar Singh gate is of later date than the rest of the outer buildings.

Crossing the drawbridge at the Dehlî gate, a massive gateway is passed, leading by a paved ascent with two turnings to the inner entrance which is flanked by two octagonal towers of red sandstone inlaid with ornamental designs in white marble and surmounted by two domes. A defaced *inscription* exists on the east end wall of a guard-house on the right hand under the gateway, of the date A.H. 1008, or A.D. 1599, so that it is just possible the Dehlî gate may have been added by Akbar after he came to reside in the fort, leaving Fatḥpûr Sîkrî. Underneath is another *inscription* in adulation of Jahângîr on his accession, dated A.H. 1015, he having ascended the throne in A.H. 1014.

Ia. The Motî Masjid occupies higher ground than the rest of the Imperial buildings. Built on ground sloping rapidly from west to east, the floor of the masjid, on a level with the ground on the west, is raised far above it on the east, and thus the eastern gateway is approached laterally from the north and south by two long flights of steps. The buildings of the court of the masjid, too, on the north-east and south, are supported on a series of vaulted chambers, while above them a gallery runs round the otherwise blank exterior wall, giving access to a series of small cells which are underneath the floors of the cloisters within. The mass of the building is thus considerable, and the exterior, faced as it is with plain red sandstone and unbroken except by the chambers and gallery, is somewhat gloomy in appearance. The exterior dimensions are 255 feet east and west by 190 feet north and south. The beauty of the interior, all of white marble, compensates, however, for the dull exterior. Entering the gateway there is a court 155 feet square. To the west is the masjid with a front of 142 feet in length and a depth of 56 feet, supported on a triple row of massive pillars arranged longitudinally, from which spring engrailed or Saracenic arches. The whole is surmounted by three domes, whereof the central is the largest. Interiorly these domes are very shallow. The back or western wall of the masjid is divided into beautiful panels containing sculptured devices. On the southern and northern sides are side chambers opening on the main masjid by two screens of marble lattice-work and an open doorway. These chambers also communicate by doorways with the cloisters which surround the court on all sides about 11 feet in depth and supported on a series of pillars, more slender in character than those of the masjid itself. The line of these cloisters is broken at the centre of the north and south sides of the court by archways corresponding in appearance to the gateway on the east, from which flights of stairs lead down to the vaulted basement storey below. In the centre of the court is a square tank, and a sundial pillar stands towards the south-east corner. At each of the four corners of the building is an octagonal tower, and there are also two side towers on the central wall, one at each end of the front of the masjid proper, rising above the cloisters. These are surmounted by marble cupolas, while the summits of the archways on the north, south, and eastern gateways are each adorned with three marble cupolas on pillars. The hall of worship is floored with black and white marble, marking out prayer places for 899 worshippers. The pulpit is said to be cut out of one solid block of marble. The general absence of ornament has been remarked upon as the characteristic feature of this masjid. It was built, as we learn from an *inscription*, between A.D. 1648 and 1655, and is said to have cost three lakhs of rupees.

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[1] Blochmann, *'Aîn-i-Akbarî*, page 510.

Leaving the gateway of the Motî Masjid by the southern flight of steps, the road leading to the watergate, a deep paved ramp passing by some of the older buildings and by gloomy passages under the fortification, will be seen on the left opposite the south-east angle of the masjid; while just beyond on the right, you turn into what was a sort of entrance court to the palace building. Westward it communicates by the Mîna Bâzâr with the Dehlî gate, the west entrance to the Mîna Bâzâr being slightly to the south of that gateway.

III. The Mîna Bâzâr is said to be of Akbar's time, but this is uncertain. It formed the principal approach on this side to the palace, a southern gateway of the entrance court into which it leads, opening directly on the great court of Shâh Jahân's palace.[1] There is a succession of courts connected with the northern entrance, Ia. whilst the southern entrance is merely a fine gateway, made up of two archways with a small court between, opening directly on the steep paved slope or ramp leading to the Amar Singh gate.

Ia. The Dîwân-i-Âm or Âm-i-Khâs, is an open building of red sandstone, with a flat roof supported on engrailed arches springing from four rows of square pillars. The more correct name of this building appears to be Mahal Chihal Satûn, or "hall of forty pillars." It appears to have been built subsequently to the court in which it stands and to the building which it adjoins on the east. It was doubtless intended for the shelter of suitors and the royal attendance when the monarch was seated in the hall of public audience, of which it is a continuation. The eastern or back wall of the hall is the rear wall of the court-yard now called Machchî Bhawân. The lower storey of the latter shows a blank wall towards the hall; but in the upper storey is placed a pair of lattice windows, on each side of the royal gallery. Through these persons seated in the upper chambers of the Machchî Bhawân could look down into the hall. There are also other small lattices higher up, intended to light the remaining upper chambers. In the centre of the hall is the open gallery with three arches in the front, described by Fergusson as a niche for the throne at the back. As far as can be judged from present appearances, this gallery did not communicate in front with the hall below, where the Emperor is supposed to have sat to administer justice; but a staircase ascends to it through the room with latticed windows on the right or north of the throne. The eastern wall of the great hall is of brick covered with plaster. The royal gallery itself is a pavilion of white marble, inlaid with jasper and cornelian in the form of flowers, ornamented scrolls, and sentences of the *Qurân*. Below it is an immense slab of white marble, on which the Emperor was accustomed to seat himself.

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[1] Fergusson, *History of Indian and Eastern Architecture*, 1876, page 590.

Besides the magnificent gateways to the north and south of the great court, there is also a lesser gateway on the east side, close to the south-east corner, leading into a small court-yard of red sandstone, which in its turn conducts to the court known commonly as the Machchî Bhawân. To correspond to this gateway there is an archway near the south-east angle of the great court.

In the south-west corner of this small court-yard and on the upper storey, not communicating with the court below, but with the upper gallery of Machchî Bhawân,
Ia. is the Nagîna Masjid, a beautiful little masjid, although somewhat heavy in appearance, of white marble, standing in the centre of the west side of a small court walled in with marble slabs; it consists of three aisles, supported on three rows of short massive square plain pillars, from which spring engrailed arches supporting the roof, which is crowned with three domes. This must have been the private masjid of the palace, and was probably attended by the ladies of the court, as there is a screened passage passing from it by a staircase to the roof of the Dîwân-î-Âm, and so to the *harîm;* the masjid itself, too, is quite shut in from outer views. The tasbîh-khâna, however, of the masjid is an open gallery of white marble, overlooking the small court-yard. On the east of this court-yard is a staircase conducting to some old apartments of the palace of which little is known, while the gateway leading to the Machchî Bhawân is at the south-east angle.

Ia. The Machchî Bhawân court-yard has a tank in its centre and a series of chambers surrounding it on the north, south, and west sides; a roofed gallery or colonnade runs round the upper storey on a level with the Dîwân-î-Âm, Dîwân-î-Ḳhâs, and the Nagîna Masjid, and communicates with them. This court-yard is of red sandstone, and its dimensions are about 150 feet east to west by 200 feet north to south. From its position it may have formed the ante-chamber or waiting-room for nobles who had the right of entrance to the hall of private audience; for its east side is formed by the raised terrace or platform in front of that building. A flight of steps from Machchi Bhawân leads to this platform, which is on the same level as the upper gallery of that court. To the south are the royal baths, to the east the platform overlooks the river, a long railing or screen of marble alone guarding the edge, which is that of the inner or main wall of the fort.

Ia. In the centre of this east side on a slightly raised platform of white marble is placed the black marble throne of Jahângir, a large slab of marble, in length 10 feet 7½ inches, in breadth 9 feet 10 inches, and in thickness 6 inches, supported on octagonal pedestals 1 foot 4 inches high. Round the edge of the throne runs an *inscription* in embossed characters, dated A.H. 1011, or A.D. 1602, three years before Akbar's death, and it consists only of praises of Sulṭân Salîm, son of Akbar, better known as Jahângîr. Three other short *inscriptions* are engraved in the stone; but they are of later date, and were added after Jahângîr's accession. Opposite to the black marble throne, on a similar pedestal, at the edge of the platform overlooking the Machchî Bhawân, is a similar throne of white marble.

Ia. On the south side of the platform stands the Dîwân-î-Ḵhâs, or private hall of audience. It consists of a hall 64 feet 9 inches in length by 34 feet in breadth and 22 feet in height, opening by three arches on a portico in front and with three arched recesses to correspond on the opposite side. At the ends are two arched recesses. A small doorway at the south-east corner gives private access to the royal apartments. Above the three arches on the north and south are three small lights or lattice windows filled with screen-work. The portico in front is about the same size, and is a lofty colonnade with flat roof supported on engrailed arches springing from slender pillars arranged in pairs. At the corners there are four, at the sides three, and in the front five, openings between the pillars. Three short flights of steps lead from the level of the portico to the platform in front. An *inscription* runs along the frieze of the colonnade, giving the date of the building as A.H. 1046, or A.D. 1637.

At the corner of the southern upper gallery of Machchî Bhawân, abutting on the Dîwân-î-Ḵhâs, will be found a doorway to the south from which a passage to the right Ia. leads up to a tiny masjid squeezed in amongst the buildings. This masjid is very plainly built of white marble, but the court in front is beautifully paved with alternate squares of marble and jasper. The passage to the left leads past a *tasbîh-khâna* facing the back wall of the Diwân-î-Ḵhâs, and then downstairs to a small court on the east of the Dîwân-î-Ḵhâs communicating on the south with the main *harîm* court, of which it is an offshoot.

The main wall of the fort here takes a turn outwards, so as to project beyond the eastern parapet of the platform in front of the Dîwân-î-Ḵhâs. On the bastion at the Ia. east side of the court stands an octagonal marble and inlaid pavilion of great beauty overlooking the river with an upper open storey of red sandstone surmounted by a cupola, commonly known as Saman Bûrj. The pavement of the court is arranged in squares of coloured marble for the game of *pachîsî*. The ladies' baths and other offices of the palace open on it on the north. A marble screen runs round it on the river-side and another divides it from the main *harîm* court. This court is 175 feet by 235 feet, and the whole finished with the utmost care. The three white marble pavilions overhanging the river are situated on a raised platform of white marble on the east of the court, with a tank for fountains in front of the centre or principal Ia. building. This is often called the Ḵhâs Mahal and by some the Âramgâh. This is a very beautiful building consisting of a noble hall about 70 feet by 40 feet, with a colonnade or portico of the same size in front, standing on a raised platform. The colonnade has five openings to the front and three on each side, its flat roof is supported on engrailed arches springing from massive square pillars to the front. On the sides there are only half pillars; the hall opens on the colonnade by three arches, and on the opposite or west side are three archways, with windows overlooking the river. North and south at the ends are arched recesses in which are doorways leading to the side pavilions. The side walls arch up into a flat oblong ceiling, all of which as well as the south portion of the walls has been covered with beautiful paintings. This was no doubt the State Hall, or drawing-room of the ladies of the palace. The smaller pavilion on the north communicates with the Saman Bûrj, while that on the south is connected with a series of apartments in the south-eastern corner of the court, in style somewhat different from and superior to the other apartments surrounding the court and separated from the rest of the court by a *kanât*, or screen wall made of slabs of white marble placed along the edge of the platform. This may have been the Emperor's own most private chambers, or the principal Sulṭâna's. Some say the apartments are those of Jahân Ârâ Begam, Shâh Jahân's favourite daughter, also known as Sulṭâna Begam. A similar screen encloses the north-eastern pavilion. The northern side of its court-yard is formed by the portico with screens in two or three openings, leading to the Saman Bûrj court and some marble chambers.

Ia. The ladies' baths alluded to as the Shîsh Mahal, are in the lower storey at the north-east corner of the court. The sides and ceilings are spangled over with tiny mirrors of irregular shape set in plaster. Many of these have come away, but enough is left to show the picturesque effect when the interior is lighted up. The east or river-side of the *harîm* court being composed of the marble pavilions, with the terrace in front, the other three are made up of the women's apartments, built round the court in two storeys, a gallery running round on the level of the upper storey. These buildings are of red sandstone, and may perhaps be of Akbar's time; but there are some chambers floored and half-panelled with white marble on the north of the west side; these are possibly baths.

Ia. The centre of the court is occupied by a garden known as the Angûri Bâgh. There is a small marble tank below the terrace of the Ḳhâs Mahal on the east and the usual division by four paved walks running from a platform in the centre. This platform and the walks are of white marble. The beds are divided into numerous small compartments by ridges of red sandstone curiously arranged. The only main entrance to the court is through a low narrow gateway or passage under the upper storey at the south-west corner. There are also passages on the south side communicating with the adjoining palace known as Jahângîr's.

Two doors underneath the platform of the Ḳhâs Mahal lead to staircases, communicating with an extensive series of underground passages and chambers running along the inside of the fortification wall and lighted by slits therein.

Ia. Adjoining Shâh Jahân's palace on the south is the Jahângîrî Mahal. The exact age of this building is somewhat doubtful. It is very Hindû in character, much resembling the Jahângîrî Mahal at Faṭhpûr Sîkrî, and may very probably have been built by Akbar towards the close of his reign, and appropriated as the separate residence in the fort of the heir-apparent and his family. The gateway leads by a vestibule to a domed entrance hall, whence a corridor, first to the right and then straightforward, leads to the principal hall, 62 feet 8 inches by 35 feet 2 inches, of almost purely Hindû design and almost as elaborate and elegant in design. The principal hall on the north is remarkable for its flat ceiling supported by stone struts with dragons or serpents, one carved on each, longitudinally. There is a gallery running round the top of the hall. The lesser hall on the south is about 52 feet by 29 feet, and round it runs a passage divided from it by a wall in which are latticed screens looking on to the hall.

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On the west of the court, over the entrance hall in the third storey, is an open hall with three openings on each side, east and west overlooking the court, with very fine pillars and brackets.

To the right of the entrance hall is a passage leading to a small separate court, perhaps the principal queen's private lodging, with a pillared hall containing a musicians' gallery.

From the court a narrow court-yard, with sets of chambers apparently intended for the servants, runs along the back of the south wall of the main court-yard. All around this main court-yard there runs a gallery on the upper storey. To the east are a set of chambers communicating with the long narrow court-yard overlooking the river. The central entrance to it is by a porch supported on pillars, about 17½ feet in length, including base and capital, of remarkably beautiful and singular design. Two wings of the building north and south project eastwards. Above on the roof of these wings were two beautiful open pavilions with canopy roofs supported on pillars, the southern one has been bricked up, but the northern one is intact. There are 20 pillars in all, six on the east and west and four on the north and south sides. They are massive, but not lofty, and have bracket capitals that meet together, and thus form a support without any arch.

Close to this is a set of tanks to which water was raised by a series of lifts from the moat or river below, and there are still traces of the water-courses. From these the various baths, tanks, and fountains of the palace were supplied, as may be seen from the names *inscribed* on the wall over the head of each supply-pipe.

The court-yard is bounded by a wall on the east in which were occasional latticed windows or doors, and at each corner an occasional tower surmounted by a domed cupola. The whole of this palace is remarkable for the Hindû character of the architecture, for the roofs, brackets, projecting eaves, carved panels, recesses, and pillars; the entablature of the main court is especially noticeable. The whole is in red sandstone and that of perishable description, so the finer work is wearing away. Most of the apartments are panelled with sandstone engraved with devices and patterns; but in some cases stucco or plaster, covered with paintings or moulded into patterns, has been employed.

There are no more buildings worthy of notice within the fort; but it may be as
Ia. well to mention here the great stone vessel known as Jahângîr's bath which lies close to the tank in the cantonment gardens. It is a large bowl-shaped bath hewn out of a single stone of light-coloured porphyry or granite, in height about 4 feet 8 inches exterior, 4 feet deep inside, 8 inches in diameter at top, and 6 feet 8½ inches at bottom, the edge about 6 inches thick. There are steps on the inside and outside. Ornamental compartments containing an *inscription* of five distiches run round the bowl on the exterior near the upper edge. The inscription is partly defaced, but mentions "Jahângîr, son of Akbar," and has the târikh A.H. 1019, or A.D. 1610. The bath was originally in Jahângîr's palace, then in the great court of Shâh Jahân's palace, whence it was removed to its present situation.

Ia. Though the so-called Sômnâth gates are in no sense an antiquity of Âgrâ, it is as well to notice that they will now be found in the *harim* court. They formerly stood in theved by the when it was walled up and used as an armoury. They were brought from Ghaznî in 1842 and conveyed in the train of the Governor-General, Lord Ellenborough, from Fîrûzpûr to Âgrâ, but never proceeded further on their way to their proclaimed destination, Sômnâth. It seems certain that they are not the gates of the temple of Sômnâth at all, but may be those of the tomb of Sulṭân Mahmûd at Ghaznî.

Ia. Outside the Dehlî gate is an enclosure intended for and used as a market, called the Tripoliâ. It forms a sort of entrance court to the Dehlî gate, and is said to have been added by Shâh Jahân for the accommodation of traders. It was octagonal in shape with shops on all sides except on that of the fort ditch. There are three arched gateways to the south, south-west, and north-east.

IIb. Beyond the Tripoliâ to the north-west close adjoining is the great masjid, or Jâmi Masjid. This is a masjid of Shâh Jahân's reign, and from the *inscription* appears to have been built between the years A.H. 1053 and 1058, or A.D. 1644 and 1649. The masjid is said to have been originally called Masjid Begam from the fact that Jahân Ârâ Begam, Shâh Jahân's daughter, made herself responsible for its construction, which was completed at a cost of five lakhs of rupees. The name was subsequently changed to Jâmi Masjid, it being the great or principal masjid of the city. The masjid is built of red sandstone, and consists of a large court placed on a platform raised about 11 feet above the ground. The masjid proper is to the west of the court; it is a large building 130 feet long by 100 feet broad, supported by two rows of arches and with five openings or archways to the front, one principal and two interior on each side. Four octagonal domed cupolas stand one at each corner of the roof, a row of smaller square cupolas adorns the front, and four slender shafts or minarets rise from the four corners of the roof of the central compartment which is more elevated than the rest. The roof is surmounted towards the rear by three large domes of somewhat peculiar shape, full bottomed, which have been compared to balloons reversed and of remarkable pattern, the courses of masonry being zig-zag and alternately of red sandstone in wide bands, and narrow lines of white marble. Cloisters with flat roofs supported on pillars meeting in engrailed arches run along the northern and southern sides of the court, but are broken at the centre of each side by archways through which flights of steps give access to the masjid. The eastern side was similarly closed with a cloister, and the eastern gateway was the principal and most imposing; but this gateway and the eastern cloister were destroyed in 1857. On the northern, eastern, and southern sides there are rows of shops on the outside underneath the cloister.

III. Half a mile below the fort is a ruin generally known as the Rûmî Khân's havelî. Here are the extensive remains of a large palace of red sandstone with a river wall terminating in two towers or cupolas. It is said to have been the residence of Islâm Khân Rûmî, who is said to have been one Husain Pâsha of Basra and subject of the Sulṭân of Turkey; he deserted the Sulṭân's service and rose high in the service of Jahângîr, attaining the title of Vazîr Islâm Khân.

III. All along the river bank to the Tâj are ruins of old palaces, gardens, &c.; one considerable ruin on the water's edge is known as Shîsh Mahal, and also as
III. Deorhî Sâhibjî; here was Mahâbat Khân's hous

IIb. Beyond and close to the burning-ghâṭ is a shrine known as Dargâh Jalâl-ad-dîn Bukhâri, said to have died A.H. 1057 in Shâh Jahân's time. Here were the palaces of Râjâ Toḍaramalla and Râjâ Mân Singh.

Ia. Between the burning-ghâṭ and the Tâj lies an extensive garden with a water-side building known as Bâgh Ḳhân Âlam.

IIb. Outside the western entrance of the Tâj outer quadrangle stands a masjid of red sandstone on an elevated platform; this is called the Faṭhpûrî Masjid, and is said to be of the same date as the Tâj itself. It consists of a central compartment, supported on two rows of arches, and surmounted by a dome of the same shape as that of the Tâj, and on each side two compartments with flat roofs supported on double rows of pillars meeting in engrailed arches.

Ib. On the opposite side to this masjid is an octangular domed building of red sandstone rather low placed on a wide and elevated platform with rows of arcades underneath. The building contains two plain tombs of white marble, and is known as Sahêliân-kâ-gumbaz.

Ia. The Tâj Mahal, often called Rauza, or Tâj-kâ-Rauza, is situated on the right bank of the Jamnâ about a mile and a half below the fort. This great mausoleum which has been classed among the "wonders of the world" was built by the Emperor Shâh Jahân in honor of Mumtâz-î-Mahal, "exalted one of the palace," the title of his favourite wife whose proper name was Arjmand Bânu Begam or Nawâb Âlîyâ Begam. Like the tomb of Akbar, it stands in a large garden enclosed by a lofty wall of red sandstone with arched galleries round the interior and entered by a superb gateway of sandstone inlaid with ornaments and *inscriptions* from the *Qurân* in white marble. Outside this grand portal is a spacious quadrangle of solid masonry with an elegant structure intended as a karavânsarâi on the opposite side. The raised platform on which the Tâj stands is 18 feet high, faced with white marble, and exactly 313 feet square. At each corner of this terrace stands a minaret 133 feet in height, and of exquisite proportions, more beautiful than any other in India. In the centre of this marble platform stands the mausoleum, a square of 186 feet with the corners cut off to the extent of 33 feet 9 inches. The centre of this is occupied by the principal dome, 58 feet in diameter and 80 feet in height, under which is an enclosure formed by a screen of trellis-work of white marble, a *chef d'œuvre* of elegance in Indian art. Within this stand the tombs, that of Mumtâz-î-Mahal in the centre and that of Shâh Jahân on one side. In every angle of the building is a small domical apartment of two storeys in height, 26 feet 8 inches in diameter, and these are connected by various passages and halls. The light to the central apartment is admitted only through double screens of white marble trellis-work of the most exquisite design, one on the outer and one on the inner face of the walls. This building, too, is an exquisite example of that system of inlaying with precious stones which became the great characteristic of the style of the Moghals after the death of Akbar. All the spandrils of the Tâj, all the angles and more important architectural details, are heightened by being inlaid with stones such as agates, bloodstones, jaspers, and the like. These are combined, in wreaths, scrolls, and frets, as exquisite in design as beautiful in colours; relieved by the pure white marble in which they are inlaid, they form the most beautiful and precious style of ornament ever adopted in architecture. This mode of ornamentation is lavishly bestowed on the tombs themselves and the screens that surround them, though sparingly introduced on the masjid that forms one wing of the Tâj, or on the fountains and surrounding buildings. The judgment indeed with which this style of ornament is apportioned to the various parts is almost as remarkable as the ornament itself, and conveys a high idea of the taste and skill of the Indian architects of that age.

IIb. The **masjid** with three domes of white marble occupies the left wing and has a counterpart *(jawâb)* in a precisely similar building on the right hand side of the Tâj. This last is sometimes called the false masjid; but it is in no sense dedicated to religious purposes. On the pavement in front of the false masjid *(jawâb)* will be traced a representation of the brass ball, crescent, and spike which cap the dome of the Tâj.

The following dates of *inscriptions* found on the Tâj seem to show the order in which the various parts of the buildings were completed: on the outside of the west arch facing the masjid A.H. 1046, 10th year of Shâh Jahân's reign; at the end of the *inscription* on the left hand side of the entrance within, A.H. 1048; and on the front gateway A.H. 1057, or A.D. 1648. The last marks the completion of the building. The *inscriptions* on all these arches are in Tughrâ characters, taken from Sûras of the *Qurân*, appropriate to mourning and spiritual hope. On the front of the entrance is a passage ending with an invitation to the pure of heart to enter the garden of paradise. On the tomb of Mumtâz-i-Mahal is an *inscription*, dated A.H. 1040, and on the tomb of Shâh Jahân A.H. 1076.

III. Close to the Tâj on the east bank of the river are the remains of a large palace and walled garden, known as **Triyâl** or **Tiliyâr-kâ-Baghîcha**, and said by some to be **Mahâbat Ḳhân's**.

III. A little lower down are the remains of a large water-side palace; the red sandstone wall, **Lâl Dîwâr**, and a fine bastion or tower are still standing.

III. A little inland is a large pile of ruins; this is all said to have been a residence *(haveli)* of **Nawâb Ḳhân, Daurân Ḳhân Vazîr Azam.**

IIb. Close by is **Ahmad Bukhâri's dargâh.** There is a tomb resembling
those in the corner courts of the outer quadrangle and a small masjid just outside the
III. east gateway of the Tâj outer quadrangle; and in **Basâî** there is a tomb known
as **Rauza Dîwânjî.**

Ia. Between Tâjganj and the south-eastern extremity of cantonments is a large walled enclosure called **Bâgh Mahâbat Ḳhân.**

There are not many noticeable ruins about the cantonments. South of them lie
Ib. **Takht Pahlwân** and **Rauza Fîrûz Ḳhân.** The former name is given to
a small village built close round a mausoleum supposed to be that of some wrestler of Imperial times. The name **takht** is given in consequence of there being a large slab of stone, 8 feet square, lying in the fields 100 yards to the west, called **Takht Pahlwân.** The mausoleum is a square building of red sandstone with four arched doorways and surmounted by a dome placed high on a platform supported on arches with four domed cupolas supported on pillars at the corners.

Ib. The tomb of **Fîrûz Ḳhân** is supposed to be that of the eunuch of the palace to Jahângîr who built Fîrûzâbâd. There are here the remains of a large masonry tank from which the village surrounding the tank and tomb is called Tâl Fîrûz Ḳhân; the village lies mostly within the octagonal walled enclosure of the tomb. The mausoleum is an octagonal domed building of red sandstone standing on a high raised octagonal platform underneath which is a dome roof crypt containing the remains of two tombs. On the east of the platform is a lofty portal of red sandstone, the face of which is most elaborately carved; so, too, is the whole of the interior of the main building, and also adorned with glazed coloured tiles and enamelling. The mausoleum is a large and beautiful one, and the ornamentation is Hindû in character; if built in honor of Fîrûz Ḳhân of Fîrûzâbâd it would be of Jahângîr's time.

IIb. The dargâh known as Makhnî (or Magdî)-kâ-gumbaz consists of one central chamber with a shrine for offerings much like a Hindû temple and two side-chambers. In front is a wide and lofty portico or verandah closed at the ends and supported on four pillars. The wide eaves of the portico are supported by brackets, shaped to resemble elephants, peacocks, horses with riders; a similar ornament figures in the windows over the doorway of the chamber. The building is in fact very Hindû in character, hardly such as would be erected over a Musalmân saint or martyr. A suggestion has been made by Mr. Carlleyle[1] that this building formed part of a colonnade running all round the great Dêhra Bâgh which lay here. The history of the bâgh is uncertain, but it is by some ascribed like Żahara Bâgh near Râm Bâgh, to Zahara, daughter of Bâbar. The bâgh is also known as Bâgh Nûr Manzil.

III. Near the village of Khwâja-kâ-Sarâî will be found the ruins of the Jôdh Bâî Mahal; this is a complete ruin. The mausoleum would appear to have been about 80 feet square with a vault underneath. It was the tomb of Jôdh Bâî, probably the Râjpût princess of Jôdhpûr whom Jahângîr married.

IIb. The Îdgâh is situated about one mile from Tripôliâ. This building stands at the west end of a great walled enclosure about 570 feet in length by 530 feet in width, having an octagonal tower at each corner and principal entrance gateway in the centre of the east side. The masjid itself is built of red sandstone, and is about 160 feet in length by 40 feet in breadth. There are five arched openings to the front supported on six pillars, the centre arch being loftier than the rest. Two slender shafts rise from the west wall of the central compartment to a considerable height. There is no *inscription* on the building, but it is said to be of Shâh Jahân's time.

Towards the city there will be found close to the Chhipitôlâ what are known as hammâm Ȧllah Vardî Ḳhân, or "baths of Ȧllah Vardî Ḳhân." The entrance of these is by a fine arched doorway faced with red sandstone, ornamented with carving in relief and with a Persian *inscription* over the doorway, from which we learn that the baths were built by Ȧllah Vardi Ḳhân in the reign of Jahângîr, in A.H. 1030, or 1620 A.D. Adjoining the baths on the east is a large court-yard entered by an arched gateway and surrounded with sets of chambers in two storeys.

IIb. In mahallâ Darbâr Shâhjî will be found the dargâh, or masjid and shrine of Shâh Wilâyat. This building is not remarkable for its size or architecture, but rather for its antiquity and the traditions connected with it. It is a low building, in dimensions about 46 feet by 19 feet, plainly built of brick and plaster with three arched entrances on the east, and crowned with three domes in the style of transition from Paṭhân to early Moghal architecture. The central arch, the loftiest of the three, is but 5 feet 8 inches in height, and the whole building bears the appearance of having sunk into the ground up to the opening of the central arch, thus losing probably two-thirds of its height. With this sinking is connected a legend. It is said that when Shêr Shâh came to Âgrâ he allowed his camel-driver to stable camels in the masjid; this act of desecration evoked the curses of the faqîr of the masjid, Shâh Wilâyat, whereupon the masjid sank, enclosing and killing the camels. This legend makes the masjid at least as old as Shêr Shâh's time, and it is confirmed by the *inscription* on the Shâh's tomb, an octagonal mausoleum with a dome supported on eight pillars, close to the masjid, which gives the date of the faqîr's death as A.H. 953, the first year of Salîm Shâh's reign. Connected with the masjid are a series of cloisters, perhaps an old monastery *(khânqâh)*.

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[1] Cunningham, *Archæological Reports*, Vol. IV, page 110.

IIb. The Akbarî Masjid is situated close to the chauk; it was built by Akbar, but was entirely restored about 1856. The building is of red sandstone and in dimensions about 84 feet by 20 feet. There are seven arched openings to the front, and the flat roof is supported on three rows of eight columns, the spaces between the columns on the south, west, and north being closed up by walls. A single dome showing only slightly inside, surmounts the eastern half of the central compartment where the *mimbâr* stands. The roof is further relieved by four cupolas with domes supported on eight shafts, one at each corner. A paved court is in front of the masjid overlooking the street below.

IIb. In mahallâ Bâgh Hîramân is what is generally called Kâli Masjid, the proper name of which is not improbably Kalân Masjid, "the great masjid." This masjid has a very antique appearance, and has been conjectured to be as old as Sikandar Lôdî's time, which would make it quite the oldest in Âgrâ. It is traditionally ascribed to Muzaffar Husain, grandson of Ismâîl Shâh Sûfî, king of Persia, and father of the wife of Shâh Jahân, buried in Khandhâri Bâgh. If this be true, the masjid is much less ancient than it looks. In dimensions it is about 128 feet by 34 feet, and is plainly built of brick and plaster; the east front has been faced with sandstone, but most of it has fallen off. There are five compartments with arched openings to the east, and the building is crowned with five domes, of which the centre is considerably larger than the rest; similarly, the central arch rises higher than the rest, and the pediment partially conceals the dome. The domes are of the low transitional shape, rising without any bulge outwards from perpendicular basis; they are black with age, hence perhaps the name Kâli Masjid. The courses of masonry in the domes are horizontal, and the whole building is of old Hindû bricks, larger and flatter than those generally used in masjids. There is a large pavement about 130 feet by 190 feet in front of the masjid, and connected with it are a school of the same period and a *tasbîh khâna* with low hemispherical domes.

III. Not far off is an ancient *hammâm*, or bath of the same period, a lofty building about 60 feet in length by 34 feet in breadth, and surmounted by a large, but low, hemispherical dome.

IIb. The masjid of Matámid Ḳhân lies on the south side of Kâshmîri bâzâr. The founder of this masjid, from whom it takes its name, was a bakhshi or treasurer to the Emperor Jahângîr. The masjid is built of red sandstone, and is in dimensions about 53 feet by 20 feet; it has three arched openings to the east front, the middle one slightly larger and higher than the others. The carving of the stone on the front is somewhat florid, the roof is crowned with three domes, rather low and flat in shape, covered with white plaster, and there are five octagonal cupolas, one at each corner of the roof.

IIb. In the outlying mahallâ of Lohâ-kî-Mandi will be found the eunuchs' masjid, Masjid Makhan Nishân, or Hijrôn-kî-Masjid. This is a very elegant though not large masjid, built of pale red sandstone, and crowned with three domes of solid stone. In dimensions it is about 51 feet by 20 feet; and is made up of three compartments, of which the centre is the principal. There are three arched openings on the front or east, and two doorways in the north and south walls. In the rear or west wall of each of the side chambers, at about 5½ feet from the floor, are the windows filled with beautiful stone lattice-work. At each corner of the front of the masjid is an octagonal tower, and in front of it is a large raised masonry platform 83 feet east to west and 95 feet north to south, with a tank 19 feet square in the centre, and octagonal towers at each corner. The legend of the masjid connects it with Akbar's times, it being related that the advice of a saintly eunuch, by name Yatima, was sought by Akbar in the time of drought, when the prayers of other righteous men had failed. The eunuch's prayers brought rain, but he refused to take a reward, till, on being pressed, he suggested the erection of a building which should perpetuate both his name and the Emperor's. There are no other buildings of note within the city.

III. Proceeding northwards from the city by the road from Bêlanganj to Balkesvar, there will be observed the remains of several gardens along the river bank opposite to Chînî-kâ-Rauza, Zahara Bâgh, and Râm Bâgh. Amongst these are the following gardens: Bâgh Râî Shêo Dâs, from a *nâib sûbadâr* of Âgrâ in the time of Muhammad Shâh; Haqîmjî-kâ-Bâgh, or the garden of Haqîm Karîm Alî Khân, and a still better known as Rauza Jâfar Khân from a *mansabdâr* of two thousand in the time of Shâh Jahân. The last is a large walled river-side garden with towers at each corner; in the centre is a mausoleum, a large rectangular building on an elevated platform, one storey in height and flat roofed.

Ib. Proceeding further up the river, just below the village of Râjwarêo, will be found the Chhattri Râjâ Jaswant Singh. In the centre of a walled garden enclosure stands a square building of red sandstone, with a flat roof supported on pillars. The entire space between the pillars is filled with open lattice-work in stone of varied and beautiful patterns. Access is gained to the interior on the east or river-side by folding doors of solid stone slabs. The main doorway of the enclosure is in the centre of the river-side wall, and here a flight of steps leads to the edge of the river. The exterior wall towards the river is faced with [illegible] sandstone beautifully carved in relief with figures of long-necked vases and wreaths of flowers. The whole is in good preservation, and is a conspicuous object from the Râm Bâgh on the other side of the river. Râjâ Jaswant Singh of Jôdhpûr, the great ally of Dârâ Shikôh in his earlier and more successful days, died in Kâbûl about 1677 A.D., in the reign of Aurangzîb, and it is therefore scarcely likely that his body was burnt here.

Still further up the river near the temple of Mahâdêva Balkeśvar is the
III. traditional site of Mahal Râjâ Bhôja, but what Râjâ Bhôja it was, is doubtful.

III. Bâgh Lâdli Begam near the temple of Sîtalâ, is a large enclosure, about 112 yards square, sur ounded by a lofty wall of red sandstone with crenelated battlements, and with tow at each corner. In the centre of the south side is a lofty arched gateway, s hat resembling the style of Fathpûr Sìkrî, and similar arched buildings and fals ways stand at the entrances of the other three sides. In the centre of the en re now stands a Hindû *Chhattri*, or pavilion erected some few years ago by the M thurâ Sêṭhs, the present occupiers of the garden. Here stood the tomb of Lâdli Begam, and it is also said of Shaikh Fâizî. The lady was the sister of Fâizî and Abûl Fazl, and wife of Islâm Ḳhân, grandson of Shaikh Salîm Chhishti, and Governor of Bengal under Jahângîr. She died in A.D. 1608; but the Arabic *inscription* over the gateway shows the building to have been erected some years before in A.H. 1004, or A.D. 1596 during Akbar's reign.

Ia. Not far from the gateway is a remarkably fine *bâolî* or large well with staircases leading down to the water, and with underground chambers in three storeys or galleries round it.

III. There is not much to notice in the Kandhâri Bâgh, a large walled enclosure with domed cupolas at the corners, the building in the centre of which was originally the tomb of one of Shâh Jahân's queens, a daughter of Muzaffar Husain, grandson of Ismâil Shâh, king of Persia.

At no great distance west of Lâdli Bâgh and Kandhâri Bâgh in the fields north of
Ib. the Sikandrâ road, is supposed to be the tomb of Sâdik Ḳhân, Akbar's spiritual guide. This is a large and lofty octagonal building placed on a raised platform and surmounted with a dome. In the centre of each side is a recess with engrailed arch, and above each is a tier of three engrailed arched windows flanked by two square-topped doorways.

Ib. To the west of this stands on a raised platform a square open hall, supported on 64 pillars in six rows each way, the outer rows doubled and the corner groups quadrupled. The building is flat roofed and of red sandstone. At the corners of the platform are square-domed cupolas supported on four pillars; the ceilings are ornamented with paintings of flowers on polished stucco. This unique hall has been identified with the tomb of Salâbat Ḳhân, but erroneously so. Salâbat Ḳhân was *bakhshi* to Shâh Jahân, and is said to have been killed in darbâr by Amar Singh Râṭhor, after whom the Amar Singh gate of the fort is named.

Ib.
III. Opposite to the stone-horse on the Sikandrâ road, about four miles from Âgrâ, is the lofty arched gateway of an ancient sarâi, said to be that of Îtibâr Ḳhân Khwâja.

North of this is a large well, and south-west at a short distance a building said to
Ib. be the tomb of Itibâr Ḳhân, but probably that of Sikandar Lodî. The building stands on a large platform about 110 feet square, supported on eight arched vaults on each side, and with domed cupolas on four pillars at each corner. The building has originally been an open *bâradari*, but is now walled up. The roof is surmounted with one principal dome in the centre and four inferior ones at each corner.

Ib. At a very short distance from this on the west is a very fine masonry tank partially in ruins, also said to be Îtibâr Ḳhân's, but more commonly known as Guru-kâ-Tâl. The tank is about 180 yards square, and of considerable depth. On the south side, near the south-east angle, is the canal that feeds it with a small subordinate tank for collecting the water, and there appear to have been overflow outlets on the west.

The ancient remains at Âgrâ of the præ-Musalmân period are very few. Outside the water-gate of the fort of Âgrâ, between the fort and the river, several square pillars of black basalt have been unearthed as well as a very massive and elaborately sculptured statue of black basalt representing Munisuvratanâtha, the twentieth Jain Tîrthaṁkara, with a dedicatory *inscription* in Kuṭila characters, dated Saṁvat 1063, or A.D. 1006. There can be no doubt that these pillars formed the colonnade to the entrance, from the river, of some ancient Jain temple which was probably pulled down and destroyed when the fort was built.

III. To the south of the present fort, exactly opposite the Amar Singh gate, are the traces of a large mud fort of the early Hindû period.

3. Bâh, head-quarters of tahsîl Bâh Pinâhat, 45 miles S.-E. of Âgrâ, lat.
26°-52′-30″ N., long. 78°-38′-13″ E., has four gateways, but no gates, and the houses
are so built as to form a fairly perfect circuit wall. Tradition ascribes the origin of
Bâh to Kalyân Singh, Râjâ of Bhadâwar, who lived towards the close of the seventeenth
III. century. He built a residence here and a garden called after his own name.
IIb. Another Râjâ, Bakht Singh, founded the temple of Thâkur Madan Gôpâl in the year
1752 A.D.

4. Baṭêśar,[1] village in tahsîl Bâh Pinâhat, 41 miles S.-E. of Âgrâ, lat. 26°-56′-22″
N., long. 78°-35′-9″ E. The name of the village is derived from Sanskrit *vaṭa*, "the
banyan tree," near which was an image of Mahâdêva under the title of Vaṭêśvaranâtha. The importance of the place would seem to date from the time of Badan
Singh, Râjâ of Bhadâwar, who lived about the beginning of the seventeenth century.
IIb. He built the temple of Mahâdêva under the title of Vaṭêśvaranâtha in Saṁvat 1703,
or A.D. 1646. The cluster of 170 temples, large and small, on the bank of the Jamnâ
form a crescent, and are mostly in honor of Mahâdêva under different names, built
III. from A.D. 1725—1762. The remains of a fort built high up in the ravine and of a
residence constructed by the Râjâs are still standing.

Close by are the ruins of the ancient town Sûryapura, represented by the
two mounds called Purâṇa Kherâ, or "former city" and Aundha Kherâ, or
III. "overturned city." Traces of numerous temples, buildings, a small fort, and large
bricks are still visible. The summit of the Purâṇa Kherâ is covered by a group of
IIb. seven modern Hindû temples dedicated to Pârvatî, whilst that of Aundha Kherâ is
covered by five small square-domed Jain temples of comparatively recent date.

5. Bîrṭhala, village in tahsîl Khairâgaṛh, lat. 26°-55′ N., long. 78°-41′-8″ E.,
IIb. 18 miles south of Âgrâ, possesses an ancient temple dedicated to Mahâdêva Lîla
Vilâsa.

6. Faṭhâbâd, tahsîl, lat. 27°-1′-30″ N., long. 78°-20′-30″ E., 21 miles S.-E. of Âgrâ, was originally a large Hindû village, and in the Musalmân period named Zafarnagar. Its name was changed to Faṭhâbâd by Aurangzîb, after his victory over his

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[1] Cunningham, *Archæological Reports*, Vol. IV, pages 221—247.

brother, Dârâ Shikôh at Samonghar in A.D. 1638. He built a masjid on the spot on which he rested after his victory, and called it Mubârak Manzîl; he
Ib. also constructed a sarâî, a tank, and planted a large grove to the south-east of the town.

Ia. The Mubârak Manzîl is a large rectangular building of an oblong shape, 171 feet in length by 84 feet in breadth, exclusive of the projections of the towers at the corners. It has a fine octagonal tower at each corner, each of which is surmounted by a pillared cupola which rises above the roof of the building which is three-storeyed. There is a beautiful colonnade on the east side of the building composed of fluted pillars, with engrailed arches rising from and between them. Within the building, towards the middle of its inner west side, there is a compartment which is said originally to have been used as a masjid.

7. Faṭhpûr Sîkrî,[1] tahsîl, and former capital of the Moghal Empire, lat. 27°-5′-38″ N., long. 79°-42′-7″ E., 23 miles W.-S.-W. of Âgrâ. The modern town of Faṭhpûr lies to the south-west of the ruins and palaces, and the village of Sîkrî to the north-east; but both are within the old boundary wall built by Akbar, which has a circumference of about seven miles. The village of Sîkrî was called Faṭhpûr by Akbar in memory of his conquest of Gujarât. The site may be described as an oblong measuring a mile in length and three-fourths of a mile in width. Its northern margin is bounded by a wide sandstone ridge from one to two hundred feet in height, its remainder is bounded on all sides by a battlemented stone wall 20 feet high, pierced by 12 gateways. The wall with its towers stands up bravely, but ruinous parts threaten a speedy downfall. The buildings of the Court which now remain occupy the ridge with Salîm Chhishti's tomb in the place of honor at the highest point; but evidences are not wanting to show that formerly the wide, fairly level expanse enclosed by the wall was laid out in pleasure-grounds containing pleasant garden-houses of which only traces remain. The modern town of Faṭhpûr Sîkrî occupies the western end only of this large enclosure, on the level below the ridge, and partly on the ridge where the houses rise up to meet the great flight of steps leading to Salîm Chhishti's dargâh which overshadows the town.

The buildings of Akbar's capital are a magnificent pile constructed during 15
Ia. years from A.D. 1571 to 1586. The dargâh of Salîm Chhishti and the masjid adjoining it in the same enclosure is the most important. The entrance to this enclosure is by a lofty gateway, the Baland Darwâza, reached from the foot of the hill by a long flight of steps, and raised 130 feet above the plateau on the edge of which it stands. Fergusson[2] has given an eloquent description of this masjid, remarking "that it is hardly surpassed by any in India." The measurements of the enclosure according to Fergusson are 550 feet east and west by 470 feet north and south over all, the quadrangle or court of the dargâh is 433 feet by 366 feet. The masjid which occupies the west side of the court and is crowned by three domes, is 290 feet by 80 feet. Upon the main arch is a *chronogram*, "this masjid is the duplicate of the holy place" which gives the date A.H. 979, or A.D. 1571. The wings of the masjid are of red sandstone with lofty square pillars; but the centre is a vast vaulted hall

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[1] *Proceedings, Asiatic Society of Bengal*, for 1874, pages 174, 175.

[2] Fergusson, *History of Indian and Eastern Architecture*, page 579.

of assembly, paved with white marble, and painted about in white and delicate tints in a variety of geometric patterns.

Behind the masjid is the tomb of an infant alleged by tradition to have been the still-born child of Akbar, for which the saint Salîm Chhishti substituted one, who became Prince Salîm. Near this is a door purporting to lead to the cave where the saint originally lived, and the small masjid said to have been built for him by the stone-cutters.

I*a*. To the left of the masjid in the court-yard there are two tombs, that of Salîm Chhishti, wholly in white marble, and the windows with pierced tracery of the most exquisite geometrical patterns. It possesses, besides, a deep cornice of marble supported by brackets of the most elaborate design; the other tomb, that of Islâm Ḳhân, grandson of the saint, is in excellent taste, but quite eclipsed by its surroundings. An *inscription* on the inner wall gives the date A.H. 988, or A.D. 1581. The tombs of the women are in the centre of the north side of the court. The Baland Darwâza, or great northern gateway, was built in A.H. 983, or A.D. 1575, as appears from the *târîkh;* it is noble beyond that of any portal attached to any masjid in India. An *inscription* upon the sandstone on the left hand records Akbar's return after his conquest of the Dakhin in A.H. 1010, or A.D. 1602.

To the north of the dargâh there are the houses of Abûl Fazl and his brother, Fâizî, Akbar's most intimate friends, and followers of his new religion, the *tauhîd-î-Ilâhî*, or "the divine monotheism."

I*b*. To the east of these is the principal palace, called Jahângîrî Mahal, or with less reason Jôdh Bâî Mahal. There can be no reasonable doubt that Jôdh Bâî was the wife, and not the mother, of Jahângîr. She was the daughter of Môth, Râjâ of Jôdhpûr. Jahângîr's mother was in all probability the daughter of Râjâ Bihâri Mal, a Kachhwâha Râjpût, and sister of Râjâ Bhagvân Dâs. The proper name of this lady is not known, but the title is given as Mariâm-uz-Zamânî, "Mary of the Age," the origin probably of the myth regarding Akbar's supposed Christian wife. The palace thus wrongly attributed to Jôdh Bâî may have been, and probably was, the residence of his *zanâna* or some portion of it. Of Akbar's many wives the chief was Sulṭâna Rukiâ, and it may be that this palace was especially appropriated to her; but the probabilities are in favour of the view that makes it the abode of a Hindû princess, possibly the mother of Jahângîr. The palace consists of a series of apartments, some in two and some in three storeys, roofed with sloping slabs covered with blue enamel and occupying the north and south sides of a large quadrangular court-yard, 177 feet by 157 feet. The remaining sides are closed in by a continuous gallery. Hindû ornaments prevail in the carvings, and fragments of statues have been found here. The building itself has one main entrance on the east, a lofty and richly-carved gate, so placed as to bar all view from the outside; but it has also a passage supported on arches leading from the upper storey on the north, and carried, with screen walls on either side and a canopy overhead, down the north side of the hill to where apparently terraces now no longer existing overlooked the plain.

Close to the principal gateway of this palace is a terrace paved with sandstone flags, and formerly enclosed by a colonnade. On this terrace stand the buildings known as Bîrbal's house, the Christian wife's house, and the Ḳhâs Mahal, or "private chambers." In another court, but in the same neighbourhood, is a reservoir of water crossed by four causeways meeting in the centre.

On the south of the Ḳhâs Mahal, close to this reservoir, is the Khwâbgâh, or "sleeping apartment," supposed to have been used during the day by the Emperor and the more intimate male members of his family, on the top of which is pointed out a small and simple chamber, which Akbar used as a sleeping apartment during the heat of midday. It contains an *inscription* in Persian verses, eulogizing this room of the Emperor as the highest paradise.

Ib. Behind the palace, known as Bîrbal's, is the stable-yard. Bîrbal's house, or more probably that of his daughter, is a beautifully-carved square building of red sandstone, two storeys high, having four chambers in the upper, which are said to have been occupied by the daughter of Akbar's General, Râjâ Bîrbal. Each of the four rooms of the lower floor is but 15 feet square, and each is ceiled with slabs of 15 feet in length by one in breadth. These ceilings rest upon bold cornices supported by deeply-arched pedentives. The rooms in the upper storey are of the same size, but crowned by massive domes formed by placing a capstone upon 16 sloping slabs, each of which stands upon an abutment, the whole supported on eight sides rising from the four walls of the room.

Ib. The house pointed out as that of Akbar's Christian wife is a living embodiment of what some regard as a myth. There is nothing but that unsafe guide, tradition, to support the story that Akbar had a Christian wife. The house is in good preservation; but the frescoes which tradition says represented scenes from Firdûsi's poem, the Shâh-nâma, have faded beyond hope of restoration. The proper name of the house was doubtless Sonâra Makân or "the golden house," a name given to it from the profuse gilding and painting with which it was adorned. It is not improbable that it was really the residence of that Hindû wife of Akbar, of whom history records that she was the mother of Jahângîr, and was known by the title Mariâm-uz-Zamânî. Her tomb is said to be one at Sikandrâ known as Rauza Mariâm, and to have been erected by Jahângîr.

Ib. The Ḳhâs Mahal is a flagged court-yard measuring 210 feet by 120 feet, of which the south side is formed by the buildings underneath the Khwâbgâh.

III. On the west angle of the Ḳhâs Mahal is a building called Jahângîr's School, and from it run the remains of a screen wall leading due east to the opposite angle, where the apartments of Akbar's Turkish wife (Rûmi Begam-
Ib. kâ-Mahal) are pointed out. It should be stated that beyond tradition there is no authority for the statement that Akbar had a Turkish, any more than a Christian, wife. In the Khusrû Bâgh at Allahâbâd is a tomb said to be that of Tambôlî Begam, which may have been corrupted into Stambûlî, and thus have given rise to the myth. Most artistic are the carvings with which this dwelling is decorated. Under the wainscoting of the walls is a sort of plinth or dado about 4 feet high of the most curious fashion. On one panel is to be seen a forest view from the Himâlayas, pheasants perch upon the boughs, and tigers stalk through the jangal; on another the conventional willow of China nods to sprawling dragons; a third has palm-trees, and a fourth grape-vines and fruit-trees in full bearing. The

outside pillars have in some instances a much more realistic type than is common in Eastern art.

I*b*. At the back of Bîrbal's house is a magnificent stable-yard with 51 stables, each for two horses, in which mangers and rope rings, all of stone, still exist.

II*b*. North-west of the Ḳhâs Mahal is a garden with a small masjid, probably for the use of the *zanâna*, and a gallery bounds it to the north.

I*a*. To the east of it is the Pañj Mahal, a fivefold succession of canopies or platforms, each smaller than the one beneath, supported on rows of columns. The uppermost platform is exceedingly small and the columns diminish in number from 54 supporting the ground-floor to four supporting the topmost storey. The carving of these pillars is noticeable for the variety of subjects represented.

North-east of the Pañj and Ḳhâs Mahals is an open court in which is the *Pachisî* board, laid out in black and white squares in the red sandstone pavement, where the Emperor and his nobles played with slave-girls as pieces.

III. North of this is the Ânkh Michaulî, which was probably a treasury, and the
I*b*. Dîwân-î-Ḳhâs or "chamber of privy council," a curiously-constructed building, having in the centre a pillar with an immense capital from which four stone bridges lead to the four corners of the room.

III. Close to the Ânkh Michaulî is a small platform shaded by a canopy of four pillars in Jain architecture, where, according to tradition, sat a Hindû teacher *(guru)* tolerated by Akbar.

By a colonnade, now partly destroyed, the Emperor passed from the Dîwân-î-
I*b*. Khâs to the Dîwân-î-Âm, a small hall with a deep verandah looking upon a large court-yard, surrounded by open cloisters for the accommodation of suitors. This was doubtless the Imperial court of justice held partly in the open air after the fashion of similar halls at Âgrâ and Dehlî.

To the north of the Dîwân-î-Âm is a large quadrangular building, known as the
III. Mint. It is a kind of outwork or barbican, with a large number of dark vaults and a hall described as "the hall of account." There is some confirmation of the tradition in the fact that Fatḥpûr is included in the list of Akbar's and Jahângîr's mints.

The remaining objects of interest lie at some distance to the west and under the higher parts of the rock from those just described. Among them may be mentioned
III. the waterworks by which the water of the lake was supplied to all parts of the palace by means of a series of Persian wheels and a system of reservoirs.

I*b*. The Hâthi Pôl, or "elephant gate," is a massive structure. About 20 feet from the ground the spandrils of the main arch are flanked on each side by a colossal elephant; their trunks, interlaced as in the art of fighting, once, according to tradition, surmounted the keystone of the arch; but Aurangzîb is said to have removed the heads.

I*b*. The Sangîn Bûrj, a grand bastion, adjoins this gateway; it is said to have been the commencement of the fortification begun by Akbar, but discontinued in deference to objections raised by the saintly Salim Chhishti.

III. Below the Hâthi Pôl is the Hiran Minâr, or "the antelope tower," about 70 feet in height, studded with imitations of elephants' tusks, from which circumstance it is often called "the elephant tower."

Ib. The large karavânsarâî, called the Kâshmîr Sarâî, lies between the Sangîn
Bûrj and the elephant gate.

8. Fîrûzâbâd,[1] tahsîl, lat. 27°-8′-37″ N., long. 78°-25′-56″ E., 26 miles E.-S.-E.
IIb. of Âgrâ, built by Fîrûz Ḳhân, or Fîrûz Khwâja, one of Jahângîr's eunuchs,
III. possesses a fine masjid, several dargâhs, five Hindû temples, and the remains of a
large tank.

IIb. The tomb of Fîrûz Khwâja is of white marble, and stands on the road from
Fîrûzâbâd to Âgrâ; but the *inscription* on it contains only verses from the *Qurân.*

IIb. Near Fîrûzâbâd is a tomb and a small masjid adjoining it. The tomb covers the
remains of 'Iwaz Beg Ḳhân Bahâdur Hizabi Jang, who died in A.H. 1189,
as recorded in a Persian *inscription.*

Three miles to the south-west of Fîrûzâbâd, near the ravines of the Jamnâ, are
III. the ruins of the old city of Chandwâr which, judging from the remains which
still cover the surrounding country for miles, *viz.*, ruined temples and masjids, dilapidated
octagonal mausoleums, fallen entrance-gates, and such like works of costly
strength, must have been an important place in a fiscal and military point of view.
Close to it stands the village of Sûfîpûr, named after Shâh Sûfî, a faqîr of
some celebrity in the reign of Akbar.

Ib. The Shâh was buried on a brow of a deep ravine, a handsome tomb being erected
over his remains. The mausoleum is still in good order, and forms a picturesque
object in the midst of the desolation of the Jamnâ ravines in the vicinity of Chandwâr
and Fîrûzâbâd. There are several *dâlâns*, a handsome gateway, and small masjid
comprised within the building.

9. Hâthkânt, village in tahsîl Bâh Piṇâhat, 51 miles S.-E. of Âgrâ, has the
III. remains of an ancient fort.

10. Îtimâdpûr, tahsîl, lat. 27°-13′-50″ N., long. 78°-14′-22″ E., 12 miles E.-N.-E.
IIb. of Âgrâ, possesses a masjid and five Hindû masonry temples. To the west of the town
Ib. is a large square masonry tank, in the centre of which there is a two-storeyed octagonal
building surmounted by a dome. This building is approached by a causeway raised
on 21 arches starting from the north-east side of the tank. A little north of this
latter point is a one-storeyed building similar to that in the centre of the tank, but
accompanied by a Musalmân tomb. It is known as Bûṛhiâ-kâ-talâo, possibly
a corruption for Buddhi or Bôdhi Tâl, as several small sculptures of the
Buddhist faith have been discovered in the mud at the bottom of the tank.

11. Jâgnêr,[2] in tahsîl Khairâgaṛh, 31 miles S.-W. of Âgrâ, possesses the
III. remains of an ancient fort, now in ruins, but an object of some architectural interest,
apparently built by Jagmal Râo, Ponwâr, as an *inscription* bears the date Saṁvat
III. 1628 or A.D. 1571. Outside the entrance gateway of the fort is a large tank
or *bâoli* cut out of the solid rock of the hill constructed by the famous Sûrajmal
Jât. Near the town was a tank constructed by 'Alî Vardî Ḳhân in the
days of Akbar; it is now a cultivated land. Beyond the town a long flight of
steps leads up to the hill known as Bâbâ Gwâl-kâ-pahâriâ, on the top of
IIb. which there is a shrine dedicated to Bâbâ Gwâla. Near it is a cave.

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[1] *Proceedings, Asiatic Society of Bengal*, for 1874, page 176.

[2] Cunningham, *Archæological Reports*, Volume VI, pages 24 to 32.

III. Ib. On the heights above Jâgnêr and Satmâs,[1] there are a number of cairns or heaps of stones, probably the sepulchral remains of the aborigines of the country.

Ib. IIb. 12. JAJÂO,[2] in tahsîl Khairâgaṛh, 22 miles S. of Âgrâ, is remarkable for possessing a very large and grand royal sarâî with a very lofty gateway which is higher than the lofty gateway of the Lâdlî Bâgh at Âgrâ. The gateway is built of red sandstone and contains three storeys, and is surmounted by a *chattri* or pavilion and two domes. There is a very fine masjid on the west side of the sarâî built of red sandstone, with a long Arabic *inscription* on a slab of white marble over the central *qibla* apse of the masjid. Jajâo is evidently an ancient Hindû place, as several ancient sculptures have been found there.

III. 13. KASSAUNDÎ,[3] village in tahsîl 'Îtimâdpûr, 18 miles E. of Âgrâ, possesses the ruins of a series of 52 forts, called Bâwan Gaṛhî, and an ancient tank of masonry, called Hâthi-kâ-hauz. The bricks are very ancient, being two feet in length and nine inches in thickness.

III. 14. KÂGÂRAUL,[4] village in tahsîl Khairâgaṛh, lat. 27°-1′-28″ N., long. 77°-53′-50″ E., 14 miles S.-W. of Âgrâ, is a place of some antiquity, and the present village stands on a mound of the débris of an old fort. The remains of a massive wall composed of huge blocks of red sandstone, some of them beautifully carved, are found in the western part of the village, but most of it is buried in the mound. The name of the village is probably derived from the combined names of Râjâ Rôl, who is the traditional founder of the place, and his father, Râjâ Khângar; Khângarôl being corrupted to Kâgâraul. Ancient remains are frequently found or dug up, such as sculptures, images, and old coins.

IIb. The tomb of Shaikh Ambar, called the bârah khambhâ, is about a quarter of a mile to the north of the village; it is a fine mausoleum of red sandstone in the Faṭhpûr Sikrî style. The roof is supported by twelve pillars and is surmounted by a dome. There are four graves under the canopy, and it is said there is a large *bâolî* beneath, now covered over.

III. 15. KHAIRÂGAṚH,[5] tahsîl, lat. 27°-1′-28″ N., long. 77°-53′-50″ E., 18 miles S.-W. of Âgrâ, has the remains of a mud fort which is said to have been built on the site of an ancient fort built of brick. The village itself stands on a large and ancient *kherâ;* about 400 feet to the north there is an old *tîlâ*, and about 500 feet to the east there is another *tîlâ*, called Taisu Tilâ, in which ancient sculptures are often found.

Ib. 16. KHERÂ,[6] small village in tahsîl Faṭhpûr Sikrî, 27 miles S.-W. of Âgrâ, is the site of an ancient town of large size. On the ridge of the hill or a little distance to the north-east of the village there are several sepulchral cairns.

III. } IIb. } 17. KIRÂOLÎ, village in tahsîl Faṭhpûr Sikrî, 15 miles W.-S.-W. of Âgrâ, possesses an old masonry *bâradarî*, the remains of a city wall and a masjid ascribed to Paṭhân times.

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[1] Cunningham, *Archæological Reports*, Vol. VI, pages 33 to 39.

[2] Cunningham, *Archæological Reports*, Vol. IV, page 213.

[3] Cunningham, *Archæological Reports*, Vol. IV, pages 208 and 209.

[4] Cunningham, *Archæological Reports*, Vol. IV, pages 210 to 213.

[5] Cunningham, *Archæological Reports*, Vol. IV, page 210.

[6] Cunningham, *Archæological Reports*, Vol. VI, page 13.

IIb. III. 18. PINÂHÂT, small town in tahsîl Bâh Pinâhât, 33 miles S.-E. of Âgrâ, possesses three Hindû temples, a large tank, a masonry wall around the town, and a fort.

III. 19. PARNÂ, village in tahsîl Bâh Pinâhât, 52 miles S.-E. of Âgrâ, possesses a fort on a cliff near the right bank of the Jamnâ.

IIb. 20. SEMRÂ, small town in tahsîl 'Îtimâdpûr, lat. 27°-19′-56″ N., long. 78°-7′-10″ E., 14 miles N.-N.-E. of Âgrâ, possesses a fine masonry temple and tank.

21. SIKANDRÂ,[1] or Bihishtâbâd, village in Âgrâ Sadar tahsîl, lat. 27°-13′-1″ N., long. 77°-59′-33″ E., five miles N.-W. of head-quarters. It has been supposed that the Âgrâ of the earlier period of the Lôdî dynasty was at Sikandrâ or divided between Sikandrâ and the Lôdî Ḳhân-kâ-tîlâ, a quarter of the present city of Âgrâ. Remains of the sites of innumerable buildings on each side of the road from Âgrâ to Sikandrâ and round about Sikandrâ itself are still to be seen, of many of which it is impossible now to discover who the founder or what the particular purpose for which they were built.

Ib. The *bâradarî* of Sikandar Lôdî, built in A.D. 1495, is a square building of red sandstone, 142 feet on each side, and comprises two storeys with a vault below the ground-floor containing about forty chambers. Each corner of the building is surmounted by a short ornamental octagonal tower. This building is commonly known as the tomb of Akbar's Christian wife, because Akbar interred his wife Mariâm-uz-Zâmâni, the mother of Jahângîr, here. The tomb is in the vault below, and in the centre of the upper storey is a white marble cenotaph.

III. The Hans Mahal, attributed to Akbar's minister and friend Râjâ Bîrbal, is situated about eight miles beyond Sikandrâ. The palace is entirely ruined; the original extent of the palace must have been somewhere about 380′ by 200′, judging by the traces of foundations of walls and the mounds of earth formed by débris.

Ia. But the distinctive feature of Sikandrâ is the famous tomb of Akbar,[2] a vast pyramidal pile of arched galleries, flanked at intervals with cupola pavilions and crowned with elaborate marble relievos varied in colour and fantastic in design. It stands in a large garden of 150 acres in extent surrounded by lofty walls with four gateways midway on each side. The building is of five storeys, each smaller than that below it, the topmost storey being of white marble and surrounded with beautiful screens of the same material. In the centre is the *jawâb* of Akbar's tomb, made of a single marble block, and the pedestal on which was deposited the Kôh-î-Nûr. The words *'Allâhu Akbar* and *Jallâ Jalâluhû* are inscribed on the head and foot of the sarcophagus, and round about it the ninety-nine beautiful names of 'Allâh are sculptured in *alto relieco* in a remarkably fine Arabic tracery. The *inscription*, consisting of 36 distiches, on the walls of the enclosure makes no mention of the Prophet, and thus harmonizes with Akbar's religious views, whilst it at the same time completely refutes the story of Akbar's "conversion on the death bed." This upper storey is now open to the sky; but formerly there was a canopy of gold and silver brocade suspended over the platform, and hangings of similar material in the openings of the cloisters all round. These, with many other valuable adornments of the place, were carried off by the Jât Râjâ, Jawâhir Singh. The marble stones which flagged the entrance of this crypt were also carried off to Dîg by Jawâhir Singh. Akbar's tomb is in a vault below the ground-floor, and bears no *inscription*. The mortuary hall is nearly 38 feet square, and is surrounded by other chambers of small size containing tombs of less distinguished members of the Imperial family, *viz.*, the graves of two daughters and granddaughters of the monarch, and one as recent as A.D. 1838, being the tomb of Sulaimân Shikôh, son of Shâh Âlam of the Dehlî family, who with his two wives is buried here.

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[1] *Proceedings, Asiatic Society of Bengal*, for 1874, pages 213 to 218.

[2] Fergusson, *History of Indian and Eastern Architecture*, page 583.

The garden is said to have existed in Akbar's time, but the tomb is erroneously spoken of by Fergusson as one of Akbar's buildings. It was built by Jahângîr; for one of the *inscriptions*, on the south or outside front of the great gateway, states that Jahângîr completed the work in the seventh year of his reign, or A.D. 1612. There are, besides, three other records, but all undated.

The general design of this unique building is apparently a direct imitation of some such buildings as the old Buddhist *Vihâras*. Probably the intention of the architect was to crown the topmost storey with a domical chamber over the tombstone, the raised platform in the centre of the upper cloister, 30 feet square, being the foundation.

II.—Farrukhâbâd District.[1]

1. Amṛitpûr, village in tahsil Âlîgaṛh, 14 miles N. of Faṭhgaṛh, has the remains
III. of an old fort.

2. Bhôjpûr, village in Sadar tahsîl, six miles S. of Faṭhgaṛh, was founded by
III. Râjâ Bhôja of Mâlwâ, who built here a mighty fortress. The traces of considerable fortifications are still visible; but it is possible that these are of far later date. A castle was built here by Ghîas-ad-dîn Balban (1266—1286).

3. Bishangaṛh, small town in tahsîl Chhibrâmâû, 23 miles S. of Faṭhgaṛh,
III. possesses a castle which is enclosed within a large wall and ditch.

4. Chhibrâmâû, tahsîl, 17 miles S.-W. of Faṭhgaṛh, possesses the remains of a
III. large ruined castle and of an old sarâî.

5. Farrukhâbâd, lat. 27°-24′ N., long. 79°-40′ E., three miles N.-W. of Faṭhgaṛh, the head-quarters station. Farrukhâbâd is completely surrounded by a triangular embankment or wall, as high in some places as 20 feet, and from 10 to 12 feet thick. This *enceinte* is guarded at intervals by bastions or rather flanking towers, and
III. these walls are entered by ten gates. The fort used to stand on the same mound as had been occupied by the old Bamtela castle of Mâud, and before that by a stronghold of King Drupada. As originally built, A.D. 1714, by Nawâb Muhammad, it was a mud structure flanked by 20 earthen bastions and surrounded by a ditch of the same depth as a man's height. It contained a palace called the Barâ Mahal and a masjid called Jâmi Masjid. It had three gates opening to the north, but
IIb. these and later buildings are all in ruins. A little masjid is the only relic of the
III. Nawâbs that has been left here. The number of both masjids and Hindû temples in the town is large, but none of these buildings is of much antiquity or much architectural merit.

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[1] *North-Western Provinces Gazetteer*, Vol. VII, pages 211 to 402.

6. Fathgaṛh, the head-quarters of the district, lat. 27°-22′ N., long. 79°-41′ E.
Ib. The principal building is the fort; its mud walls were originally surrounded by a ditch and flanked by 12 bastions, but are now much out of repair, and could perhaps be easily scaled. The original castle was built by Nawâb Muhammad Ḳhân (A.D. 1713—1743).

7. Indargaṛh was a castle whose remains may be seen in the eastern corner of Pûrab Râi village in pargaṇa Saurikh of tahsîl Tirwâ, 32 miles S. of Fathgaṛh.
III. It was founded towards the close of the last century by the notorious Uday Chand Tiwâri.

8. Kâmpil,[1] village in tahsîl Kâimganj, 28 miles N.-E. of Fathgaṛh, is of great and undoubted antiquity, as its name Kâmpilya appears already in the Mahâbhârata. Kâmpilya was the capital of southern Pañchâla, and here King Drupada held his court; it is famous as the scene of the *svayamvara* of Drupadî, the beautiful daughter of Drupada, who married the five Pâṇḍava brothers. There are no traces of old buildings, but only a succession of undulating grounds rising in some places to high mounds with broken bricks thinly scattered here and there. The site of Râjâ Drupada's palace is pointed out as the most easterly one of the isolated mounds on the banks of the Bûr Gaṅgâ; it is about 400 feet long and from 200 to 250 feet broad, rising to 20 and 25 feet in height. Squared *kankar* blocks are seen everywhere, and apparently the walls of the ancient temples must have been built of those stones; mouldings and even figures are found on some of them. Whatever ancient buildings may have existed at Kâmpil when the Musalmâns first took possession of the Gangetic Doâb must have been swept away by Ghiâs-ad-dîn Balban, who built a fort here, and by Muhammad Tughlak, who in A.H. 745, or A.D. 1344, encamped his army near Kâmpil.

IIb. The only remains of note are the ruins of a domed tomb of a Musalmân martyr named Makîn, an ancient temple sacred to Râmêśvara Mahâdêva, built of
IIb. bricks and stone in alternate layers, and several Jain temples, with some *inscribed* statues.

9. Kanauj,[2] tahsîl, lat. 27°-3′ N., long. 79°-59′ E., 33 miles S.-E. of Fathgaṛh. Of the great city of Kanauj, the ancient Kanyâkubja, which for many hundred years was the Hindû capital of Northern India, the existing remains are few and unimportant. In A.D. 1016, when Mahmûd of Ghaznî approached Kanauj, the historian relates that "he here saw a city which raised its head to the skies, and which in strength and structure might justly boast to have no equal." At a still earlier date, in A.D. 634, we have the account of the Chinese pilgrim Hiuen Tsiang,[3] who describes Kanauj as being 3½ miles in length and three-quarters of a mile in breadth. The city was surrounded by strong walls and deep ditches, and was washed by the Ganges along its eastern face. The earliest notice of the place is undoubtedly the old legend of the Purâṇas, which refers the Sanskrit name of Kanyâkubja or the "hump-backed maiden" to the curse of the sage Vâyu on the hundred daughters of Kuśanâbha. In comparing Hiuen Tsiang's description

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[1] Cunningham, *Archæological Reports*, Vol. XI, pages 11 to 13.

[2] Cunningham, *Archæological Reports*, Vol. I, pages 279—293; *Journal, Bombay Branch, Royal Asiatic Society*, Vol. XIV, page 37.

[3] Beal, *l.c.*, Vol. I, pages 206—223.

of ancient Kanauj with the existing remains of the city, General Cunningham was unable to identify even one solitary site with any certainty, so completely has almost every trace of Hindû occupation been obliterated by the Musalmâns.

The boundaries of the modern town may be roughly defined as triangular, the three angles being marked by the shrine of Hâjî Harnâyam on the north, the tomb of Tâj Bâj on the south-west, and the masjid and sepulchre of Makhdûm Jahâniya on the south-east. But the modern town is a mere northern fraction of the ancient city, whose traces are found as far south as Mîrân Sarâî and Râjgîr Hâr. Surrounding groups of ruins and mounds of masonry débris show where stood the towers, the palaces, and the temples of the past. Old tiles, old coins, and old pieces of broken sculpture encounter the ploughshare in its course through the neighbouring fields. The removal of the ancient bricks with which those fields are strewn has hitherto proved a task of despair.

Such is the Kanauj of to-day, a country-town whose chief claims to interest are the traces of a mighty past. Strong in numbers, these traces are weak in their indistinctness. Miles of broken bricks convey little meaning to the antiquary and still less to the historian. The relics of the Hindû dynasty were demolished by the arrogant intolerance of Islâm, and by destroying the later marks of Muslîm power time is avenging the Hindûs. But some antiquities there are, and these will be
III. found chiefly in the old citadel. This sandy elevation occupies the northern angle and all the highest ground of the modern town. Its north point is the shrine of Hâjî Harnâyam, its south-west the temple of Ajaypâl, and its south-east the remains of a large bastion called the Kshem Kâli Bûrj. Each of the three faces is about 4,000 feet in length. That to the north-west is protected by a water-course which may once have been an artificial ditch, that to the north-east by the cliff and the little Ganges, and that to the south by a fosse which has since become the high street. On the river face the mound rises to a height of 60 or 70 feet above the lowlands, on the watercourse face to about 40 or 50 feet, and on the street face to some 30 or 40 feet. The situation is a commanding one, and must have made Kanauj a strong and important position. The people point out the sites of two gates; but as
IIb. both these gates lead to the river, it is certain that there must have been a third on the land side. Its name seems to vaunt Ajaypâl's temple as the oldest relic in the citadel; but it is merely a modern building on an ancient site. The existing shrine is nothing more than a small square structure containing the somewhat mutilated figure of a man. Around the temple are scattered mounds strewn with broken bricks, broken statues, and the traces of broken walls. General Cunningham identifies its founder with that Tômar Jaypâl, who was conquered by Mahmûd of Ghaznî and killed, in 1022, by the Chânḍella Râjâ of Kâlinjar; but the name was not uncommon among the Râṭhors also, and in our search for the original builder helps us little.

III. Near it on the east are the remains of the Rang Mahal, said to have been built by the same Ajaypâl; but it was built about 1685 A.D. by Sa'id Muhammad Kanauji, and named jasmine or little pearl (motiyâ). The name and perhaps the building were altered when the Audh Governor, Râjâ Naval Râi Kâyath, took up his quarters here in 1750. It is probable, therefore, that the ruins are less than two centuries old; but even of ruins little survives, and the bulk of the site is cultivated. Still, however, may be seen the remains of a strong brick wall faced with *kankar* blocks, and behind it at various intervals of other walls similarly built. The length of the utmost wall is 240 feet and the distance from it of the hindmost is 180 feet, so that 240 by 180 feet may be taken as the original dimensions. It is strengthened in front by four towers or buttresses, each 14 feet broad.

IIb. Another building to which tradition assigns a præ-Musalmân origin is the Dîna or Jâmi Masjid, known to Hindûs as Sîtâ-kâ-Rasûî. It stands on a lofty mound in the very heart of the old citadel. That it was once a cloistered Hindû structure and that it was remodelled to suit the purposes of Musalmân worship, there is not the slightest doubt. A luckily-preserved copy of the now much-obliterated *inscription* over the entrance doorway shows that the building was regenerated in A.H. 809, or A.D. 1406, in the reign of Ibrâhîm Shâh of Jaunpûr. The masjid itself is a pillared room, 108 feet in length by 26 feet in width, supported on four rows of columns. The roof is flat excepting the centre and ends, which are covered with domes formed of circles of stones gradually lessening until they meet. In front of the masjid there is a courtyard 95 feet in width, the whole being surrounded by a stone wall 6 feet in thickness. The exterior dimensions are 133 feet from west to east by 120 feet. In 1838 there were still standing on the three sides of the courtyard portions of the original cloisters formed of two rows of pillars. The masjid itself was then confined to the five openings in the middle of the west side, the seven openings on each flank of it being formed of only two rows of pillars, the same as on the other three sides. The masjid now consists of a single room supported on 60 pillars without any cloisters, but originally the masjid itself was supported on 20 pillars with cloisters on each flank and also on the other three sides of the courtyard; the whole number of pillars was then 128. To make up this number we have the 60 pillars of the present masjid and no less than 58 spare capitals still lying in the courtyard, which together make up 118, or within ten of the actual number required to complete the original design. The pillars of the Jâmi Masjid may be seen in their original Hindû form at the sides of the small doorways in the north and south walls of the court.

IIb. Side by side on a stone plinth in the southern centre of the citadel stand the tombs of Bâlâ Pîr and his son, Shaikh Mahdî. These are almost identical in construction, though the western is the larger of the two. Both are square stone buildings surrounded by flattish domes which rise from octagonal bases. Each has at its four corners light cupolas supported by slender pillars. The striking appearance of these buildings is due rather to grace of proportion than to any wealth of decoration, for both are plain in their neatness. Shaikh Kaḅîr, commonly called Bâlâ Pîr, is said to have been tutor to the brother Nawâbs Dalel and Bahâdur Ḳhân. The former governed Kanauj in the days of Shâh Jahân, and in the same reign died Bâlâ Pîr, in A.H. 1076, or A.D. 1665, as the *inscription* on his tomb shows.

A fragmentary *inscription*, written in characters of the twelfth century, and apparently belonging to the time of the earlier Râṭhor kings, as well as another slab, dated Saṁvat 1548, were found a few years ago near these tombs, and were deposited in the Farrukhâbâd Town Hall.

IIb. Another important tomb within the citadel is that of Sáîd Muhammad Kanaujî, the tutor of Aurangzib and the founder of Mîrân Sarâî.

IIb. The most noteworthy of the monuments outside the old fortress is the shrine of Sa'îd Shaikh Makhdûm Jahâniya Jahângasht, *alias* Jhâmajî. That tomb crowns a lofty mound in the Sikhâna or Shekhâna quarter, some 330 yards south-east of the citadel and 40 feet above the surrounding fields. On the same mound stand two plain square sepulchres. The tombs are one and all enclosed by a wall with turrets at its four corners and an entrance gate on its southern side. On the steps leading up to this portal were in 1838 found a broken statue of Lakshmî and a pedestal with a short *inscription*, dated Saṁvat 1193. The shrine of Makhdûm is a common-looking structure 35 feet square, and was, according to a mutilated *inscription*[1] which once surrounded the doorway, founded by one Sa'îd Râjû in A.H. 881, or A.D. 1476, during the reign of Husain Shâh of Jaunpûr. The building was once seriously damaged by an earthquake and repaired in A.H. 1209, or A.D. 1794, by Abbâs Alî, as stated in an *inscription*. The panels of its back wall are adorned with tablets bearing the name of Allâh and suspended by sculptured ropes. This decoration must have been at least suggested by, if not converted from, the Hindû design of the bell and chain.

IIb. At Râjgîr, an ancient brick-strewn mound on the Kâli nadî, three miles S.-E. of Kanauj, is the tomb of Makhdûm Akhai Jamshîd Sâhib. He was a friend of Makhdûm Jahâniya, and his sepulchre, built in A.H. 842, or A.D. 1438, was restored by the Emperor Aurangzîb.

IIb. There is another mausoleum on the banks of the Kâli nadî, with a high dome, and surrounded by high walls. An *inscription* over the gate informs us that it is the resting-place of Shaikh Nâgah, who died in A.H. 1009, or A.D. 1600.

North-east of Kanauj, on the Kâli nadî stands Ismâîlpûr Nûr-ad-dîn;
IIb. here is a tomb, which the Emperor Bâbar is said to have raised over the grave of Chandan, the martyr.

Of the Buddhist kings who ruled Kanauj so long, neither coins nor ruins preserve the slightest memorial. The monuments mentioned by the Chinese pilgrim have left not a track behind. Toilsome search merely enabled General Cunningham to guess vaguely at the probable sites of four. A relic temple of Aśoka he places at Kapatiyâ or Kaptêśwarî village, three monasteries and a chapel containing a tooth of Buddha on the large mound of Lâla Misar Tôlâ immediately south of Kshem Kâli Bûrj, another chapel sheltering a colossal statue of Buddha, on the large mound in the midst of the Bhatpuri quarter, and two Hindû temples of Śiva on the mound of Makhdûm Jahâniya.

10. Khâirnagar, in tahsîl Tirwâ, 40 miles S.-E. of Fathgarh, possesses a brick
III. fort built by Rotan Singh on an old *kherâ*.

11. Khudâganj, village in Sadar tahsîl, 14 miles S.-E. of Fathgarh, possesses
IIb. a masjid, and a sarâî built by Yakût Khân in A.D. 1739, as an *inscription* on one of
III. the demolished portals showed.

12. Makrandnagar, suburb of tahsil Kanauj, 31 miles S.-E. of Fathgarh, once
perhaps an integral part of Kanauj city, still shows a few traces of antiquity. The
now almost dry Sûrâjkuṇḍ to the south-east of the village is an ancient place of
IIb. worship. Close by is a temple of Śiva, which is said to have replaced an older shrine.

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[1] *Proceedings, Asiatic Society of Bengal*, for 1873, page 201.

To the south-west of the village are three mounds covered with broken bricks, pottery, and a good deal of fragmentary sculpture.

13. MUHAMMADÂBÂD, village in Sadar tahsîl, 12 miles S.-W. of Faṭhgaṛh, was founded by Muhammad, first Nawâb of Farrukhâbâd, who erected a castle on the old
III. mound called Kal-kâ-kherâ which the Chândella Râjpûts had of yore made the base of their operation against the aboriginal Bhyârs. One tower or bastion called Râî Sâhib-kâ-bûrj is the only remaining part of Muhammad's stronghold.

14. PAKHNÂ BIHÂR,[1] village in Sadar tahsîl, 20 miles W. of Faṭhgaṛh, is the famous Buddhist *vihâra* close to *Sankîsa* which excited the admiration of the Chinese pilgrim, Hiuen Tsiang. The whole village stands on a mound, but the site of the
III. old Buddhist *vihâra* is quite unmistakable from its square form and great size. It lies to the south of the village, and is simply called *kherâ* or "the mound." The bricks found here are 15″×8″×2″, but they have all been rubbed smooth, and must therefore have belonged to some building of consequence. Near its north-east corner was found the large statue of Buddha, which is now set up in "Belon-kâ-Mandir." Similarly all the clay seals *inscribed* with the profession of the Buddhist faith which are so common in Pakhnâ Bihâr, came out of the great mound.

Half a mile to the north of the village there is a fine large tank called Mahitâla, on the western bank of which are the remains of four Brâhmaṇical
III. temples, as all the Brâhmaṇical figures now in the village are said to have been found there. The Buddhist ruin at Bihâr corresponds only with the site of the great monastery described by Hiuen Tsiang,[2] which according to his account was situated at 20 *li* or rather more than three miles to the east of Sankisa. The foundation of the monastery most probably dated from the time of the Indo-Scythians, as a fragment of an *inscription* which General Cunningham obtained from the mound certainly belongs to one of their kings Kanishka, Huvishka, or Vâsudêva. Coins of these princes are also found in considerable numbers at Bihâr. The great mound of ruins lies to the south of the village; it is about 1,000 feet long from north to south by 700 feet broad from east to west. There are two parts higher than the rest, one of which at the southern end is 250 feet long from east to west by 200 feet broad from north to south, the other is about 100 feet square. The former General Cunningham takes to be the remains of the great monastery and the latter to be the remains of a stûpa. General Cunningham excavated here a number of Buddhist rail-bars, carved bricks, moulded terra-cottas, and *inscribed* clay seals.

15. PILKHÂNA, large village in pargaṇa Shamsâbâd, W. of tahsîl Kâimganj, 20
III. miles W. of Faṭhgaṛh, possesses an extensive mound of close upon 5,000 acres, in itself an evidence of antiquity. The village is entirely surrounded by water, and was clearly a fortified place. Sculptures of early date are occasionally dug up from the *kherâ*. Judging from the name, it may be the Pilo-shan-na of Hiuen Tsiang[3] which General Cunningham[4] places at Bilsar, a village in the same neighbourhood, but in the Itâh district. Pilkhâna is five miles north of Sankisa; the distance, therefore, from Sankisa which Hiuen Tsiang gives as 200 *li*, would have to be corrected to 20.

[1] Cunningham, *Archæological Reports*, Vol. XI, pages 31 to 33.

[2] Beal, *l.c.*, Vol. I, page 202.

[3] Beal, *l.c.*, Vol. I, page 201.

[4] *Archæological Reports*, Vol. XI, pages 13 to 22.

IIb. III. 16. RAUSHANÂBÂD, village in tahsîl Kâimganj, 13 miles N.-W. of Faṭhgaṛh, possesses a masjid and a masonry well built by Bîbî Raushan Jahân in A.H. 1149, or A.D. 1736. Within the well is a stone tablet bearing a chronogram now almost illegible.

III. 17. SAKRÂWA, Sakrâî, or Sakargâon, village in tahsîl Tirwâ, 31 miles S.-W. of Faṭhgaṛh, has the remains of a brick castle built by Âmîn-ad-daula in the beginning of this century.

18. SANKÎSA,[1] or Sankîsa Basantpûr, village in Sadar tahsîl, 23 miles W. of Faṭhgaṛh, is of great importance as having been identified with the great city Saṅkâśya or Kapitha, which formed the capital of a large kingdom in the fifth century. The earliest record connected with the town is contained in the travels of the Chinese Buddhist pilgrims, Fah Hian[2] and Hiuen Tsiang.[3] Sankîsa was one of the most famous places of Buddhist pilgrimage, as it was there that Buddha was believed to have been descended from the *trayastriṁśa* heaven by the ladder of gold or gems, accompanied by the gods Indra and Brahmâ.

III. The modern village of Sankisa is perched on a mound of ruins about 41 feet high, 1,500 feet in length from west to east, 1,000 feet in breadth, and now known as the *qila* or "fort." About 1,600 feet to the south of the fort is a mound of solid brick-work surmounted by a temple of Bisârîdêvî, and 400 feet to the north of this temple mound is the capital of an ancient pillar bearing a well-formed figure of an elephant standing, but wanting the trunk and tail. The capital is of the well-known bell-shape corded or reeded perpendicularly with a honeysuckle abacus as in the Allahâbâd pillar, and is clearly of the same age, or the third century B.C.

Due south from the temple of Bisârîdêvî some 200 feet is a small mound of ruins, apparently the remains of a stûpa; and due east at a distance of about 600 feet there is an oblong mound 600 feet in length by 500 feet in breadth, which is known as Nivi-kâ-kôṭ. The term kôṭ is applied in Sankîsa to any mound of ruins, and Nivi is probably the person's name who brought the spot into cultivation, but the mound would appear to contain the remains of some large enclosed building like a Buddhist monastery. It is covered with broken bricks of a large size and fragments of stone, and at the south-east and north-east angles and also on the north are large circular mounds which are probably the remains of stûpas. The fort and the different mounds all round the temple form a mass of ruins some 3,000 feet in length by 2,000 feet in breadth or nearly two miles in circuit; but this would appear to comprise only the space occupied by the citadel and the religious edifices which clustered around the three holy staircases.

The city itself which would appear to have surrounded this central mound on all sides was enclosed with an earthen rampart 18,900 feet or upwards of 3½ miles in circuit. The greater part of this rampart still remains, the shape being a tolerably regular dodecagon. To the east, north-east, and south-east are openings which are traditionally said to be the positions of three gates of the city and a village bearing the name of Pâor Kheriyâ, or gate village, lies outside the south-east gap in the rampart.

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[1] Cunningham, *Archæological Reports*, Vol. I, pages 271 to 279; Vol. XI, pages 22 to 31.

[2] Beal, *l.c.*, Vol. I, pages XXXV—XLIII.

[3] Beal, *l.c.*, Vol. I, pages 202 to 205.

To the north-west at a distance of about three-quarters of a mile is the ruined mound of Agahat (see Sarâî Agahat in the Îṭâh district), which doubtless formed a portion of the old city.

To the south-east of the Sankîsa ruins is the tank of the Nâga, called Kârewar or Kândayat Lâl, which may be identified with certainty with the dragon tank described by Fan Hian. General Cunningham excavated here a large collection of ancient coins, *inscribed* clay seals, sculptured soapstones, and terra-cotta figures of an early period.

19. Saurîkh, village in tahsîl Tirwâ, 25 miles S.-E. of Faṭhgaṛh, possesses a
III. famous well, and to the west the remains of a castle.

20. Shamsâbâd, town in tahsîl Kâimganj, 18 miles N.-W. of Faṭhgaṛh. Some
three and-a-half miles distant on the Ganges cliff is the side of the old town of Khôr,
founded about the beginning of the thirteenth century by a Râṭhor descendant of
King Jayachchhandra. All that remains of the old town is a large mound
III. called the kôṭ, or fort of the Khôr Râjâs. This mound rises about 30 feet above the
level of the alluvial lowlands, and seems to have been carved out of the old cliff. It
IIb. contains besides the tomb of Azîz-ullâ, that of one Sanjad Salîm.

21. Tâlgrâm, town in tahsîl Chhibrâmâû, 24 miles S. of Faṭhgaṛh. On the south
of the town used once to stand an old brick castle, but its memory survives only in
III. the mound which marks its site and in the name of the Gaṛhî quarter.

22. Thâtiâ, small town in tahsîl Tirwâ, 36 miles S.-E. of Faṭhgaṛh, possesses
outside the town on the south a high mound marking the spot occupied until 1858 by
III. a castle, the home of some Bâghel Râjpûts.

23. Tirwâ, tahsîl, 25 miles S.-E. of Faṭhgaṛh, contains one of the principal
IIb. castles in the district, and from it the Bâghel owner of the castle derives the title of
Râjâ. A former chief of the family, Râjâ Jaswant Singh, built a large and handsome
IIb. tank, with flights of steps leading down on either side to the water. On three sides
are corridors and rooms for the use of bathers, and on a level with the water
are other smaller chambers built in the walls of the tank for the same purpose. A
lofty gateway forms the entrance. Near this tank is a temple of Durgâ; it is an
IIb. extremely handsome structure of stone which has been carved with great taste. The
temple and the tank are the two finest buildings of their class in the district.

24. Yakutganj, village in Sadar tahsîl, 3½ miles S.-W. of Faṭhgaṛh, originally
IIb. called Sarâi Nûri, seems to have at first consisted of a sarâî and masjid, built by
a faqir named Miyân Nûri Shâh. The old masjid is still standing, and the
chronogram which ends the *inscription* on its wall shows that it was erected in A.H.
1086, or A.D. 1675.

III.—Îṭâh District.[1]

III. 1. Alîganj, tahsîl, 34 miles S.-E. of Îṭâh, possesses a large mud fort built by
Yâkût Ḳhân, *alias* Ḳhân Bahâdur Ḳhân, in A.D. 1747, as appears from an *inscription*
engraved on a slab of stone which was removed from the fort, and is now in the
IIb. } possession of Karâmat Ḳhân. The same Yâkût Ḳhân built two unpretending
III. } masjids in the town and a massive tomb of block *kankar* on the fort to the memory

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[1] *North-Western Provinces Gazetteer*, Vol. IV, pages 108—218, *passim*.

of the Musalmân saint, Hamza Shahîd; two towers of the tomb with the connecting
wall and a gateway facing the north still remain. Beneath the fort lies the plain
III. tomb of Yâkût Ḳhân in the midst of an enclosure surrounded by a low wall of block
kankar.

At the village of Salî, there is a large well with a Tughrâ *inscription*, near
the shrine of Shâh Badr-ad-dîn, and a *bâolî*, built by Mîrzâ Muhammad
III. Yusuf, during the reign of Akbar, in A.H. 977.

2. AUGRÊYÂ, village in tahsîl Àlîganj, 27 miles S.-E. of Îṭâh, possesses a small
III. brick fort of the last century.

3. ATRANJÎ KHERÂ,[1] village in tahsîl Îṭâh, 10 miles N. of head-quarters.
Local tradition says that in ancient times, before the invasion of the Musalmâns,
the ancestors of the celebrated Chakravarti Râjâ Vêṇa, who was the chief
III. Râjâ of these parts, built a strong fort which was surrounded by a large and
flourishing city, and the fort continued the residence of the Râjâs, till Shahâb-ad-dîn Ghorî, in 1193 A.D., utterly destroyed the fort and city. Near the present
village is a great mound measuring 3,960 feet in length, 1,500 feet in breadth, and
65 feet in height, the site of some ancient and important place. Coins of all sorts
are frequently found on it. General Cunningham,[2] in 1862, identified Atranjî
Kherâ with the site of Pi-lo-shan-na (Vîraśâna), visited by the Chinese
Buddhist traveller, Hiuen Tsiang[3] in the seventh century, whilst, in 1877, he
changed his opinion and identified Bilsar[4] in tahsîl Àlîganj with this ancient
Buddhist place. The mound itself is covered with broken bricks of large size and
fragments of statues, mostly Brâhmaṇical. There is a temple of Mahâdêva on the
IIb. mound, and there are five *liṅgas* in different places, of which one is six feet in
height. The great ruined mound of Atranjî is, therefore, probably the site of some
ancient Brâhmaṇical establishment.

4. ÂWA, or Âwagaṛh, town in tahsîl Jalêsar, lat. 27°-26′-40″ N., long.
III. 78°-31′-22″ E., 12 miles W. of Îṭâh, possesses a formidable mud-built fort, of the
native type, surrounded by a deep moat nearly a mile in circumference.

5. BARÂÎ, village in tahsîl Îṭâh, nine miles N.-W. of head-quarters, possesses,
III. on a lofty hillock to the east of the village; the remains of a large mud fort, one of
the Chauhân strongholds.

6. BASUNDRÂ, village in tahsîl Îṭâh, 10 miles S.-W. of head-quarters. Near it
III. is Kherâ Basundrâ or Bâsimdharâ, one of the old Chauhân strongholds,
which still contains the remains of a large earth fort.

7. BILRÂM, town in tahsîl Kâsganj, 19 miles N.-E. of Îṭâh, built on a lofty and
III. } extensive *kherâ*, was founded by Chauhân Thâkurs about 570 years ago. Some remains
III. } of the Chauhân fort are still visible as well as of hundreds of Musalmân tombs which
are mostly *inscribed*. In the vicinity of the present town and for some distance many
remains of large buildings are to be found, which show that in ancient times Bilrâm
must have been a place of considerable importance.

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[1] Cunningham, *Archæological Reports*, Vol. I, pages 268—271; *Journal, Asiatic Society of Bengal*, Vol. XXXV, page 165.

[2] *Archæological Reports*, Vol. I, page 269.

[3] Beal, *l.c.* Vol. I, page 201.

[4] Cunningham, *Archæological Reports*, Vol. XI, pages 13—22.

8. Bhârgâon, Bhârgâîn, or Bharugâon, village in tahsîl Alîganj, 33
III. miles N.-E. of Îṭâh, possesses a number of Musalmân tombs, from which it is supposed
that it was the scene of some great battle. There are two dargâhs belonging to
III. former Pirs of the Chhishtîs. The name of the village is said to be derived from
Bhârgava, a *ṛishi* of remote antiquity.

9. Bilsar,[1] or Bilsand, small village in tahsîl Alîganj, 37 miles N.-E.
of Îṭâh, stands on a high mound, and has a second large mound to the south. Its
former consequence is proved by the fact that the town was the residence of a
Râṭhor Râjâ so late as three or four hundred years back. The Râjâ built a strong
III. fort on the top of the high mound in the middle of the village of which the remains
still exist. The present village with all its mounds and fields strewn with broken
bricks covers a nearly square area of somewhat more than 2,000 feet each side, or
rather less than half a mile. The great mound which is more than 33 feet high
stands in the very midst of the village, and divides it into two distinct portions,
which are known as Bilsar Pachiyâ and Bilsar Pûrva, or western or
eastern Bilsar. To the south of the latter there is a third division of the village
called Bilsar Patti, which means simply the outlying quarter or division of
Bilsar. General Cunningham identifies this place with the Pi-lo-shan-na of
Hiuen Tsiang,[2] who describes the capital as being two miles in circuit. The people
were chiefly heretics (Brâhmaṇists) and there were few Buddhists; but they still
had two monasteries with three hundred monks, while the heretics had five temples.
Inside an ancient monastery in the midst of the town there was a *stûpa* 100 feet
in height, which was said to have been built by Aśoka. General Cunningham found
the remains of carved or moulded bricks of very large dimensions, fragments of a
pierced lattice in carved terra-cotta, and two round pillars, bearing *inscriptions* of
Kumâragupta, dated Gupta-Saṁvat 96, as well as two square pillars belonging
to a temple of the Gupta period.

10. Daulesar, village in tahsîl Îṭâh, 10 miles west of head-quarters, possesses
III. the remains of a fine old fort of the Chauhâns.

III. 11. Dhamrî, village in tahsîl Aliganj, 18 miles east of Îṭâh, has a mud fort to
the S.-W. of the village.

12. Îṭâh, head-quarters of the district, lat. 27°-33′-50″ N., long. 78°-42′-25″ E.,
is said to have been founded about 500 years ago by Saṅgrâma Singh, a Chauhân
III. Thâkur and descendant of Pṛithvîrâjâ of Dehlî, who built a mud fort, which
is still in existence to the north of the town.

13. Jaḷesar,[3] tahsîl, lat. 78°-20′-52″ N., long. 27°-28′-16″ E., 23 miles S. of
III. Îṭâh, possessed once a fort of some consideration, of which nothing now remains
but a shapeless mound with ruined walls of block *kankar*. Its erection is ascribed
to Râṇa Katira of Mewâr, who was contemporaneous with the fall of Chitôr in
IIb. A.D. 1403. The Fort or Jâmi Masjid was repaired in A.H. 1138, as stated in
a Persian *inscription*. The shrine of Hazrat Pîr Zarî was built in A.H. 1012.
Near the town are some old mounds or *tilâs*, and ancient Hindû coins are frequently
found there.

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[1] Cunningham, *Archæological Reports*, Vol. XI, pages 13—22.

[2] Beal, *l.c.*, Vol. I, page 201.

[3] Cunningham, *Archæological Reports*, Vol. IV, page 215.

14. Kâdirganj, village in tahsîl Âlîganj, 32 miles N.-E. of Îṭâh, possesses to
III. the west on a high mound of earth the remains of a fort built of block *kankar*, and
III. a dargâh of Sujâat Ḳhân partly in ruins, built in A.H. 1104, during the reign of
Âlamgîr, as appears from an Arabic *inscription.*

15. Kâsganj, tahsîl, lat. 27°-48′-5″ N., long. 78°-41′-36″ E., 19 miles N. of Îṭâh,
IIb. possesses a fine masjid remarkable for its curious and numerous minarets.

16. Malâwan,[1] village in tahsîl Îṭâh, 13 miles S.-E. of head-quarters, possesses
the remains of an old temple, the foundation of which was built with large bricks,
III. measuring 15″×8″×2½″, and 5½″ in thickness, with a buttress extending nine feet.
The facing of the superstructure was originally composed of large blocks of carved
kankar. The temple was built upon a slight mound raised with earth and covered a
space of about 75 feet square.

17. Mârhara, village in tahsîl Îṭâh, 12 miles N. of head-quarters, contained
IIb. three shrines of great repute; one only is now extant, but the remains of the others
are still visible. The ruined tombs contained the remains of Saîd Âbdûl Jalîl
Bilgrâmî, who came here in A.H. 1017, or A.D. 1608, and died here, and those of
Saîd Shâh Jalîl Bukhârî, who settled here during the reign of Âlamgîr.
The tomb still standing is that of Saîd Shâh Barkat-ullâh, one of the Pîrzâdah
family. It was built by Shujâat Ḳhân, in A.H. 1142, or A.D. 1729, and the
IIb. beautiful masjid adjoining it was built by Muhammad Âfzal, a resident of Mârhara,
in A.H. 1145, or A.D. 1732.

18. Nidhaulî, village in tahsîl Îṭâh, 10 miles W. of head-quarters, possesses
III. the remains of a fort built by Khushâl Singh, âmil of the Nawâb of Farrukhâbâd.

19. Nûh Kherâ, village in tahsîl Jalêsar, lat. 27°-31′-33″ N., long. 78°-28′ E.,
19 miles S. of Îṭâh, has extensive mounds marking the site of some important
III. ancient town, and consists of a large fort mound with remains of the outworks and
partially defined moat. Numerous fragments of sculptures found over the whole
place belong apparently to the Buddhist period, though possibly some of the temples
were converted to use as Brâhmaṇical shrines.

At Kherâ Kundalpûr, close to Nûh, there was a very large Buddhist
III. temple which was dismantled quite recently by Râjâ Pitambar Singh of Âwa, who
used the stone in temples and other buildings at Âwa.

III. There are also remains of a Buddhist temple at the village of Bâri.

20. Nyurâî, village in tahsîl Îṭâh, four miles N.-E. of head-quarters, possesses
IIb. a fine Hindû temple.

21. Patiâlî, village in tahsîl Âlîganj, 22 miles N.-E. of Îṭâh, is a very old
place mentioned in the Mahâbhârata. It stands on a high mound, in great
part the natural bank of the Ganges, but considerably raised by the ruins of the
mud and brick houses which have been built on it from time immemorial. The
III. remains of a large fort covering an area of 117 to 121 square yards, and built by
Sháhąb-ad-dîn Ghorî, are still visible. It was surrounded by strong thick walls of
block *kankar* and bricks and a moat, but the greater part of the materials of which
the walls were constructed has been carried away by the inhabitants of Patiâlî to
build their houses. Many of the *kankar* blocks still remaining in the walls are

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[1] *Journal, Asiatic Society of Bengal*, Vol. XXXVI, page 168.

carved on one side, showing that they must have formed parts of other buildings before being used for the fort. According to tradition numerous temples were pulled down, the images were buried beneath the foundations of the walls, and the materials of which the temples were built were employed by the conqueror in the construction of the walls.

22. Sahâwar, village in tahsîl Kâsganj, 24 miles N.-E. of Îṭâh, possesses the
IIb. dargâh of Faqîr Tâj-ad-dîn, the only remains of any antiquity in the place.

23. Sakît,[1] town in tahsîl Îṭâh, 12 miles S.-E. of head-quarters, was founded
according to tradition by Râjâ Sakat Dêva, a Chauhân Thâkur and descendant
of Pṛithivirâjâ of Dehlî, who built a fort here of which no traces are left. On a
IIb. neighbouring hill the foundations of a great old *kankar*-built masjid are still
visible, which was erected in A.H. 684, or A.D. 1285, in the days of Sulṭân
Balban as apparent from an Arabic *inscription*. A second masjid was built
IIb. in A.H. 947, or A.D. 1540, in the times of Shêr Shâh, and a third one during the
reign of Akbar by Khwâjah Ibrâhîm Badakshî, in A.H. 970, or A.D.
1562. The dargâh of Misrî Shahîd was erected in A.H. 1001, during the reign
of Shâh Jahân, as stated in a Persian *inscription*.

24. Sarâî Aghat, small town in tahsîl Alîganj, 43 miles S.-E. of Îṭâh, was
founded towards the close of the seventeenth century by Khizr Ḳhân, Muhammad
Ḳhân, and Rasûl Ḳhân, Paṭhâns of the Tûyah Khail, and built the sarâî
IIb. Abdurrasûl and a masjid, of which the latter alone now remains. The memorial
stone of the sarâî is now over the door of the house of Haqîm-ullâh Ḳhân in Sarâî, and
is dated 1097, or A.D. 1685, in the 29th year of the reign of Aurangzîb Ghâznî.[2]
To the west of Sarâî is a lofty and extensive *kherâ* 40 feet in height, and about half
III. a mile in diameter at the base, the northern portion of which is built over with brick-houses.
This is Aghat or Agahat, and it is indebted for its name to *muni*
Agastya. The mound is covered with broken bricks of large size, which alone is a
sure test of antiquity; gold, silver, and copper coins of all ages and images of Buddha
are frequently found.[3] On the opposite site of Sarâî and less than a mile off is
Sankîsa in the Farrukhâbâd district, and there is every reason to believe that
Agahat in older times formed a part of the great Buddhist town Saṇkîsa which was
visited by the Chinese travellers, Fah Hian in the commencement of the fifth, and
by Hiuen Tsiang in the seventh century.

25. Sôron,[4] town in tahsîl Kâsganj, lat. 27°-53′-40″ N., long. 78°-47′-35″ E., 27
miles N.-E. of Îṭâh, is a place of remote antiquity. It was originally called Ukalakshetra,
but after the demon Hiraṇyakeśu had been slain here by Vishṇu
in his Varâhâvatâra, the name was changed to Sukarakshetra, or "the place of
III. the good deed." The ancient town is now represented by a mound known as the
qila or fort, which is one quarter of a mile in length from north to south and some-what
IIb. less in breadth. The only buildings on it now are the temples of Sîtâ Râmjî
IIb. and the tomb of Shaikh Jamâl; but it is covered with broken bricks of large
size, and the foundations of walls can be traced in all directions. Popular tradition

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[1] *Proceedings, Asiatic Society of Bengal*, for 1874, page 104.

[2] *Proceedings, Asiatic Society of Bengal*, for 1874, page 105.

[3] Cunningham, *Archæological Reports*, Vol. I, page 276.

[4] Cunningham, *Archæological Reports*, Vol. I, pages 265—268.

IIa. ascribes the present remains to one Râjâ Sômadatta of Sôron; but the original settlement is attributed to the great Chakravarti Râjâ Vêṇa. Though many of the temples are said to be of very ancient origin, the only ones of any consequence are the Sitâ Râmji temple and that of Varâhajî, to the north of the city. The latter contains a statue of Varâha-Lakshmî; the temple of Sîtâ Râmjî was destroyed during the reign of Aurangzîb, and was a few years ago restored by a wealthy Baniyâ by building up the places between the pillars with plain whitewashed walls. The style of the pillars is similar to that of the pillars in the south-east corner of the quadrangle of the Quṭb at Dehlî, which bear the date of Saṁvat 1124, or A.D. 1067. There are numerous pilgrims' records on the temple, the earliest of which bear the date in Saṁvat 1226, or A.D. 1169, so that the erection of the temple cannot be placed later than A.D. 1000.

III. 26. Thâna Daryâoganj, village in tahsîl Alîganj, 28 miles N.-E. of Îṭâh, possesses the remains of a brick fort built beneath the old bank of the Ganges by Ḳhân Bahâdur Ḳhân, âmil of Âzamnagar.

IV.—Iṭâwah District.[1]

III. 1. Aheripura, town in tahsîl Bharthnâ, 20 miles S.-E. of Iṭâwah, is a place of comparatively modern date, but about half a mile to the west there are the remains of an old village site, or *kherâ*.

III. 2. Airwâ, village in tahsîl Bidhûna, 27 miles N.-E. of Iṭâwah, is built on and around a lofty *kherâ*, which indicates that the place is of great antiquity. On the road to Bidhûna a little to the south-east of the village are the remains of a Buddhist or Jain temple evidently of very ancient date, the foundations of which, consisting of massive blocks of *kankar*, may still be traced.

This undoubtedly ancient place represents most probably the site of the well-known city of Âḷavî, mentioned in Buddhist works, and described as "a city near a large forest" *(âṭavî)*, referred to by Fa Hian[2] under the name A-lo. The town of Âlow, mentioned by Sp. Hardy in his *Manual*, and the country of Âlaweï, quoted by Colonel Yule in his *Cathay*, are apparently only different names of the same spot, as well as the famous town of the Jainas, called Âlabhiyâ or Âlabhî.

IIa. 3. Ajîtmal, or Sarâî Ajîtmal, village in tahsîl Aurâîyâ, 24 miles S.-E. of Iṭâwah, possesses an old sarâî constructed by Ajîtmal, Kâyath, in A.H. 1049, or A.D. 1639, in the 15th year of Shâh Jahân's reign, as is apparent from a Persian and Sanskrit *inscription* over the gate of the sarâî.

About a quarter of a mile to the west is Qasba Bâbarpûr, which is evidently a place of much greater antiquity than Ajîtmal.

III. 4. Asâî Kherâ, small village in tahsîl Iṭâwah, seven miles west of head-quarters, on the right bank of the Jamnâ, possesses the remains of an old fort built by Chandrapâla. It is said by tradition to have been one of the gates of Kanauj, and is also identified with the Asi visited by Mahmûd in A.H. 409 or A.D. 1018. Asâî Ḳherâ seems to have been an important place of the Jains, as many statues of different Tirthaṁkaras, dated Saṁvat 1018, 1114, 1205, 1221, 1223, and 1230, have been discovered there, which are now deposited in the Lucknow Museum.

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[1] *North-Western Provinces Gazetteer*, Vol. IV, pages 405—472, *passim*.

[2] Beal, *l.c.*, Vol. I, page XLIII.

IIb. 5. AURÂÎYÂ, tahsîl, 42 miles S.-E. of Iṭâwah, possesses two good masjids
built by Umar Ḳhân, the Rohilla Governor of Aurâîyâ, 150 years ago, five
IIb. Hindû temples, and numerous *pakkâ* wells, on some of which there are traces of
inscriptions.

The village of Ammâ Shaganpûr, 12 miles S.-W. of Aurâîyâ, possesses a
IIb. masjid, built in A.H. 1052, during the reign of Shâh Jahân.

6. BÊLA, village in tahsîl Bidhûna, 42 miles E. of Iṭâwah, is situated on a lofty
III. *kherâ*, and was formerly a walled town, as traces of the old gates still remain.

7. BIDHÛNA, tahsîl, 32 miles E. of Iṭâwah. To the north of the village are
III. the ruins of an old fort, which from a distance have a somewhat picturesque
appearance.

Two miles N.-E. of Bidhûna is the village of Bisâhi built on a small *kherâ*
where, in 1873, a Thâkur cultivator found two *copperplate grants* of Govinda-
chandra Dêva of Kanauj, dated respectively Saṁvat 1161, or A.D. 1104, and
Saṁvat 1174, or A.D. 1117.[1] The two original plates are now in the Lucknow
Museum.

8. CHAKARNAGAR, village in tahsîl Bharthnâ, 16 miles S.-W. of Iṭâwah. The
modern village is little worthy of note; but the old town, the site of which is two
miles west of the present village, must have been a place of great antiquity and
III. considerable size. There is an enormous *kherâ* there, which can be seen from a
great distance. It is now covered with brush-wood, but traces of buildings may be
Ib. discovered here and there. To the west of the *kherâ* is a magnificent well, built of
blocks of *kankar*, evidently very old. Popular tradition says that the city in the
time of the Pâṇḍavas was so large that one gate was at Sâratâl and the
other gate at Bharêh, though these places are 30 miles apart. This story derives
some appearance of support from the fact that bricks are found at a depth of five
or six feet in the surrounding villages. The *kherâ* is said to have been named
Ekachakra, whence came the name of the modern place, and it is mentioned under
this name in the Mahâbhârata. General Cunningham,[2] however, identifies the
modern Ârâ or Âramnagar in the Shâhâbâd district of Bengal with Ekachakra
of the Mahâbhârata.

9. IṬÂWAH, chief town of the district, lat. 26°-45′-31″ N., long. 79°-3′-18″ E.
IIb. The Jâmi Masjid[3] is the principal building in the city; it is situated on some
high ground, and is curious as having been originally an old Hindû or Buddhist
structure. The style of the propylon before the dome is the same as that of the
Atala and Jâmi Masjids at Jaunpûr, whilst the round buttresses at the back and coëval
ornamentations fix the period of its conversion. The main portion of the building is
of block *kankar* with fragments of blue stone in the walls and portions of at least ten
granite columns of varying lengths. The average length of them is five feet five
inches with a thickness of eight inches, but one at the gate where it is used as an
architrave exceeds seven feet in length. There are also plain pillars of red and light-
coloured sandstone, and some have been cut in two and appropriated to various
purposes. The propylon is 47 feet in height and a little less in width. Within the

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[1] *Journal, Asiatic Society of Bengal*, Vol. XLII, pages 314—328; *Indian Antiquary*, Vol. XIV, page 101.

[2] *Archæological Reports*, Vol. III, page 73.

[3] *Journal, Asiatic Society of Bengal*, Vol. XXXVI, page 74.

building is 20 feet in depth, the centre portion bearing the dome is a little wider. A block of granite 5 feet by 1¼ feet is let into the front of the propylon, and from its lotus ornamentation would seem to be of Buddhist origin. Only one of the *kangura* or pinnacles remains on the building; but they doubtless extended across to the propylon. The small portions of wall where the plaster has fallen show the well-known scroll denticulated pattern. Over the south chapel right across the centre an arched chamber some 20 feet by 20 feet and 18 feet high, has been constructed. Its roof has been moulded with pieces of nodular *kankar* set in lime, which alone appear to keep it together. It would appear to have originally formed part of a cloister, and that there were four rude chapels, each with 16 pillars, and a larger chapel in the middle, intended for the image. The courtyard is enclosed by a mean brick wall, and now contains a small *chaitya* about nine feet square covering a Musalmân tomb, where four plain pillars support a flat roof with eave-stones of red sandstone projecting some two feet out on each side.

IIb. The Âsthala is the principal Hindû temple; it is situated within a walled enclosure in a grove to the west of the city, and is entered by a fine gateway. In the inner courtyard of the temple is a curious pillar which goes by the name of Garuḍji-kâ-khambâ. It is much smaller at the base than at the top, and is surmounted by a stone cage containing an image of Narasiṁha, or the man-lion incarnation of Vishṇu. The sides of the pillar are covered with carvings, the principal feature in which is the serpent.

Another important Hindû temple is that of Mahâdêva Tikehi, or Śiva of the Mount, which is pleasantly situated in the ravines between the Jamnâ and the city.

The bathing ghâṭs along the Jamnâ are lined by several temples of some standing,
IIb. that of Dhâmanêśvar being evidently the most ancient. The finest is the
Biśrântghâṭ built some 400 years ago. The Biśrânt and temples are situated
below the hill on which stood the Iṭâwah fort, the remains of which still attest its
former strength.

The fort appears to have been built on an ancient *kherâ* which is raised above
III. the level of the surrounding country. The remains of the gate are still to be seen on
the east side of the hill; on the south or riverside the double wall, the inner line of
which was furnished with massive bastions, may still be traced. There are also the
ruins of twelve towers at intervals on the circuit of the hill showing that the fort
IIb. must originally have been of great extent. A *bâradarî* is the only building now
standing on the hill, and this is of recent date; to the west of the bâradarî are two
ranges of underground rooms *(taikhânah)* and a very deep masonry well.

10. Harchandpûr, village in tahsîl Phaphûnd, 30 miles E. of Iṭâwah. To
the west of the village is a large square mound of earth dedicated to the worship of
IIb. a deity called Jokhai, who is represented by a stone containing what are appa-
rently crystals of amethyst.

11. Kudârkôṭ, village in tahsîl Bidhûna, 24 miles N.-E. of Iṭâwah, is a place of great antiquity as is evident from the height of its site. From the name and the configuration of the ground it is clear that it was in old days a fortified place. The famous minister of Âsaf-ud-daula of Audh, Miyân Almâs Ali Khân, built here

III. a fort, with sixteen bastions, on the ruins of the old kôṭ. An *inscription*[1] of Tak-
shadatta, recording in later Gupta characters the erection of a residence for
Brâhmaṇas, was found, in 1875, amongst the ruins of the fort, and is now deposited
in the Lucknow Museum.

12. Mûnj, village in tahsîl Iṭâwah, 14 miles N.-E. of head-quarters. From the
III. site and height of its *kherâ*, it must have been a place of great note in former days.
It is identical with the Mûnj which was taken by Mahmûd of Ghaznî in A.D. 1017.
The position of the great gateway of the Râjpût castle with the traces of two great
bastions on either side is still pointed out. On the north side of the *kherâ* is a curious
square well built of block *kankar*. The sculptured appearance of some of the blocks
would seem to show that they once formed part of some earlier building.

13. Pâlikhanḍ, village in tahsîl Bharthnâ, 14 miles E. of Iṭâwah, possesses a
III. modern castellated fort built on an old *kherâ*, and commanding the modern village.
IIb. There is here an old temple of Pâlakadêvî, the tutelary deity of the place from
which it derives its name.

14. Phaphûnd, tahsîl, lat. 26°-35′-30″ N., long. 79°-30′-25″ E., 36 miles E. of
III. Iṭâwah, is built on a *kherâ* or old town site, and is fairly raised. Râjâ Bhâgmal
built the old fort, on the site of which the present tahsîlî has been erected as well as a
IIb. masjid in A.H. 1211, or A.D. 1796. Near the masjid is a masonry well, and some
distance down the mouth is an *inscribed* slab. There are four masonry tanks, eight
IIb. Hindû temples, three masjids, and four dargâhs, in the town.

15. Râhan, village in tahsîl Iṭâwah, 11 miles N.-E. of head-quarters, possesses
IIb. an old temple dedicated to Dêvî Ratnâvatî.

Here was found, in 1869, a *copperplate grant* of Govindachandra Dêva
of Kanauj, dated Saṁvat 1166,[2] or A.D. 1109.

16. Sarâî Ikdil, village in tahsîl Iṭâwah, six miles E. of head-quarters,
IIb. possesses a masjid and a sarâî built by a eunuch named Ikdil Ḳhân in A.H.
1042, or A.D. 1632.

V.—Mâînpurî District.[3]

1. Akbarpûr Aunchhâ, village in tahsîl Mâînpurî, 17 miles N.-W. of head-
III. quarters, contains the remains of a great brick and mud fort on the top of a very
high mound. The old buildings on the *kherâ* were of block *kankar*, and numerous
fragments have been collected and placed in a ruined temple where a fair is held
every year. The figures discovered represent the various incarnations of Vishṇu
and other similar Vaishṇava subjects.

2. Alî Kherâ, village in tahsîl Bhongâon, 9½ miles N.-E. of Mâînpurî, stands
III. on a high mound marking the position of a deserted site of an ancient town.

3. Anjani,[4] village in tahsîl Mâînpurî, three miles N. of head-quarters,
III. possesses the ruins of a small mud fort, on the summit of a large *kherâ*. Close by
and still upon the crest of the mound which is of great extent, are the ruins of a
Buddhist *chaitya* constructed of *kankar* blocks.

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[1] *Journal, Asiatic Society of Bengal*, Vol. LVI, pages 77—82.

[2] *Proceedings, Asiatic Society of Bengal*, for 1876, pages 130 to 135.

[3] *North-Western Provinces Gazetteer*, Vol. IV, pages 641—772, *passim*.

[4] *Journal, Asiatic Society of Bengal*, Vol. XXXVI, page 163.

About two miles west of Anjânî lies the village of Jasrâo containing the
III. ruins of two Buddhist shrines. These are both 50 feet by 30 feet, and each has a
platform 19 feet by 12 feet, built of well-cut *kankar* blocks without cement and quite
plain. Nearly all the Buddhist ruins about here would seem to belong to the time
of the decay of the purer faith.

4. Asaulî, village in tahsîl Bhongâon, three miles N.-E. of Mâînpurî, is
III. perched on an old mound which rises some 40 feet from the level of the plain.
The mound is of great extent running nearly east to west, it is perhaps half a mile
long and of about the same width, and in former times there probably stood a large
Buddhist *vihâra* on its western end, where many carved blocks of *kankar* are scattered
about.

5. Âzamâbâd Ârâon, village in tahsîl Shikôhâbâd, 24 miles W. of Mâînpurî,
III. stands on an old *kherâ*.

6. Bhanwat, or Bhâwat, village in tahsîl Bhongâon, six miles S.-E. of
III. Mâînpurî, has the remains of a large ruined building, which belonged to an old family
of Thâkurs.

7. Bharaul, village in tahsîl Shikôhâbâd, 17½ miles W. of Mâînpurî, contains
III. the remains of a *pakkâ* tank and a masjid.

8. Bhongâon, tahsîl, 9½ miles E. of Mâînpurî, contains on a high mound the
III. ruins of a large fort, built in Akbar's time. The fort appears to have been partly
or entirely built of bricks perhaps without cement, for many of them have been dug
out and removed, and the present appearance of the ruins shows that for a long time
mud must have been freely used to prop the structure.

9. Ekâ, large village in tahsîl Mustâfâbâd, 34 miles N.-W. of Mâînpurî, possesses
III. on its north side a mud fort of Râjâ Hira Singh.

10. Hatâo Sarîfpûr, village in tahsîl Mâînpurî, 20 miles N. of head-quarters,
II*b*. possesses an old temple of some importance, at which a fair is held every year. The
fragments of sculpture lying about are very numerous, and appear to have belonged
to some older building.

11. Jahmâî, village in tahsîl Shikôhâbâd, 36 miles S.-W. of head-quarters, possesses
II*b*. an old temple of Durgâ.

12. Karhal, tahsîl, lat. 27°-0′-5″ N., long. 78°-58′-45″ E., 17 miles S. of Mâînpurî,
III. has the remains of a brick fort on the summit of a mound of great extent.
Ancient solid brick blocks are often found cut into ornamental patterns with a tool.
Fine *kankar* blocks are rare here, and stone is quite unknown, hence the use of
bricks.

13. Karîmganj, village in tahsîl Mâînpurî, six miles N. of head-quarters, was
III. once a much more noticeable place. The adjoining *kherâ* is now abandoned, and this
was once the centre of a considerable town. The *kherâ* stands on the west of the
road with a long lake curving around it, and approaching it on its west side. The
mound is of very great extent, being at base 530 by 330 paces, and stands between 40
and 50 feet above the level of the country. There are very few remains of the
old town; on the road is the fragment of a gateway and on the ground beyond the
road there are signs of another gateway. On the top of the *kherâ* stand some
III. remains of a mud fort built by Khân Bahâdur Khân. The fort built round a

courtyard seems to have been an ample, but not unusually large, one. The place
where the well was and the elephants stood is still pointed out.

III. About $1\frac{3}{4}$ miles to the west is the village Thâkurâ containing the remains of
an early Hindû temple.

14. KHERGAṚH, or Khâîrâgaṛh, village in tahsîl Mustâfâbâd, 42 miles W.
III. of Mâînpurî, has an old fort of the Chauhâns and a still older one said to have been
IIb. built by Râjâ Saumân. There is also a temple of Mahâdêva.

15. KISHNÎ, village in tahsîl Bhongâon, 22 miles S.-E. of Mâînpurî, is built
III. on a lofty large *kherâ* where traces of Buddhist buildings have been brought to
light.

16. KURÂOLÎ, town in tahsîl Mâînpurî, 14 miles N. of head-quarters, possesses
IIb. four masjids and nine Hindû temples and an old fort mound now being levelled and
IIb. converted into a market-place.

Two miles south of Kurâolî lies the village of Rasemâ, where is a large and
III. ancient *kherâ* having the remains of a small Buddhist *chaitya*.

17. MAHÔLÎ SHAMSHÊRGANJ, village in tahsîl Bhongâon, 22 miles S.-E. of
Mâînpurî. Close to the village there is a celebrated *kherâ* covered with broken
III. pottery and carved stones.

18. MÂÎNPURÎ, chief town of the district, lat. 27°-14′-15″ N., long. 79°-3′-5″ E.,
III. possesses an old Chauhân fort constructed partly of mud and partly of bricks. There
is an old Jaina temple built of brick, and another comparatively new building in the
IIb. Lohâi mahallâ known as Dêohra. The plaster trellis-work of this latter structure
is strikingly graceful in spite of the poorness of the material. It has also two small
doors of irridescent green iron tastefully and simply ornamented at intervals with
delicate tracery beneath which red and other coloured glass has been inserted, but only
visible enough to light up the tracery. The effect is very good, though the meanness
of the material is not worthy of the skill displayed in the iron workmanship or of the
delicate green colouring and fine carving bestowed on it. None of the Hindû
IIb. temples or the Musalmân masjids are remarkable in any way for their size, their
IIb appearance, or their antiquity.

19. MUSTÂFÂBÂD, tahsîl, 34 miles N.-W. of Mâînpurî, possesses a mud fort built
III. by Shiûghulâm at the end of the last century and an old well known as Dûdhadharî,
from the purity of its water.

20. NAUSHAHR, hamlet in tahsîl Shikôhâbâd, 34 miles S.-W. of Mâînpurî. The
roadside between Naushahr and Shikôhâbâd is strewn with fragments of a former
III. town consisting of wells, tombs, and the remains of houses, the courtyard and walls
of one of which still remain standing. Naushahr was evidently a place of considerable
importance as the town proper was from a quarter of a mile to half a mile long,
and extended beyond this in an unconnected way for another quarter of a mile.
IIb. It was founded in the reign of Shâh Jahân by Hâjî Abû Saïd, whose tomb, as well as
that of Atikulla Khân, his relation, still exists.

21. NONAIRÂ, large village in tahsîl Mâînpurî, nine miles N.-W. of head-
III. quarters, stands on a very extensive ancient mound which rises from the plains to a
height of about 40 feet. On the eastern spur of the mound are traces of the foundations
of an ancient temple, whilst to the north stands the fort, in the construction of

which have doubtless been employed most of its materials, as remains of heavy cornices are seen cropping out of the foundations.

22. PÂḌHAM,[1] or Pârham, village in tahsîl Mustâfâbâd, 34 miles N.-W. of
III. Mâînpurî, stands on the top of one of the loftiest mounds of the Gangetic Doâb.
The *kherâ* stretches from north to south upwards of three-quarters of a mile with a breadth of rather less than half a mile in the widest part. The antiquity of the place is attested by the number of old coins that are found amongst its ruins. These include punch-marked coins, specimens of the Buddhist satrap Saudâsa, coins of the Indo-Scythian kings Kanishka and Huvishka, and coins of the Indo-Sassanian period. The money of the Musalmân kings is even more common from the time of Muhammad bin Sâme down to Akbar. This unbroken succession of the different coinages shows that the place must have been occupied continuously from the very earliest times, and yet nothing of man's work now remains but a few coins buried in a mound of rubbish. The Brâhmans refer the foundation of the place to
IIb. Parîkshit, the son of Arjuna, and they point to the Parîkshit Kuṇḍ as
an incontestable proof of their story. There are several fine old wells, built of blocks of *kankar*, of which one at the northern end is 12 feet in diameter. The bricks are also very large, 19″×9½″×3″. The only actual remains of an old building are in the
IIb. walls of the Pañjpîr Masjid, near the south end of the mound. This was
originally the site of a great Hindû temple as shown by the pillars and bands of ornament and the pieces of an *amalaka* fruit pinnacle which are still lying about.
III. There are still the remains of an old fort visible.

23. PENDHAT or Painḍhat,[2] village in tahsîl Mustâfâbâd, 29 miles N.-W.
IIb. of Mâînpurî, is a Hindû *tîrtha* of something more than local repute, and possesses
Ib. two temples of no great antiquity and no architectural merit, where a large *mêla* is
held in the month of Mâgha. The principal shrine is said to have been erected in commemoration of the eponymous hero of the village, Painḍhat or Pâṇḍuvamśî, who fell on that spot in behalf of Pṛithvîrâj against Jayachchhandra of Kanauj. The other shrine contains a fine large figure of Buddha, seated on a *siṅhâsana* or throne with recumbent lions at the base, and elephants and other carved accessories at the sides. This must at one time have adorned a Buddhist temple of considerable size and pretensions.

24. RÂPRÎ,[3] village in tahsîl Shikôhâbâd, 44 miles S.-W. of Mâînpurî. From the remains of buildings, masjids, tombs, wells, and reservoirs still existing, it is clear that Râprî must have been a large and prosperous town. Many buildings were erected by Shêr Shâh and Salîm Shâh, and traces of the gate to one of the royal
Ib. residences still exist. The oldest remains are the ruins of an Îdgâh, of large size,
built in the time of Alâ-ad-dîn Khilji by Malik Kâfûr in A.H. 711, or A.D. 1311, according to an inscription[4] found over the central recess of the western wall. This Îdgâh is built of brick, but the great peculiarity about it is the nature of the bricks of which it is built. The whole of the brick-work has been covered with plaster, and to this plaster surface the masjid was no doubt indebted

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[1] Cunningham, *Archæological Reports*, Vol. XI, pages 38 and 39.

[2] *Proceedings, Asiatic Society of Bengal*, for 1868, page 63.

[3] Cunningham, *Archæological Reports*, Vol. IV, pages 217—221.

[4] *Proceedings, Asiatic Society of Bengal*, for 1873, page 156.

for any further ornamentation beyond the blue tiles, as might indeed be seen in the arches of the small recesses in which the *kalimah* was inscribed or formed in plaster on small circular medallions. In many places, however, the plaster has entirely fallen off, leaving the brick-work bare and exposed. The greater portion of the bricks are moulded into patterns, but placed promiscuously in the wall along with other bricks which are plain. The patterns moulded on these bricks are sometimes in the form of scrolls, sometimes of squares, and sometimes of angular figures. It is evident that this Îdgâh is entirely built of bricks which had belonged to some ancient Hindû brick temple in the neighbourhood which the Musalmâns had destroyed under Àlâ-ad-dîn Khiljî. There does not seem to have ever been more than one huge western wall to this Îdgâh, and which wall terminates at each end with a plain massive tower with sides sloping inwards in the Paṭhân style. The dimensions are as follows: total length including towers 157 feet 10 inches, length from tower to tower at front 129 feet 2 inches, mean thickness of wall 6 feet, circumference of towers at base 45 feet, diameter of towers at base 15 feet, thickness of wall of towers 3 feet 8 inches. As the walls of these towers slope very greatly inwards, the diameter at the top of the towers will be a very great deal less than at the base, *viz.*, 11 feet 6 inches at top. There are eleven recesses in the walls, including the central apse in front, three of which are 3 feet 10 inches in depth, and the remainder 2 feet 10 inches. The outward breadth of the central apse is 7 feet 6 inches, decreasing inwardly with a concavely curved back divided into three faces and surmounted by a hemispherical arch above. Along the west side of the wall there are five square-shaped buttresses 3 feet in depth by 7 feet 6 inches in length. In the space to each side of the central buttress at the back of the walls there are two flights of stairs projecting from the wall and in the northern one of these two recesses there is a doorway which is 7 feet 4 inches in breadth outwardly, but which suddenly contracts to about 3 feet and passes through the wall to the right or north side of the central apse by a narrow doorway of only 2 feet 3 inches in width. The plan of this Îdgâh is very peculiar, and differs from all others existing. The wall is surmounted by the usual semi-elliptical shaped battlements peculiar to India. The entire height of the wall is about 30 feet 6 inches, and with the addition of the crenelations it is about 32 feet.

IIb. At a short distance from the southern end of the Îdgâh are two remarkable mausoleums standing in a dargâh, containing the tombs of Pîr Faddû and his family. These mausoleums are of a square shape, domed and built of red sandstone. The sides of the mausoleums are composed of beautiful open stone lattice-work similar to that found in tombs at Âgrâ, but in this instance in red sandstone instead of marble. In each mausoleum there are three marble tomb-stones *inscribed* with quotations from the *Qurân*.

There are some head-stones of marble and red sandstone still almost perfect and covered with legible Arabic *inscriptions* in Gaṛhî close by to Râpri.

IIb. 25. Sarsâganj, village in tahsil Shikôhâbâd, 27 miles S.-W. of Mâinpuri, possesses several modern Jain temples, and a very handsome little masjid whitened over and with the red stone of which it seems to be built picked out in floral ornamentation over the surface.

State Museum, LUCKNOW.

26. Sauj, old village in tahsîl Karhal, 24 miles S. of Mâînpurî, stands on an
III. ancient *kherâ*.

27. Shikôhâbâd, tahsîl, lat. 27°-6′-5″ N., long. 78°-38′-10″ E., 34 miles W. of
IIb. Mâînpurî, contains a mound on which formerly stood the fort, several masjids, and
Hindû temples of no great antiquity or architectural merit.

28. Takrâra Daulat, small village in tahsîl Karhal, 24 miles S.-W. of Mâînpurî,
III. possesses some remains of interest and a considerable *kherâ*, at which there is a
large fair every year.

VI.—Mathurâ District.[1]

1. Arîng, town in Sadar tahsîl, lat. 27°-29′ N., long. 77°-34′-11″ E., 12 miles
IIb. W. of Mathurâ, possesses three small Hindû temples, the ruins of a fort constructed
III. last century, and a sacred tank, called Kilôlkuṇḍ.

2. Aurangâbâd, village in Sadar tahsîl, two miles S. of Mathurâ, contains the
III. ruins of a handsome red sandstone masjid, built in the time of Aurangzîb, which
presents rather a stately appearance, being faced with stone and approached from
the road by a steep flight of steps.

3. Baldeo (Baladêva), town in tahsîl Mahâban, 10 miles S.-E. of Mathurâ,
IIb. derives all its celebrity from a temple founded three centuries ago; this building,
though large and richly endowed, is neither handsome nor well-kept. It includes
within its precincts several cloistered quadrangles where accommodation is provided
for pilgrims and the resident priests. Outside the temple is a brick tank, about 80
IIb. yards square, called variously Kshîr Sâgar (ocean of milk) or Kshîrkuṇḍ,
or Balbhadrakuṇḍ. In this tank, it is said, was accidentally discovered the
image of Baladêva, now recognized as the local deity.

4. Barsâna, small town in tahsîl Chhâtâ, 31 miles N.-W. of Mathurâ, is according
to modern Hindû belief the home of Kṛishṇa's favourite mistress, Râdhâ. It
is built at the foot and on the slope of a hill originally dedicated to Brahmâ and
known as Brahmâ-kâ-Pahâr. The summit of this hill is crowned by a series
IIb. of temples, in honour of Lârlijî, a local title of Râdhâ. These were all erected
at intervals within the last 200 years, and now form a connected mass of buildings
with a lofty wall enclosing the court in which they stand. Each of the successive
shrines was on a somewhat grander scale than its predecessor, and was for a time
honoured with the presence of the divinity; but even the last and largest is an edifice
of no special pretension. A long flight of stone steps broken about half way by a
IIb. temple, in honour of Râdhâ's grandfather Mahibhân, leads down from the summit
to the town, which consists almost entirely of magnificent mansions all in ruins,
and lofty but crumbling walls now enclosing vast desolate areas which once were
busy courts and markets or secluded pleasure-grounds. The Bhânokhar tank,
with broad flights of steps and flanking towers, was built by Rûp Râm in Saṁvat 1666,
according to a Sanskrit *inscription* on a pillar inside the ruined tank. On the margin
of this tank is a pleasure-house in three storeys known as the Jal Mahal, supported
on a series of vaulted colonnades opening on to the water. Near the bâzâr there
is a large *bâolî*, still in excellent preservation, which was erected in Saṁvat 1764,
according to a Sanskrit *inscription*.

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[1] *North-Western Provinces Gazetteer*, Vol. VIII, pages 171—231, *passim*.

5. **Bathan**, village in tahsîl Kôsî, 30 miles N.-W. of Mathurâ. On the outskirts
IIb. of the village is a large tank with a stone ghâṭ; and at a distance of two miles the
sacred wood of Kokila-ban, a very picturesque spot, where an annual fair is
IIb. held in Bhâdon. In its centre is a temple with a large and well-kept garden and
various buildings for the accommodation of pilgrims and spectators, all on the margin
of a fine sheet of water connected with a masonry tank of very eccentric configuration.

6. **Bisâwar**, town in tahsîl Sa'dâbâd, 17 miles S.-E. of Mathurâ, contains two
IIb. Hindû temples and a Musalmân shrine in honour of Barâ Miyân.

7. **Brindâban**,[1] town in Sadar tahsîl, nine miles N. of Mathurâ, the legendary spot where Kṛishṇa passed much of his youth, is, as might be expected, essentially a town of temples and ghâṭs. There are computed to be within its limits as many as a thousand temples. The four oldest temples are those of Gobind Dêva, Gopînâth, Jagal Kishôr, and Madan Mohan, built under Akbar's protection.

Ia. The first-named is not only the finest of this particular series, but is the most impressive religious edifice that Hindû art has ever produced, at least in Upper India. The body of the building is in the form of the Greek cross, the nave being 100 feet in length and the breadth across the transepts the same. The central compartment is surmounted by a dome of singularly graceful proportions, and the four arms of the cross are roofed by a waggon vault of pointed form, not as is usual in Hindû architecture composed of overlapping brackets; but constructed of true radiating arches as in the Gothic cathedrals. The walls have an average thickness of 10 feet and are pierced in two stages, the upper stage being a regular *triforium*, to which access is obtained by an internal staircase. This *triforium* is a reproduction of Musalmân design, while the work both above and below it is purely Hindû. The arches are decorative only, not structural; the spandrils in the head have mostly been struck out, leaving only the lintel supported on the straight jambs without any injury to the stability of the building. At the east entrance of the nave there is a small northex 15 feet deep, and at the west end between two niches and incased in a rich canopy of sculpture, a square-headed doorway leads into the *antarâla*, a chamber some 20 feet by 20 feet. Beyond this is the *garbhagṛiha* flanked on either side by a lateral chapel, each of these three cells being of the same dimensions as the *antarâla*, and like it vaulted by a lofty dome. Under one of the niches at the west end of the nave is a tablet with a long Sanskrit *inscription*, recording that the temple was built in Saṁvat 1647, or A.D. 1590, by Mahârâjâ Mân Singh Dêva of Jaypûr, as stated in another *inscription* on the exterior of the north-west chapel. On the south side of the *antarâla* stands a large domed and pillared *chhattri* of very handsome and harmonious design, erected by Râṇî Râmbhavati of Mewâr in Saṁvat 1693, or A.D. 1636, as stated in an *inscription* on one of the four pillars.

Ib. The next temple is that of Madan Mohan, one of Kṛishṇa's innumerable titles. The temple consists of a nave 57 feet long with an *antarâla* of 20 feet square at the west end and a *garbhagṛiha* of the same dimensions beyond. The nave has three openings on either side and a square door at the east end; its total height would seem to have been only about 22 feet, but its vaulted roof has entirely disappeared; the upper part of the *antarâla* tower has also been destroyed. That surmounting the shrine is a plain octagon of curvilinear outline tapering towards the summit. Attached to its south side is a tower-crowned chapel of similar character, but much more highly enriched, the whole of its exterior surface being covered with sculptured panels, its proportions are also much more elegant. Over its single door is a rather defaced Sanskrit *inscription;* a side-post of one of the doors on the south side of the nave bears an *inscription* with the date Saṁvat 1684, or A.D. 1627; but it simply records a successful pilgrimage made by a native of Kanauj in that year. The courtyard is entered after the ascent of a flight of steps through a massive square gateway with a pyramidal tower which groups very effectively with the two towers of the temple.

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[1] F. S. Growse, *Mathurâ*, Allahabad, 1883, pages 241—257; *Journal, Asiatic Society of Bengal*, Vol. XLI, page 313.

Ib. The temple of Gopînâth, which may be slightly the earliest of the series, is said to have been built by Râesiljî. The temple corresponds very closely both in style and dimensions with that of Madan Mohan, and has a similar chapel attached to the south side of the shrine. It is, however, in a far more ruinous condition; the nave has entirely disappeared, the three towers have been levelled with the roof, and the entrance gateway of the courtyard is tottering to its fall. The special feature of the building is a curious arcade of three bracket arches serving apparently no constructural purpose, but merely added as an ornamental screen to the south wall which already had a fine boldly-moulded plinth. The terrace on which the arcade stands has a carved stone front; the *antarâla* arch is of handsome design, elaborately decorated with arabesque sculptures.

Ib. The temple of Jagal Kishôr, the fourth of the old series, was built in Saṁvat 1684, or A.D. 1627, in the reign of Jahângir. The *antarâla* which is slightly larger than in the other temples, being 25 feet square, has the principal entrance at the east end, as usual, but is peculiar in having also, both north and south, a small doorway under a hood, supported on eight closely-set brackets carved into the forms of elephants. The nave has been completely destroyed. The *antarâla* arch is an interesting composition with a fan-light of pierced tracery in the head of the arch and a group above representing Kṛishṇa supporting the Gobardhan hill.

Ib. The somewhat later temple of Râdhâ Ballabh is in itself a handsome building, and is further of special architectural interest as the last example of the early eclectic style. The ground plan is much the same as in the temple of Hari Dêva at Gobardhan, and the work is of the same character, but carried out on a larger scale. The nave has an eastern façade 34 feet broad, which is in three stages, the upper and lower Hindû and the one between them purely Musalmân in character. The interior is a fine vaulted hall, 63 feet by 20 feet, with a double tier of openings north and south; those in the lower storey having brackets and architraves, and those above being Musalmân arches as in the middle storey of the front. These latter open into a narrow gallery with small clerestory windows looking on to the street. Below the three centre bays of the colonnade are open doorways, and the two at either end are occupied by the staircase that leads to the upper gallery. Some of the carved panels of the stone ceiling have fallen; but the outer roof, a steep gable of stone, is as yet perfect.

Some of the smaller temples, though of ancient date, have often been renewed, and possess no special architectural merit. Since 1813, however, some magnificent temples have been raised, and of those the temples of Kṛishṇa Chandrarâma, of Śrî Raṅga Nâth, of Râdhâ Raman, of Râdhâ Indra Kishôr, and of Râdhâ Gôpâl demand special notice. There are in Brindâban no secular buildings of great antiquity.

8. CHAUMUHÂ,[1] village in tahsîl Chhâtâ, 12 miles N.-W. of Mathurâ, has the
III. remains of a large brick-built sarâî, said to have been constructed in the reign of the
Emperor Shêr Shâh, a temple of Bihârijî and two ponds known as Bihâri-
IIb. kuṇḍ and Chandokhar. In the old topographies the sarâî is described as
situated at Akbarpûr, a name now restricted to the next village, since the
discovery of an ancient sculpture supposed to represent the four-faced *(Chaumukhâ)*
god, Brahmâ. It is in reality the capital of a Buddhist pillar with a lion at each
corner and an apparently naked female in each of the four intervening spaces, the
upper border being roughly carved with the Buddhist rail pattern.

9. CHHÂTA, tahsîl, lat. 27°-43′-22″ N., long. 77°-22′-56″ E., 21 miles N.-W. of
Ib. Mathurâ. The principal feature of the town is its large fort-like sarâî with battle-
mented walls and bastions and two lofty gateways of decorated stone work and
considerable architectural merit. It is locally said to have been built in the reign
of Shêr Shâh, but may with greater probability be ascribed to Akbar, in
whose time it was, if not begun, at least almost certainly completed. The name is
locally derived from the Chhattradhâraṇalîla which Kṛishṇa is said to have
celebrated here; but there is no legend regarding such an event, and in all probability
the name refers merely to the stone chhattris that surmount the sarâî gateways. At
IIb. the foot of the sarâî wall stands an old-looking *mandir* ascribed to the reign of
Shâh Jahân, but built on the site and with the materials of a much older
temple.

IIb. There is a temple of Yaśodhâ Nandana at the village of Nandgâon, which
was erected in Saṁvat 1635, according to a Sanskrit *inscription.*

In the village of Karahlâ there is a *jhûlâ* (swing), dated Saṁvat 1690.

10. GANEŚVARA, village in Sadar-tahsîl, three miles N.-W. from Mathurâ. On
Ib. a *tîlâ* to the S.-E. of the village is the umbrella of a Buddhist *stûpa* of red sandstone,
about six feet in diameter.

11. GOBARDHAN, town in tahsîl Mathurâ, 16 miles W. of head-quarters, is a
famous place of Hindû pilgrimage, and occupies a recess in a narrow sandstone hill,
some four or five miles in length and an average elevation of 100 feet. This is the
hill which Kṛishṇa is fabled to have held aloft on the top of his finger for seven
days and nights to cover the people of Braj from the storms poured down upon
them by Indra when deprived of his wonted sacrifices; it is ordinarily styled by
Hindûs the Girî-râj, or royal hill. The town clusters round the margin of a
IIb. very large irregularly-shaped masonry tank, called the Mânasi-Gaṅgâ. At one
end its boundary is formed by the jutting crags of the sacred rock, on all the other
sides the water is approached by long flights of steps. It is said to have been first
brought into its present shape by Râjâ Mân Singh of Jaypûr in Akbar's reign,

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[1] Cunningham, *Archæological Reports*, Vol. XX, page 52.

but it has since been repaired at great cost by the Râjâs of Bhartpûr. The break in
the hill where it enters the town is called Dân Ghâṭ from the tradition that it was
there that Kṛishṇa stationed himself to intercept the milk-maids *(gopî)* to levy a toll
(dân) on the milk they were bringing in. Close to the Mânasi Gaṅgâ is the famous
Ib. temple of Haridêva in the same style as the Brindâban series, but a few years
earlier in date, *viz.*, about 1560 A.D. The roof of the nave, which was a near approach
to a vault and the most interesting feature in the building, was perfect until 1872,
when it began to fall in, and was soon afterwards entirely demolished by a Baniyâ
who had volunteered to repair the temple at his own cost. On the opposite side are
IIb. two stately cenotaphs raised in memory of Randhîr Singh and Baldêva
Singh, Râjâs of Bhartpûr. Both are of the same design, consisting of a lofty
and substantial square masonry terrace with corner kiosks and lateral alcoves and in
the centre the monument itself still further raised on a richly decorated plinth. The
IIb. cenotaphs of Sûrâj Mal, the founder of the Bhartpûr dynasty, erected on a
beautiful artificial lake called the Kusum Sarovar by his son, Jawâhir Singh,
may, although it dates only from the latter part of the last century, claim notice
here.

At the south-eastern foot of the Gîrî-râj or Govardhan hill, just below its highest point, stands the village of Anyor.[1] At the present day the hill is dedicated to the worship of Kṛishṇa, and here at Anyor is celebrated the Gîrîrâjpûjâ, or adoration of the sacred hill, and also the Annakûṭ, or commemoration of Kṛishṇa's sacrifice. It is, however, quite certain that in early days the hill was not dedicated to the worship of Kṛishṇa only, for outside the village there still exists a large statue of Buddha with an *inscription* of the Indo-Skythian period.

12. Gôkul, town in tahsîl Mahâban, four miles S.-E. of Mathurâ. Though
bearing a name of many legendary associations, it is in reality only the modern
waterside suburb of the inland town of Mahâban. All the traditional sites of
Kṛishṇa's, though described in the Purâṇas as being at Gôkul, are shown at
Mahâban, which is in fact the place alluded to wherever Gôkul is mentioned in
Sanskrit literature. However, in consequence of its retaining the ancient name, the
IIb. modern suburb is considered much the more sacred place of the two. The temples
are very numerous, but they are all mean in appearance and modern in date, and
the only noteworthy ornament of the town is a large masonry tank, constructed
some 30 years ago.

IIb. 13. Hathâna, village in tahsîl Kôsî, 33 miles N.-W. of Mathurâ. A temple
of some size and very considerable local celebrity dedicated to Lakshmî Nârâ-
yaṇa, stands on the margin of an extensive lake faced on the temple side with
masonry ghâṭs.

14. Jáit, village in Sadar tahsîl, nine miles N.-W. of head-quarters. Near the
III. Jamnâ is a small jhîl with the statue of hooded serpent, half ruined, in it.

15. Jáwara, town in tahsîl Mât, 12 miles N.-E. of Mathurâ. Here is the
sacred grove of Chandraban, named after Chandravatî, with a Bhairâgî's
IIb. cell under the tutelage of Bâlmukuṇḍ, also a dargâh of Mîr Sâhib Shaikh
Saddu.

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[1] Cunningham, *Archæological Reports*, Vol. XX, page 49.

16. KHÂÎRÂ, village in tahsîl Chhâtâ, 25 miles N.-W. of Mathurâ. The
Khadira-ban, one of the twelve sacred woods of Braj, from which the local name
is derived, lies immediately outside the village. Adjoining it is a tank with a stone
IIb. ghâṭ called Kṛishṇakuṇḍ, and on its bank a temple of Baladêva with rather a
handsome cenotaph in memory of one Rûp Râm built by his widow 40 years ago. A
IIb. temple with the title of Gopînâth is said to have been founded by the famous
IIb. Ṭodaramalla of Akbar's time. There are three other temples and two small lakes.

17. Kôsî, tahsîl, 27 miles N.-W. of Mathurâ. The name Kôsî may possibly be
connected with the sacred grove of Kôṭban which is close by, but it is popularly
believed to be a corruption of Kuśasthali, another name for Dvâraka. In
confirmation of this belief it is pointed out that there are in Kôsî places named
Ratnâkarkuṇḍ, Mâyâkuṇḍ, Bisâkhakuṇḍ, and Gomatîkuṇḍ just
IIb. as there are at Dvâraka. There is a large stone walled sarâi said to have been built
by Khwâja Itibâr Ḳhân and a large masonry tank constructed at the same
IIb. time. Though there are numerous temples and four masjids, they are all modern
buildings and of no architectural merit. The temple of Kherâ Dêvata near Gumtî
tank is said to have been erected by Makaradhvaja in Saṁvat 700, according
IIb. to an *inscribed* slab preserved inside the temple. The *takiâ* of Yasîn Shâh was
built in A.H. 1198.

IIb. At the village of Kôṭwân there is a well, called Môriwallah, near Sûrâjkuṇḍ,
which was built in Saṁvat 1772, according to a Sanskrit *inscription*.

18. KÔṬÂ,[1] small village in Sadar tahsîl, three miles N. of Mathurâ, is the
IIb. ancient Kutakban, or Katakban. It possesses a large *kuṇḍ*, with a masonry
causeway 1,300 feet long and 4½ feet thick, built across an extensive hollow to the
north-east of the village. The causeway has four small pointed arches, with thin
walls inside, for regulating the flow of the water. Several small pillars of some old
Buddhist building are built into this causeway. Similar pillars have been found on
the northern bank of the kuṇḍ.

III. To the north of the kuṇḍ there is a long mound, on the edge of which a long
brick wall has been dug out to furnish materials for a village wall. Towards the
eastern end there are the remains of a brick ghâṭ leading down the kuṇḍ. This
mound has yielded 16 railing pillars, each two feet eight inches high by seven inches
broad and three and-a-half inches thick. Each pillar is ornamented in front with
either a man or woman standing on a prostrate figure; on the back are two full-blown
lotus flowers in the middle, and two half-lotus flowers at the top and bottom. Each
pillar is pierced with three holes for the usual rail-bars. A large head was also
discovered with a crown or flat-topped head-dress, and a group of two females
standing side by side under a large tree, which is fully represented on the back
of the stone.

19. KURSANDÂ, town in tahsil Sâdâbâd, 20 miles S.-E. of Mathurâ, possesses
IIb. four small Hindû temples.

20. LOHABAN,[2] small village in tahsîl Mahâban, three miles N.-E. of Mathurâ, on the eastern bank of the Jamnâ, is one of the twelve great *bans*, or groves. It is

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[1] Cunningham, *Archæological Reports*, Vol. XX, page 50.

[2] Cunningham, *Archæological Reports*, Vol. XX, page 46.

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popularly ascribed to an *asura*, named Loha or Lohajaṅgha, whose image is
IIb. now represented by the lower half of a broken figure standing at a short distance
of the temple of Gôpînâtha. Offerings of iron are made here at the annual
festival and on all occasions whenever pilgrims may happen to come.

Mr. Growse points out that in the Vṛihatkathâ of Sômadêva there is a story of Lohajaṅgha, a Brâhmaṇ of Mathurâ, who was miraculously conveyed to Laṅkâ. Hence he reasonably infers that the name is at least as old as the 11th century A.D.

21. Mahâban,[1] tahsîl, five miles S.-E. of Mathurâ. Mathurâ and Mahâban are
closely connected by legend, for Kṛishṇa though born at the one was cradled at the
IIb. other. The temples are all exceedingly mean and of no antiquity; the largest and
also the most sacred is that dedicated to Mathurâ Nâth, which boasts a pyra-
midal tower *(śikhara)* of some height and size, but the material is brick and the
design commonplace. A great part of the town is occupied by a high mound
III. where stood the old fort; upon its most elevated point is shown a small cell, called
Syâm Lâla, believed to mark the spot where Yaśodâ gave birth to Mâyâ or
Yoganidrâ substituted by Vâsudêva for the infant Kṛishṇa.

Ib. But by far the most interesting building is a covered court called the Assi Khambhâ, 80 pillars, which has been appropriated by the Hindûs as the scene of Kṛishṇa's infancy under the name Chhatti-pâlnâ. In its present form it was erected by the Musalmâns in the time of Aurangzîb to serve as a masjid; and as it now stands, it is divided by five rows of 16 pillars each into four aisles or rather into a centre and two narrower side aisles with one broad outer cloister. The external pillars of this outer cloister are each of one massive shaft cut into many narrow façets with two horizontal bands of carving, the capitals are decorated either with grotesque heads or the usual four squat figures. The pillars of the inner aisles vary very much in design, some being exceedingly plain and others as richly ornamented with profuse and often graceful arabesques. All these interior pillars agree in consisting as it were of two short columns set one upon the other. The style is precisely similar to that of the Hindû colonnades by the Quṭb Minâr at Dehlî, and both works may reasonably be referred to the same age. As it is probable that the latter were not built in the years immediately before the fall of Dehlî in 1194, so also it would seem that the columns at Mahâban must have been sculptured before the assault of Mahmûd in 1017, for after that date the place was too insignificant to be selected as the site of any elaborate edifice.

This supposition is supported by a long *inscription* of Râjâ Ajayapâla Dêva, dated Saṁvat 1207, or A.D. 1150, which is recorded on a pillar of the masjid, the *inscribed* upper half being placed upside down.

But the most remarkable feature about this masjid is that more than one-half of the southern end consists of the *maṇḍapa* of a Hindû temple almost undisturbed. There are no less than 18 pillars belonging to this one temple, which still retain their original positions. The strongest proof of these being still *in situ* is the fact that several of the Hindû roofs yet remain. The centre roof and the four corner roofs consist of the usual honeycombed circles rising one above the other. The central roof has five concentric circles: the corner ones have only two. The other three remaining oblong roofs are flat ceilings, with a lotus flower in the middle, and a square panel on each side. In the angles of the bracket capitals of the centre and corner roofs there are ornamented pendants, either for the reception of figures or for lamps.

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[1] Cunningham, *Archæological Reports*, Vol. XX, page 42.

At the north end of the Assi Khambhâ Masjid, there is a small tomb of Sa'îd
IIb. Yahya of Mashad under a nîm tree. As he is the reputed recoverer of the fort of Mahâban from the Hindûs, it is probable that he has destroyed the temple and built a masjid in its place. This event must have taken place in the reign of Âlâ-ad-dîn Khiljî, or A.H. 695—715.

There can be little doubt that Mahâban was the site of some one or more Buddhist monasteries since Fa Hian[1] distinctly states that these establishments existed on both sides of the river, and fragments of Buddhist sculpture have occasionally been brought to light within the precincts of the fort.

III. 22. MÂT, tahsîl, 12 miles N. of Mathurâ, possesses an old mud fort, and within its enclosure stands the tahsîlî and police-station. It is one of the stations in the Hindû pilgrimage of Vanayâtrâ, and is said to derive its name from the milk pans *(mât)* here upset by Kṛishṇa in his childish play.

In the subordinate hamlet of Chhahirî, a little higher up the stream, is the
IIb. sacred grove of Bhandirban with a small modern temple, rest-house, and well in an open space in the centre. Just outside is an ancient fig tree which Kṛishṇa and his playmates Balarâma and Sudâma are said to have made their goal when they ran races against each other. In the town are three other small temples
IIb. and two modern masjids.

23. MAHWÂN,[2] small village in Sadar tahsîl, 13 miles S. of Mathurâ, is situated
III. on a long high mound on the west of the Âgrâ road. The mound is covered with broken bricks and fragments of stone, amongst which General Cunningham found a small piece bearing the representation of a lower part of a flight of steps. On the third step from below, a pair of feet still remain, and on the bottom step there is a kneeling figure with hands joined in adoration. Below the sculpture there is engraved the number 23 in characters of the Indo-Skythian period. The figure on the bottom step probably represents the nun Pundarîkavarṇa who, wishing to see Buddha, was changed by his power into a *chakravarttî* king, by which transformation she was able to make her way to the foot of the Saṁkâśya flight of steps by which Buddha was to descend from heaven to earth. After having seen Buddha she resumed her proper figure as a nun. The stone is only 5½ inches broad, and most probably formed part of a pillar of a small Buddhist railing. The same scene is represented on a small bas-relief of soapstone which was found at Sankisa itself.

24. MATHURÂ,[3] head-quarters of the district, lat. 27°-30′-16″ N., long. 77°-43′-44″ E. In the Brâhmaṇical city of Mathurâ, in A.D. 634, the Hindû temples were reckoned by Hiuen Tsiang[4] at five only, while the Buddhist monasteries amounted to 20 with 2,000 resident monks. The number of *stûpas* and other Buddhist monuments was also very great, there being no less than seven towers containing relics

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[1] Beal, *l.c.*, Vol. I, page XXXVII.

[2] Cunningham, *Archæological Reports*, Vol. XX, page 41.

[3] Cunningham, *Archæological Reports*, Vol. I, pages 231—244; Vol. III, pages 13—46; Vol. XVII, pages 107—112; Vol. XX, pages 30—39; F. S. Growse, *Mathurâ*, 3rd edition, pages 103—158.

[4] Beal, *l.c.*, Vol. I, pages 179—183.

of the principal disciples of Buddha. But notwithstanding this apparently flourishing condition of Buddhism, it is certain that the zeal of the people of Mathurâ must have lessened considerably since A.D. 400, when Fa Hian[1] reckoned the body of monks in the 20 monasteries to be 3,000, or just one-half more than their number at the time of Hiuen Tsiang's visit in A.D. 634. From these accounts of the Chinese pilgrims it would appear that the Buddhist establishments at Mathurâ must have been of considerable importance, and this conclusion is fully borne out by the number and interest of the recent discoveries made in the different mounds near III. Mathurâ. There are a great number of lofty earthen mounds around the town which are covered with fragments of stone and brick. Nothing, however, is known about them, although every one of them has a separate name. The numerous fragments of stone which are found upon them show that they are not old brick-kilns, as might have been supposed from their vicinity to the city. Apparently they are natural mounds as are found everywhere along the lower course of the Jamnâ, and which have usually been taken advantage of for the sites of forts or temples. Thus the old fort of Mathurâ, on the bank of the Jamnâ above Sital-ghâṭ, is perched IIb. upon a similar mound, and so also is Aurangzîb's Masjid in the middle of the Katrâ square.

Most of the names of these mounds refer to the Brâhmaṇical divinities; but there are two of them, such as the Anand tîlâ and the Vinâyak tîlâ, that are unmistakeably Buddhist, and which may possibly refer to the two *stûpas* of Ananda and Upâli (the *vinâyaka*, or teacher of *vinâya)* as described by Hiuen Tsiang.

The Jamâlpûr mound and its neighbourhood, the Kankâlî or Jainî tîlâ and the Katrâ mound have yielded numerous Buddhist remains. The first of these mounds would seem from the Pâli *inscriptions* found on statues, pillars, and baso-relievos to have been occupied by several different monasteries. The most numerous remains were portions of stone railing of the type used to enclose Buddhist shrines and monuments. Three large seated figures of Buddha and the bases of some thirty large columns were also found; it was chiefly round the bases of the last that the *inscriptions* were engraved. Most of the sculptures were executed in common red sandstone, and were of inferior workmanship compared with the specimens found in the neighbourhood.

The Kankâlî tîlâ, lies at the side of the Âgrâ and Dehlî road, much nearer the city than the Jamâlpûr mound. On the summit stands a fragment of a carved Buddhist pillar venerated at the present day as the supposed image of the goddess Kankâlî. In the hill itself were found buried two colossal statues of Buddha, each 7½ feet high. Here also was found the large figure of an elephant standing on the capital of a pillar with an *inscription* of the Indo-Skythian King Huvishka. During the extensive excavations, carried on by Dr. Burgess in January, 1888, and by Dr. Führer in January, 1889, a large number of very interesting Bauddha and Jaina relics have been unearthed, namely, a four-faced lion-capital of the Indo-Skythian period; a massive door-jamb, the three faces of which are divided into panels of equal size and containing scenes of domestic life represented under temple façades of the Nâsik cave pattern; several beautifully-wrought panels, bearing *inscriptions* in the Maurya alphabet; 12 large statues of Digambara Tîrthaṁkaras, bearing *inscriptions* dated in the regnal years of the Indo-Skythian Kings Kanishka, Huvishka, and Vasudêva; and two colossal statues of Padmaprabhânâtha, dated Saṁvat 1036, or A.D. 978, and Saṁvat 1134, or A.D. 1088, being donative gifts of the Śvetâmbara community of Mathurâ. Probably, on this mound stood the Upagupta monastery mentioned by Hiuen Tsiang, which General Cunningham identifies with the Yaśa Vihâra inside the Katrâ.

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[1] Beal, *l.c.*, Vol. I, page XXXVII.

The third Buddhist site is in the vicinity of the Katrâ, not far from the
IIb. Kankâlî tîlâ. Here, at the back of the temple of Bhûtêśvara Mahâdêva, is a
rather high hill, on the top of which stood a Buddhist pillar of extraordinary dimensions, carved in front with a female figure, nearly life-size, bearing an umbrella and above her head a grotesque bas-relief representing two monkeys, a bird, and a misshapen human dwarf.

III. In a large ruinous tank near the temple, called Balbhadrakuṇḍ, some
good specimens of the cross-bars of a Buddhist railing were found; these were
enriched with various devices. Among the antiquities may also be mentioned the
III. ruins of the walls of the old city.

At the distance of about a mile to the south-west of these is a group known as the Chaubâra and Chaurâsi mounds. In the centre of one of them was found a masonry cell yielding a small gold relic-casket containing a tooth. This does not exhaust the list; indeed, it is probable that much yet remains to be done in the way of thorough exploration of the mounds with which all the fields between the large Kankâlî and Chaubâra mounds are dotted.

Besides the Buddhist remains many Jaina statues of the Digambaras were found, *inscribed* in characters of the first century A.D., and of the Śvetâmbaras, *inscribed* in characters of the eleventh century. On the decline of Buddhism and Jainism, Mathurâ acquired that character for sanctity which it still retains as the reputed birth-place of the deified Kṛishṇa. At the present day it has no lack of stately edifices with which, as described of old in the *Harivaṁśa*, "it rises beautiful as the crescent moon over the dark stream of the Yamunâ," but they are all modern. The neighbourhood is crowded with sacred sites, which for many generations have been reverenced as the traditionary of Kṛishṇa's adventures; but, thanks to Musalmân
intolerance, there is not a single building of any antiquity either in the city itself or
IIb. its environs. Its most famous temple, that dedicated to Keśavadêva, was
destroyed in 1661 A.D., in the reign of the iconoclastic Aurangzîb. The masjid erected on its ruins is a building of little architectural value; but the natural advantages of its lofty and isolated position render it a striking feature in the landscape.

The so-called Katrâ in which it stands is an oblong enclosure like a sarâî, 104 feet in length, by 653 feet in breadth. In its centre is a raised terrace 172 feet long and 86 feet broad, upon which now stands the masjid occupying its entire length, but only 60 feet of its breadth. About five feet lower is another terrace measuring 286 feet by 268 feet. There may still be observed let into the Musalmân pavement some votive tablets with Nâgarî *inscriptions*,[1] dated Saṁvat 1713 and 1720, or A.D. 1656 and 1663.

The Railway from Mathurâ to Brindâban has been cut through the lower terrace of the Katrâ in January, 1889, and during the excavations several interesting Buddhist sculptures have been discovered, as well as a mutilated *inscription* of the Maukharî King, Mahâditya.

At the back of the Katrâ is the modern temple of Keśavadêva, a cloistered
quadrangle of no particular architectural merit. Close by is a very large
IIb. quadrangular tank of solid masonry, called the Potarakuṇḍ, in which, as the name
denotes, Kṛishṇa's "baby linen" was washed. There is little or no architectural decoration, but the great size and massiveness render it imposing. A small cell on the margin of the tank, called indifferently Kârâgaṛh ("prison-house") or Janma-bhûmi ("birth-place") marks the spot where Vâsudêva and Dêvakî were kept in confinement, and where their son, Kṛishṇa, was born.

III. At the back of the Potarakuṇḍ, and within the circuit of the Dhûl-kôṭ, or
old ramparts of the city, is a very large mound, which would seem to have been the site of some large Buddhist establishment.

The temple of Bhûtêśvara Mahâdêva overlooks the old and ruinous
IIb. Balbhadrakuṇḍ, and is in its present form a quadrangle of ordinary character, with
pyramidal tower and cloister built towards the end of last century. The site has probably been occupied by successive religious buildings from most remote antiquity, and was at one time the centre of Mathurâ, which has now moved away from it more than a mile to the east. In the earlier days of Brâhmaṇism, before the development of the Kṛishṇa cultus, it may be surmised that Bhûtêśvara was the special local divinity.

In an adjoining orchard, called the Qâzî's Bâgh, is a small modern masjid,
IIb. and in connection with it a curious square building of red sandstone. It now encloses
a Musalmân tomb, and in all probability was originally constructed for that purpose,
IIb. though it has nothing saracenic about it, and is a good specimen of the pure Hindû
style of architecture, with characteristic columns and square architraves supported on brackets instead of arches. Similarly, almost all the oldest buildings that now remain in and about the city are houses or tombs that were constructed for Musalmâns by Hindûs and in purely Hindû style.

On the riverside stands the Satî Bûrj, a tower of red sandstone commem-
III. orating, according to the best authenticated tradition, the *satî* of the widow of Râjâ
Bihâr Mal of Jaypûr, erected by her son, Râjâ Bhagvân Dâs in A.D. 1570. Its present height is 55 feet, and it has four storeys; originally it was of much greater height, but the upper part was demolished by Aurangzib. It is now surmounted by an ugly plaster dome, added apparently about the beginning of the present century.

Near the Kankâli tilâ is the Śiva Tâl, or Śiva's tank, erected according to
Ib. two memorial *inscriptions* in Sanskrit and Persian[2] by order of Râjâ Patnî Mal of
Banâras in A.D. 1807. The basin of great depth is enclosed by a high wall with corner kiosks and a small arched doorway in the centre of three of its sides.

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[1] *Journal, Asiatic Society of Bengal*, Vol. XXXIX, page 117.

[2] *Proceedings, Asiatic Society of Bengal*, for 1873, page 16.

IIb. The Jâmi Masjid stands in the very heart of the city; it was erected according to a Persian *inscription*[1] over the principal entrance, by Abdunnabî Ḳhân in A.H. 1071, or A.D. 1661, during the reign of Aurangzîb, apparently on the ruins of a Hindû temple. It has four lofty minarets which, with other parts of the building, were originally covered with bright-coloured plaster mosaics, still preserved on a few panels; on these must have chiefly depended its beauty, as the style of architecture is ungraceful.

IIb. Another small masjid in the suburb of Manôharpûr was built during the reign of Muhammad Shâh in A.H. 1158, or A.D. 1745, as appears from an *inscription*[2] over the centre arch.

III. At the upper end of the Jamnâ the remains of the old fort, called by the people Kâṅs-kâ-qila, and said to have been first built by Râjâ Mân Singh of Jaypûr, the chief of the Hindû princes at Akbar's Court, form the most noticeable sight. Here was the gigantic observatory constructed by Mân Singh's still more famous successor on the throne of Ambêr, the great astronomer, Sawar Jay Singh. He was appointed by the Emperor Muhammad Shâh his Viceroy for this part of India in A.D. 1721, and it must have been about that time that the observatory was erected; the buildings have now entirely disappeared.

From the fort a succession of ghâṭs, all simple flights of stone steps with
occasional shrines and kiosks, line the edge of the water down to Jamnâ Bâgh
below the city. About the centre of the river front is the most sacred of all the
ghâṭs, marking the spot where Kṛishṇa sat down to rest after he had slain the tyrant
IIb. Kâṅsa, and hence called the Viśrânt ghâṭ. The small open court has a
marble arch towards the edge of the water, which distinguishes it from all the other
landing-places, and on the other three sides are various buildings erected at intervals
during the last century and-a-half by several princely houses, but none of them
possesses any architectural beauty.

Close by is a natural water-course said to have been caused by the passage of the giant's body as it was dragged down to the river to be burnt, and hence called the Kâṅsa Khai.

Ib. The Jamnâ Bâgh is a large walled garden situated on the bank of the
Jamnâ; it contains, beside a smaller monument, two handsome cenotaphs *(chhattri)*
in memory of Maṇi Râm and Pârikhjî. Besides, there are sixteen modern Hindû
IIb. temples, both small and large, which demand a passing notice.

III. 25. MAGÔRÂ, village in Sadar tahsîl, 13 miles S.-W. of Mathurâ, on the road to Bharatpûr, possesses a rudely-sculptured stone with six lines of *inscription*, recording the performance of a *sati* in Saṁvat 1420. The place is called Maṅgoḍalâ in the *inscription*.

26. MÔRÂ,[3] or Môramêyî, small village in Sadar tahsîl, seven miles W. of
head-quarters, lies about half-way between Mathurâ and Gôbardhan. Near the village
Ib. there is an old wall with a large *inscribed* slab forming part of the terrace. The
slab is eight feet in length by three and-a-half feet in breadth. The Pâli *inscription*

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[1] *Proceedings, Asiatic Society of Bengal*, for 1873, page 12.

[2] *Proceedings, Asiatic Society of Bengal*, for 1873, page 16.

[3] Cunningham, *Archæological Reports*, Vol. XX, page 48.

was originally nearly three feet long; but the whole of the right half has faded away, and only the left half now remains. The inscription is one of the oldest that has yet been found in the Mathurâ district.

27. NANDGÂON, village in tahsîl Chhâtâ, 29 miles N.-W. of Mathurâ, is the
IIb. reputed home of Kṛishṇa's foster-father, and has a spacious temple of Nand Râîjî
on the brow of the hill overlooking the village. The temple though large is in a
clumsy style of architecture, and apparently dates only from the beginning of last
century; it consists of an open nave with choir and sacrarium beyond, the latter
being flanked on either side by a rasûî and a sêj mahal *(i.e.,* a cooking and
sleeping apartment) and is surmounted by two towers *(śikhara).* It stands in the
centre of a paved courtyard surrounded by a lofty wall with corner kiosks. Besides,
IIb. there are eight small temples, and one on a larger scale standing in a courtyard of
its own half up the hill, and is much in the same style and apparently of the same
date as the temple of Nand Râî, or probably a little older. At the foot of the hill is
IIb. the sacred lake called Pân Sarovar, a fine sheet of water with noble masonry
ghâṭs on all its sides.

28. NOH JHÎL, small town in tahsîl Mât, 30 miles N. of Mathurâ. The entire
III. centre of the town is occupied by a very extensive brick fort, built about the year 1740
by Thâkur Dêvi Singh, one of the officers of the Bharatpûr Râjâ. Outside the town
Ib. is a Musalmân Maqbarâ, called the dargâh of Makhdûm Sâhib Shâh Hasan Ghorî,
traditionally ascribed to a Dôr Râjâ of Kôl, who flourished some 300 years ago, and
constructed out of the wreck of a Hindû temple. The building is of interest from
its possessing the same feature, broken pillars, as is found in the Assi Khambhâ at
Mahâban. The pillars, 20 in number, are exceptional in two respects: first, as being
all of uniform design, an anomaly in Hindû architecture; secondly, as being, though
of fair height, each cut out of a single block of stone. The shaft of each pillar is plain
except for four deep scroll-shaped notches half way between the base and capital.
The result is to make each pillar work as if it were in two pieces, one placed above
the other. This peculiar method is probably the survival of an older one, in which
large blocks not being procurable, the column had been in fact constructed of two
pieces.

29. PÂLI KHERÂ,[1] small village in Sadar tahsîl, three miles S.-W. of Mathurâ,
III. on the high road to Sônkh, possesses an old *kherâ,* in which Mr. Growse[2] discovered
a second Bacchanalian group, similar to that which was obtained at Mathurâ[3] by
Colonel Stacy in 1836, and which is now in the Indian Museum at Calcutta. In the
same mound Mr. Growse found *in situ* three bell-shaped bases of large octagonal
columns at 13 feet distance from one another, at the three corners of a square. The
fourth had completely disappeared. The four pillars must, therefore, have supported
a canopy over the combined sculpture of which the Bacchanalian group was perhaps
only the pedestal.

30. PARKHAM,[4] old village in Sadar tahsîl, 14 miles S. of Mathurâ, is situated
III. on a low mound. It is remarkable for the possession of the oldest statue that has

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[1] Cunningham, *Archæological Reports,* Vol. XX, page 47.

[2] *Mathurâ,* page 115.

[3] *Journal, Asiatic Society of Bengal,* Vol. XLIV, page 212.

[4] Cunningham, *Archæological Reports,* Vol. XX, page 40.

yet been found in the Mathurâ district, which has yielded so many sculptures of the Indo-Skythian period. The statue is a colossal standing figure of a man cut in the round, seven feet in height from head to foot and two feet broad across the shoulders. It is made of grey sandstone, and still retains many traces of having been highly polished. The most interesting point about this statue is an *inscription* in two lines on the upper surface of the base pedestal, one line outside the left foot and the other outside the right foot. As the characters are those of the Aśoka period, the statue must belong to the third century B.C.

31. **Râdhâkuṇḍ**, small town in Sadar tahsîl, 16 miles W. of head-quarters, is
occasionally called Śrîkuṇḍ, or "holy well," and has grown up on the margin of
the sacred pond from which the locality derives its name. The two lakes, called
respectively Kṛishṇakuṇḍ and Râdhâkuṇḍ after the name of the god and
his favourite mistress, are faced on all sides with stone ghâṭs, and only parted from
each other by a broad terrace of the same material. The town is crowded with
II*b*. temples and rest-houses *(dharmsâlas)*, but none of them are of any antiquity or
special architectural merit.

32. **Râl**, small town in Sadar tahsîl, 12 miles N.-W. of head-quarters, is said
to derive its name from having been the scene of one of Kṛishṇa's many battles.
II*b*. There are in the town three cenotaphs *(chhattri)* and the remains of a fort and a
III. masonry tank, constructed at the end of last century.

33. **Râyâ**, village in tahsîl Mahâban, eight miles N.-E. of Mathurâ, derives its
III. name from a fort, founded by one Râî Sên a century ago, where the police-station
now stands.

34. **Sâdâbâd**, tahsîl, 24 miles S.-E. of Mathurâ, possesses in the main street
II*b*. a large temple with an architectural façade; but the most conspicuous building in
the town is a modern glittering white masjid. There are two other small masjids,
a tomb of Mâmûn Bhânjâ (nephew and uncle), dated respectively A.H. 1152 and
I*a*. 1156, and four Hindû temples. The tahsîlî, which occupies the site of an old fort,
is a small, but substantial, building, with a deep fosse and pierced and battlemented
walls.

35. **Sahâr**, small town in tahsîl Chhâtâ, 18 miles N.-W. of Mathurâ, possesses
II*b*. several old buildings with carved stone gateways of some architectural pretension.
A number of handsomely-carved pillars, the remains of an ancient temple, were dug
up here by Mr. Growse,[1] and are now in the Mathurâ Museum.

36. **Sahpâu**, village in tahsîl Sâdâbâd, 31 miles S.-E. of Mathurâ, possesses a
II*b*. modern Jain temple dedicated to Neminâtha; it stands immediately under the
III. site of the old fort, which is well raised, and occupies an area of 13 bîghas. Many old
Jain statues and large slabs of carved block *kankar* have been exhumed on the site
of an ancient Jain temple. Close to the village in the fields is a large square domed
I*b*. building of some architectural merit, raised to commemorate the self-immolation of
some Thâkur's widow.

37. **Shâhpûr**, village in tahsîl Kôsî, 36 miles N.-W. of Mathurâ, possesses
II*b*. three small masjids and a small Hindû temple.

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[1] *Mathurá*, pages 375—377.

III. Nearly opposite is the hamlet of Chaukî, with remains of a fort erected by
Nawâb ʿAshraf Ḳhân and ʿArif Ḳhân. There is a double circuit of mud walls, with
bastions and two gateways of masonry defended by outworks, and in the inner court
a set of brick buildings, now fallen into ruin.

38. **Shêrgaṛh**, village in tahsîl Chhâtâ, 22 miles N. of Mathurâ, derives its
III. name from a large fort, now in ruins, built by the Emperor Shêr Shâh. The
IIb. village possesses 12 small Hindû temples, one Jain temple, and three masjids.

39. **Sônkh**, village in Sadar tahsîl, 16 miles S.-W. of head-quarters, possesses
III. the remains of an old fort, of which some crumbling walls and bastions are still
visible.

40. **Surîr**, small town in tahsîl Mât, 22 miles W. of Mathurâ, possesses three
IIb. small Hindû temples of no architectural pretensions.

41. **Tumaulâ**,[1] village in tahsîl Kôsî, 21 miles N.-W. of Mathurâ, possesses a
Ib. very large tank, partially filled up, in which a life-size statue of Buddha was
discovered some years ago. The antiquity of the tank is attested by the enormous
size of the bricks used in the foundations.

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[1] Cunningham, *Archæological Reports*, Vol. XX, page 53.

V.—JHÂNSÎ DIVISION.

I.—JALÂUN DISTRICT.[1]

1. AKÔRÎ,[2] small village in tahsîl Orâî, 14 miles S.-W. of Jalâun, is the site of the great battle between Parmâl of Mahôbâ and Pṛithvîrâj of Dehlî, in A.D. 1172. Near the village stood till lately, as tradition says, a *jayastambha*, or "pillar of victory"; at present a nîm tree marks the reputed site of the jayastambha, and pilgrims still visit the place. Orâî is famous in Chand's Râsa as being the place near which the great final battle between Parmâl's troops and Pṛithvîrâj was fought, ending in the total defeat of the former; and certainly the extensive level plains between Kûnch and Orâî would very likely have been selected as the great battle-ground between armies, each consenting to forego all advantages arising from the natural features of the country and seeking a trial of sheer strength, not skill, for such was the great battle near Orâî according to all accounts.

2. JALÂUN,[3] tahsîl and formerly head-quarters of the district, lat. 26°-8′-33″ N.,
III. long. 79°-22′-24″ E. In the outskirts of the town stand the ruins of a small fort, the former residence of the Marâṭha Subâhdârs, with the remains of very fine buildings inside. The formes of the arches and the carvings on the slabs forming the arches are very good, but they are all modern. Near the fort are several collections of fragments of ancient sculptures, one of which is that of a figure seated cross-legged with the hands held up opposite the chest, supported on the intertwined tails of two Nâgas with human heads and bodies. Tradition says that the present ruined fort was built on the site of another one, and that in laying the foundations of the present one many fragments of statues were exhumed. No ruins besides this fort, however, exist in or about the place now.

3. KÂLPÎ,[4] tahsîl, lat. 26°-7′-49″ N., long. 79°-47′-22″ E., 26 miles E. of Jalâun. The old town of Kâlpî stands on a bluff cliff of clay overhanging the Jamnâ. The
III. ruined fort occupies the highest position, and commands the passage of the river; it has broken walls only on the three land sides, the river-front being inaccessible.
III. Inside there are a few ruined buildings of the Marâṭha period. To the westward there are many old tombs and masjids, now in ruins. At the north-west corner there is a piece of ground called Prabhâvati Mandî, or the "splendid market-place," where old Buddhist and Hindû coins are found in the rainy season.

Kâlpî was the birthplace of Mohês-dâs, a poor Brâhmaṇ who afterwards became famous as Râjâ Bir-bar or Bîr-bal, the companion of Akbar. Kâlpî was also the residence of the holy Shaikh Barhan, who died at 100 years of age in A.H. 970, or A.D. 1562: he was buried in his cell, the site of which is not now known. According to Firishta the fort of Kâlpî was built by Vâsudêva,

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[1] *North-Western Provinces Gazetteer*, Vol. I, pages 301—601, *passim sub voce*.
[2] Cunningham, *Archæological Reports*, Vol. VII, page 39.
[3] Cunningham, *Archæological Reports*, Vol. VII, page 13.
[4] Cunningham, *Archæological Reports*, Vol. XXI, pages 131—133.

Râjâ of Kanauj, the contemporary of Bahrâm Ghôr. But the people of the place know nothing of this doubtful chief, and attribute the building of Kâlpî to an ancient Râjâ, named Kâlibdêva. The earliest mention found of Kâlpî is the notice of its capture by Quṭb-ad-dîn Aibaq in A.H. 593, or A.D. 1196.

The principal remains at Kâlpî are the tomb of Madâr Sâhib, of Ghafûr
Ib. Zanjânî, of Chôr Bîbî—a square enclosed by trellises, of Bahâdur Shâhîd, and the great enclosure called Chaurâsi Gumbaz, or "eighty-four domes." There is a large statue of a lion at another tomb which is assigned to a barber. All these tombs are without any *inscriptions*, except that of Madâr Sâhib, which has a Persian *inscription* of the time of Akbar on the wall of the Naqqârkhâna.

The only remarkable building, however, is the Chaurâsi Gumbaz. It is said to be the tomb of Lodî Shâh Bâdshâh, and some people even assign to it Sikandar Lodî; but we know he died near Âgrâ, and that his body was carried to Dehlî. The Chaurâsi Gumbaz is built of blocks of *kankar* laid in lime and mortar. All the ornamentation is in stucco with flowered borders and bands. Altogether the style corresponds very closely with that of the Lodî period, and the people may be right in their attributing it to a Lodî prince. The building itself is only remarkable for its size, being 125 feet square outside and about 80 feet high,—seven narrow arched openings, divided by thick square piers. The whole building is divided, something like a chess-board, into eight lines of piers and seven lines of open space, thus forming 64 piers, all connected by twice 49 arches with the 49 intervening spaces covered by flat roofs. In the middle there are four piers omitted, and the square space thus obtained is covered by a lofty dome which rises about 60 feet above the flat terraced roof of the main body of the building. There are four small domes covering the four corner intersections, and there is a small domed turret over each of the sloping towers at the outer corners. But the appearance of the great central dome rising from about 40 feet or more cylindrical neck above the terraced roof is extremely bold and imposing. The meagre appearance of this domed tower might easily have been softened by the addition of a second storey rising from the next inner line of piers to within a few feet of the spring of the dome. The piers vary from six feet two inches to eight feet eight inches square, and the arches from six and-a-half feet to nine and-a-half feet span. Altogether the building is very solid, and is likely to last for a long time. No one can explain why the tomb is called Chaurâsi Gumbaz, or "eighty-four domes." There are only 40 intersecting spaces in the roof after deducting intersections in the middle, which are covered by the main dome. These, with the four corner turrets and the great dome, make only 45 possible domes, so that the name of Chaurâsi Gumbaz is decidedly incorrect. The original name may have been Châlisi Gumbaz, or the "forty domes," which would have been strictly correct, as well as in accordance with a favourable Hindû number.

The present town of Kâlpî occupies a site to the south-east of the original old town and the great mass of ruined tombs and masjids. In Śrî Bâzâr there is an
IIb. *inscribed* tomb dated A.H. 953; the entrance-door of Pattigalî bears a Persian *inscription* of A.H. 1081; and the well of Shaikh Abdul Ghafûr Zanjânî has a

Persian *inscription*, dated in the 12th year of Aurangzîb's ascession to the throne of Dehlî.

At the village of Akbarpûr, or Aṭaurâ, eight miles S.-E. of Kâlpî, there
IIb. is a Sanskrit *inscription* of Saṁvat 1672, on the Chaukhanda of Rûpan Gurû, recording
the erection of a temple in the time of Jahângîr.

4. Kûnch,[1] tahsîl, lat. 25°-59′-30″ N., long. 79°-11′-55″ E., 16 miles S.-W. of
Jalâun, possesses a number of remains of the Hindû period in the shape of pillars,
IIb. architraves, &c. Two domes on twelve pillars each, called bâra-khambhâ, are traditionally
ascribed to the commanders of Pṛithvîrâjâ, when he invaded Mahôbâ.
There is also another dome which, however, is said to be a Musalmân tomb. Near
III. one of the old domes is a small pool, called Chorâ Tâl, which is said to have been
dug by Chorâ or Champat Râî, one of the commanders in Pṛithvîrâjâ's army,
on his invasion of Mahôbâ. The domes, however, are all Musalmân; the pillars are
indeed Hindû, and so are the other stones used in the construction; but, as usual,
they have been misplaced by the Musalmân builders; the roof, a brick dome, is of a
style not anterior to the early Moghal period.

III. In the citadel at Kûnch is the tomb of one Mahmûd Shâh Ghâzî; it was
IIb. built during the Bundela ascendancy between Saṁvat 1650—1700. This Mahmûd
Shâh is the reputed builder of the masjid at Îrichh in the Jhânsî district.

III. At the village of Mahêśpûr there is a mud fort.

5. Madhogaṛh, tahsîl, lat. 26°-24′-15″ N., long. 79°-15′-23″ E., is devoid of
any antiquarian remains. There are brick forts at the villages of Râmpura,
III. Narol, Umrî, and Hajîpura, and earth forts at the villages of Gopâlpûr,
Rudaulî, and Cher.

6. Orâî, tahsîl and head-quarters of the district, lat. 25°-59′-5″ N., long.
79°-29′-35″ E., 12 miles S.-E. of Jalâun. The old town of Orâî stood on a hillock of
considerable size, southwards of Nâyâbasti, the present village of Orâî. On the
III. hillock are the remains of a brick fort, of which one ruinous tower with a Musalmân
IIb. tomb still exists. The tomb of Pîr Sarwânî in the same neighbourhood is
entirely built of the remains of an old Hindû temple of the Chandella period. In the
old town principally carved stones of black granite of the Chandella pattern, scattered
about as door-steps and posts, are rather numerous, and no doubt Orâî was formerly
a place of some importance.

At the villages of Hardôî Mâfî and Bajhera Kherâ are formidable
III. earth forts, with high brick bastions on the four corners.

II.—Jhânsî District.[2]

1. Baruâ Sâgar, town in tahsîl Jhânsî, 12 miles S.-E. of head-quarters. To
the north-west of the town is a fine old castle on the border of the lake, said to
Ib. have been built about 130 years ago by Udit Singh, the Bundela Râjâ of Orchhâ.
The ground-floor consists of large vaulted rooms, the large windows of which look
out upon a deep precipice near the lake, and a winding staircase leads to the first
floor. The rooms at the top are surrounded by a terrace overlooking the lake.

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[1] Cunningham, *Archæological Reports*, Vol. VII, page 39.

[2] *North-Western Provinces Gazetteer*, Vol. I, pages 362—601, *passim sub voce*.

There is a wide stone road winding round the rock upon which the fort is built, which leads right up to the second storey. The lake is the most attractive feature in the landscape.

III. Ib. On the north-east end of the embankment there is a small hillock with a ruined temple of the Chandella period. A little further to the east, close to the banks of the lake, is a small unique temple of the early Chandella period, measuring 15 feet by 12 feet, and built of massive blocks of grey granite without mortar. The temple proper consists of four small cells, each of which has a slightly ornamented door, and is capped with a *kalasa* resting on a low pyramidal row of stones. Over three of the doors is a small figure of Gaṇêśa, whilst the fourth contains a figure of Durgâ. The portico in front of the temple is supported on five massive pillars, with cruciform capitals, topped by large architraves and massive slabs. The temple is locally called Ghuguâ Maṭh from the neighbouring village Ghuguâ.

Ib. On the village lands, about a little less than three miles to the west of Barûâ Sâgar, near the village of Phaterâ, is a temple-tower of the ninth century, built on the summit of a *dih*, and called Jarâh-kî-Maṭh, constructed of solid blocks of sandstone, richly carved with figures from the Hindû pantheon, which have been much defaced by the Musalmâns. Externally it measures about 22 feet by nine feet, but originally it extended at least another nine feet in an eastward direction. It is built in the form of a *śikhara*, the outline of which is simple. A great portion of the east façade is covered with "horse-shoe" diaper work, and profusely ornamented with figure carving of a high class nature. On the north and south sides project hooded balconies, and the west is broken up by buttresses. The interior is square, and contains an image of Śiva and Pârvatî. At the angles are eight massive stone shafts of the later Gupta period, which support lintels carrying a beautifully-carved ceiling. There are several masons' records on the lintels in characters of the later Gupta period, and a fragmentary *inscription* of the same time on a statue of Durgâ.

III. Close by, on a neighbouring hillock, are the remains of a Chandella temple.

III. At the village of Bangâma, one mile to the west, on the banks of the Betwâ, are the ruins of a large temple of the Chandella period.

IIb. 2. Bhâṇḍer, a fairly old town in tahsîl Jhânsî, 24 miles N. of head-quarters. Jain remains, as carved granite stones of the Chandella period, may be seen in all parts of the town, degraded to door-steps or corner-stones or pillars of cow-sheds; and the principal masjid, built in Aurangzîb's time, consists in great part of Jain pillars with cruciform capitals, resembling on a small scale the famous masjid at Kanauj. Between the site of the present town buildings and the Pahûj river there is a rather extensive hill, now almost deserted, but bearing evidence in caves and deep-cut tanks, Ib. in wells shaped in the solid stone, and in remains of temples brought together to form a masjid, of having once been occupied probably by a large establishment of Jains.

Ib. Other small hills in the neighbourhood bear evidences of a like kind; and at Bharauli, three miles south-east of Bhâṇḍer, there is a perfect temple of the Chandella period, built of solid stone, mostly granite, the interior being elegantly carved with figures. In plan it is cruciform, and the centre is occupied by a *liṅgam*, whilst the arms of the cross are utilized as porches. The western entrance is elaborately ornamented, and the shafts on each side of the doorway leading to the sanctum are unique. The sanctum is roofed by a fine cusped ceiling supported on stone lintels carried on columns. The outside forms a *śikhara*, and is crowned by a *kalasa*. The whole is in a fair state of preservation, and standing as it does between the defile of two rocks, looks very picturesque.

Ib. 3. GEHRAHÔ, small village in tahsîl Mâû, 25 miles S.-E. of Jhânsî, possesses on a hillock an old Chandella temple, of hewn stones and decorated by sculptures, in a fair state of preservation. The temple is built on the usual plan of an entrance hall, a central hall, and a sanctum with the door to the east. It is 36 feet long by 20 feet broad, and about 40 feet in height above its terrace. The central hall is open at the sides, with broad seats all round, backed by sloping parapets. The entrance door to the sanctum is richly decorated; on the face of the door-step is represented Gaṅgâ on her crocodile. The temple is dedicated to Śiva, who is represented over the centre of the entrance with Brahmâ on his right and Vishṇu on his left, and the *navagrahas*, or nine planets, arranged between them. The sanctum still contains a famous *liṅgam* of black basalt, called Gurâiya Mahâdêva. The lower part of the spire is perpendicular, but the upper part is sloping with a very slight curve. On the perpendicular sides are 10 niches containing figures taken from the life of Śiva. In the upper part of the spire the angles only are ornamented, all the middle spaces being left quite plain. The temple was built during the reign of the Chandella Prince Kîrttivarman, as recorded in an *inscription* near the entrance door.

A broken image of Neminâtha, with a record of Saṁvat 1228, is lying in the courtyard of this temple; originally it came from the bank of a large lake half a mile to the north of the temple.

IIb. 4. GÛRSARÂÎ,[1] village in tahsîl Garothâ, 40 miles N.-E. of Jhânsî, contains nothing ancient. The fort, although not apparently built on a rock or hillock, is an imposing-looking structure, with great outer masonry walls and fortifications, the buildings high raised within to fully 250 feet. Its northern side is bordered by a large lake with built-up edges forming steps to go down to the water.

About four miles east of Gûrsarâî, and half a mile off the road, there is a cluster
of 12 small villages, called Sirwabaran; in the midst of these villages, which are
all situated close to each other at the foot of a clump of hills, are two tanks called
Amar Tâl and Râî Tâl. Both are ascribed to the Chandellas; on the banks of
III. Râî Tâl is a great roundish boulder with two *inscriptions* of Saṁvat 1604 and 1608.
At the upper end of the Râî Tâl stands a ruined temple of dressed stone; it is a
mere heap of ruins, but the chamber inside is still entire. It appears that the
Musalmâns have to answer for the destruction of the temple, as one of their style of
rubble-built towers exists still at one corner of the mass of ruins. Close by, but
III. separated from it by the spur of one of the hills running along an edge of the tank,
there is another temple: of this the entrance is still standing, and forms a striking
object in that wild, solitary spot. It is in the old Chandella style, massive architraves
supported by pillars with bracket capitals; the stones are held together by iron

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[1] Cunningham, *Archæological Reports*, Vol. VII, page 31.

cramps; all are dressed and many carved into easy geometric patterns. On a rock
close to the second temple is cut a statue of Dêvî, and near it a line of *inscription*
records the name of the sculptor in Saṁvat 1190. On a rocky mound to the south
Ib. of Râî Tâl is a *bâradarî* of rubble and mortar. From the style of construction it
appears to be Musalmân; but the disposition of the chambers, a hall surrounded by a
verandah, its having at one end a chamber with only one door and no window, show
it to have been a Hindû structure, built during the Musalmân ascendancy. This is
confirmed by an *inscription* on the rock on which it stands, from which it is apparent
III. that a *satî* was performed here in Saṁvat 1676, during the reign of Bîr Singh Dêo of
Orchhâ. Perched on top of one of the hills there is a small shrine of no particular
interest; it has a bulbous dome, which of itself settles the question as to its
antiquity.

5. KISHNÎ KHÛRD, small village in tahsîl Mâû, 18 miles S.-E. of Jhânsî, pos-
Ib. sesses the remains of a Chandella temple of the oldest known style.

At the village of Arjâr, three miles further north, there is a large tank with an *inscription* of Râjâ Sujan Singh of Orchhâ, dated Saṁvat 1728 and A.H. 1082.

III. At the village of Sakrâr, four miles further north, are the remains of a Chandella temple on a brick mound. A large number of *satî* pillars are scattered round this kherâ.

6. ÎRICHH,[1] town in tahsîl Môṭh, 42 miles N.-E. of Jhânsî, possesses several
Ia. ancient remains, but all are used up in Musalmân structures. The Jâmi Masjid
in the fort is a fine specimen of its kind, and consists of a group of small domes round
a large central one; the domes are all supported on massive pillars formed by building
up a square pillar of rubble with old Hindû pillars at the four corners. The result
is a very massive square low column: the same system of building is employed in
the cloisters, all edges having a Hindû pillar inserted or built in as a facing. The
central hall, from its size, height, and the evident massiveness of all constructive
details, produces a striking effect. The domes are all hemispherical, with perhaps the
slightest possible inclination towards a bulge; these domes are crowned by foliated
caps of enormous size, which make the form of the domes unpleasing. The
colours used are red, blue, yellow, and green; the arches are of stone and brick, as
also the walls. An *inscription*[2] dated A.H. 815, or A.D. 1412, is let into the wall on
the left of the main arch; according to it the masjid was built by Qâzî Ziâ-ad-dîn,
brother of Khân Junaid, the imperial jagîrdâr of Dehlî, during the reign of
Mahmûd Shâh. From the style of construction it evidently belongs to the
time of Aurangzîb. It is, however, possible that an older masjid was repaired,
and the enormous caps then added to the domes in Aurangzîb's reign. There are
III. also the remains of walls and gateways in the fort.

The fort appears to have been originally built in the same style as the one at Jaitpûr in the Hamîrpûr district, but of square stones set without mortar, forming a facing to a rubble cone, and diminishing in steps towards the top. Of the original Hindû fort a fragment, namely, the portion jutting into and re-curving in the river,

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[1] Cunningham, *Archæological Reports*, Vol. VII, page 33.

[2] *Proceedings, Asiatic Society of Bengal*, for 1874, page 69.

alone exists. Tradition asserts that the lowest portion of the gateway which is still sound is Hindû. But the Musalmâns, when they appropriated the place, appear to have discarded the Hindû design of the original fort, and to have built a fort enclosed on all sides, the walls on the land side being built in all probability along the remains of the original Hindû walls, and that on the river side being added by themselves, thus leaving out entirely the re-curved portion of the original Hindû wall that juts into the river. At present even the Musalmân walls are in ruins, as they were originally not massively built. These were probably erected during or after Akbar's reign. The fort of Îrichh, into which the assassin of Abûl Fazl had been driven as a last refuge, was besieged, the wall breached, and the fort taken by orders of Akbar in the 47th year of his reign.[1] The present walls, therefore, are subsequent to this period. There are five gates, two of them have *inscriptions*, dated
IIb. A.H. 1055. The Musalmân tombs and the other masjids are of no particular interest. Among the pillars used up by the Musalmâns in their tombs are some with the peculiar Hindû block interposed, cutting up the length of the long pillars into two and some into three portions. In the village itself there is a *satî* pillar with a record of Saṁvat 1699, and a *bâolî* with an *inscription* of Saṁvat 1690.

About four miles from Îrichh down the Betwâ river, there is a hill called Dêokâlî. Tradition says that here was the palace of Hiraṇyakaśipu. In the river just below is a deep kuṇḍ; the story states that from the top of this hill Hiraṇyakaśipu caused his son, Prahlâda, to be thrown into the river, which here is bottomless. The marks of Prahlâda's foot are shown on a rock in an oblong hole three inches by one and-a-half or two inches wide.

About six miles to the south-east of Îrichh, near the village of Pathâ-
III. Sigaulî there is a large lake with the ruins of a large Chandella temple. A colossal statue of Vishṇu is still well preserved.

The village of Pûnch, four miles north-west of Îrichh, possesses a formidable
IIb. mud fort with high walls and brick bastions on the four corners.

7. Jhânsî, head-quarters of district, lat. 25°-27′-30″ N., long. 78°-0′-37″ E.
Ia. On a rock overlooking the town is a fort built of stone by Bîr Singh Dêo, Râjâ of Orchhâ, in the reign of Jahângîr, and strengthened with outworks taking in all the rock outside. In A.D. 1744 Nârû Śaṅkar, a Marâṭha leader, made great additions to the fort and founded the present town. The city wall was erected by Shêo Râo Bhâo, subâhdâr, between A.D. 1796—1814, and is furnished with strong arched gateways of stone. The fort outworks continue the city wall with irregular outline, but very thoroughly. Naturally the place is exceedingly strong, and the fortifications are most durably constructed.

Immediately outside the city walls on the east side there is an extensive lake
IIb. called Lakshmî Tâl, on the banks of which are several good temples, but of no architectural merit. On the west side of the city outside the walls there is another but less extensive lake, called Aṛkheya Tâl.

8. Mâû, tahsîl, lat. 25°-14′-40″ N., long. 79°-10′-45″ E., 40 miles east of Jhânsî,
III. possesses an old brick fort with bastions on high ground. In the time of the

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[1] Blochmann, *Âîn-i-Akbarî*, page 169.

IIb. Marâṭhas Mâû was partially fortified with a high stone wall, but the fortifications were never apparently completed. There are several Hindû temples hidden behind walls of no architectural or antiquarian merit; the Jain temple, however, with its solid spires and many cupolas, presents a fine appearance.

III. Two miles east of Mâû, near the village of Marhâ, are the remains of an old Chandella temple, of which the sanctum is still standing.

Ib. About four miles to the south of the tahsîl is a hillock called Roṇî, on the summit of which stands a small temple sacred to Kedâranâtha, apparently built of the materials belonging to some old Chandella temple.

IIb. 9. RÂNÎPÛR, small town in tahsîl Mâû, 36 miles S.-E. of Jhânsî, possesses a remarkably fine Jain temple with two high steeples and a multitude of cupolas running all around the high and extensive enclosure wall of the temple.

Ib. 10. SALÔN, small village in tahsîl Jhânsî, 23 miles N.-W. of head-quarters, possesses an old Hindû temple in a fair state of preservation, constructed by the Chandellas of coarse-grained, hard granite, dressed and carved into easy geometric patterns.

III.—LALITPÛR DISTRICT.[1]

Ib. IIb. 1. BÂNPÛR KHÂS, large village in tahsîl Mahroṇî, 21 miles E. of Lalitpûr, possesses a quarter of a mile to the east of the village a Hindû building, called naudvâri, in fair condition and erected during the Musalmân ascendancy, and to the south of the village four Jain temples, built about Saṁvat 1200, as is apparent from several *inscribed* statues inside the temples.

III. 2. BÂR, small village in tahsîl Mahroṇî, 16 miles N.-E. of Lalitpûr, possesses close to the village on the embankment of a tank two, and on a neighbouring hillock four, Hindû brick *maqarbâs*, slightly decorated, built at the latter end of the fifteenth century, of no particular interest.

III. 3. CHÂNDPÛR,[2] old deserted town in tahsîl Lalitpûr, 18 miles S. of head-quarters. The remains of Chândpûr are just half way from Dûdâhî and Dêogaṛh, being seven miles to the north-west of the former and upwards of six miles to the east of the latter. The old town of Chândpûr is completely deserted, there being not even a single house standing; but over the space of half a mile from Jahâzpûr towards the north-east there are many traces of buildings, amongst which are found several groups of ruined temples, partly Jain and partly Brâhmaṇical. They belong all to the beginning of the twelfth century, as is apparent from the few *inscriptions* found amongst the ruins of the temples. On the embankment of a large lake stands the life-size figure of an elephant, beautifully decorated with carvings, and bearing an *inscription* of Saṁvat 1207.

III. 4. DÊOGAṚH,[3] old deserted site in tahsîl Lalitpûr, 22 miles S.-W. of head-quarters, immediately overhanging the river Betwâ. The fort of Karnâlî rises above the plain on the south to a height of about 300 feet. Here the Betwâ makes a great sweep to the westward enclosing the projecting headland of Dêogaṛh and its

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[1] *North-Western Provinces Gazetteer*, Vol. I, pages 361—601, *passim sub voce*.

[2] Cunningham, *Archæological Reports*, Vol. X, page 96.

[3] Cunningham, *Archæological Reports*, Vol. X, pages 100—110.

fort on three sides. The site is a singularly picturesque one. To the south a long flight of steps called Râjghâṭî, leads from the brow of the fort to the waters of the Betwâ, which here rush between the rocks with a roar which is heard from above the overhanging cliffs. The fort itself is quite overgrown with jangal and infested by wild animals; but on the eastern side the dreariness of the view is relieved by the
Ib. ruins of an extensive group of Jain temples. The principal temple consists of an open pillared hall or arcade, 42 feet three inches square, with six rows of six plain pillars. The centre opening is eight feet three inches between the pillars. In the middle of the hall, a platform, raised between the four central pillars with a back wall towards the outside, is covered with a large collection of colossal naked Jain figures, some of which are *inscribed* in characters of the ninth century. The sanctum, which is a massive building, 39 feet two inches by 34 feet three inches outside, is reached by a low opening or hole only one foot nine inches wide, and contains a colossal statue of Ṛishabhanâtha. In front of the hall, at a distance of 16 feet nine inches, there is a detached portico or canopy supported on four massive pillars upwards of two feet square at base. On one of these pillars there is a very valuable and interesting *inscription* of Râjâ Bhôjadêva, dated in Saṁvat 933 and Śake 784, the latter date being expressed in words as well as in figures. The great value of this *inscription* is that it fixes absolutely the date of Bhôjadêva of Dhârâ in A.D. 862. Besides this, there are several other valuable records, *viz.*, a long *inscription* of the later Gupta period, and several others dated Saṁvat 1051 and Śake 1358. An *inscription*[1] of Saṁvat 1481, or A.D. 1424, was found some years ago close to this temple and sent to the Indian Museum; it records the dedication of two Jaina images by a Jain priest, named Holî, during the reign of Shâh Âlambhaka of Maṇḍapapura, *i.e.*, Sulṭân Hûshang Ghorî, *alias* Alap Ḳhân of Mâṇḍu in Mâlwâ.

III. In the neighbourhood of the great Jain temple there are about 22 small temples more or less ruined. Judging from the *inscriptions*, the temples of this group range in date over three centuries, from A.D. 862 to 1164.

Outside the river-gate of the fort, at the head of a flight of steps leading down to the Betwâ and near a figure of Dêvî, there is a short *inscription* in two lines of Gupta characters. On another part of the rock near the river-gate there is a very neatly-engraved *inscription* of eight lines of peculiar characters, each letter having a saucer-shaped head formed by a curve under the straight lines of the *mâtra.* The *inscription* was recorded by Vatsarâjâ, the minister of the Chandella Râjâ Kîrttivarman, after whom the fort appears to have been named Kîrttigiridûrga, in Saṁvat 1154, or A.D. 1097. There are several other records in caves close to the bank of the Betwâ, dated Saṁvat 1114, 1126, 1545, and 1549.

But the most interesting monument now remaining at Dêogaṛh is a solitary
Ib. square temple on the plain below, about half way between the fort and the village. It was dedicated to Vishṇu, and belongs to the later Gupta period, as it possesses all the characteristics of the style of the Gupta period, although its pyramidal roof points to a later date than that of the flat-roofed temples of Sânchî, Irân, and Tigawâ. The Gupta temple of Dêogaṛh is laid out on the usual Hindû

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[1] *Journal, Asiatic Society of Bengal*, Vol. LII, pages 67—80.

plan of squares. The whole occupies nine equal squares, of which the temple itself forms the middle square, while the remaining eight squares form a terrace, about five feet all round. The temple is 18 feet six inches square outside, with the entrance on the west, leading to a sanctum of nine feet nine inches square. On each of the four sides of the terrace there was a flight of steps leading up to a portico or verandah supported on four large pillars. Two of these pillars still remain complete, but fallen, and there are portions of two others of the same design lying on the edge of the terrace. From the position of the two unbroken pillars it is certain that they must have stood near the temple, although there are no pilasters attached to the walls with which these pillars could have been connected to form a portico. But high up on each wall there are the remains of four beams or architraves which once projected from the building for the purpose of supporting a flat canopy over the sculpture in the niche below. A piece of one of these beams, between three feet and four feet long, still projects on the east side, and still carries a portion of its roofing-slab. Now, the lower side of these projecting beams is 13 feet six inches above the original level of the platform, and therefore the pillars which carried their outer ends must have been of the same height.

The walls of the temple on both sides of the arches are quite plain. Over the doorway there is a frieze with five bases of beehive shape, very elaborately finished. Above them there is a line of dentils with lions' faces, the whole surmounted by the bold string-course which is common to all the temples of the Gupta period. To the right and left in the usual positions at the corners of the doorway stand the two conventional figures of the Ganges and Jamnâ, the former supported on her crocodile, the latter on her tortoise: on the other three sides the ornamentation is limited to one large panel in the middle containing a group of figures in alto-relievo. Each of these panels is five feet in length and between three feet and four feet in breadth. A feature peculiar to the Dêogaṛh temple is the wide platform on which it stands, with its continuous row of sculptured panels on all four sides. Each face of the Dêogaṛh temple had 16 alto-relievo sculptures, two feet six inches in height by one foot 10½ inches in breadth, which were separated from each other by nine inches pilasters with side grooves, so as to fix the slabs in their places. In the middle of each face leading up to the platform there was a staircase flanked by side walls with two alto-relievos on the outer faces. Thus there were 20 sculptured panels on each of the four sides, or 80 altogether. Apparently the side walls of the staircases terminated in solid blocks which were sculptured on three faces. The drawing of the figures is generally spirited, and the attitude is not only easy, but graceful, and the expression often dignified. There is no *inscription* of any kind about this temple, and not even a single letter or mason's mark by which its age could be fixed definitely.

5. DÛDÂHÎ,[1] small village in tahsîl Lalitpûr, 19 miles S. of head-quarters, is situated on a ridge to the north of the Râm Sâgar, a large lake which stretches eastward for nearly a mile to the fort of the Dungria hill, with a uniform breadth of nearly half a mile. That Dûdâhî was once a place of some importance is proved by the extent of its ruins, which cover both banks of the lake. The most

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[1] Cunningham, *Archæological Reports*, Vol. X, pages 90—96.

prominent group of ruins is on the ridge to the east of the present village, and
Ib. consists of two groups of two temples with spires, called by the people Sarahi
Maṭhiya or "tall temples," a small Varâha shrine with a figure of a boar
under a four-pillared canopy, a small Liṅga temple, and a second Liṅga shrine close
to the temple of Brahmâ. There is a second boar statue on the bank of the lake
and a small one near the Varâha temple. There are also the remains of two Jain
III. temples, one of which contains a naked standing figure, 12 feet high.

Ib. The largest temple is built on a very peculiar plan: in form it is a cross with two long limbs and two short limbs meeting in the middle. The central portion consists of two rooms with a doorway between them, so that there is no back wall against which a statue could be placed. The whole of the outer casing of the spire has fallen down, the lintels of the doors have been removed, and there is no trace of any pedestal for the reception of the statue. It was, however, most probably a Jain temple, which once possessed a platform running round the walls of the two rooms for the enshrinement of the statues of the 24 Tîrthaṁkaras, and which had been wantonly wrecked by hostile Brâhmans. This Jain temple consists of two rooms already mentioned, each of which opens into a pillared hall. The two halls are connected by a narrow passage running along each side of the two central rooms. In front of each hall there is a large pillared porch and a smaller one in the middle of each of the side passages. The building is, therefore, perfectly symmetrical, the two longer ends to the east and west being exactly alike, as well as the two side projections. By this arrangement the great spire rises exactly over the middle of the building, which is more pleasing than the usual plan of placing the highest spire at one end of the temple. The extreme dimensions of the building are 52 feet long by 37 feet broad, with a height somewhat greater than the length. The joint length of the two centre rooms is 19 feet and the breadth of the main body of the building, including the two side passages and their outer walls, is also 19 feet, so that the spire rises from a central square of 15 feet.

The second temple is one of the rare examples of a shrine, dedicated to Brah-
mâ. It is built on one of the common plans of a Hindû temple with a small
Ib. entrance porch, a large hall of assembly 25 feet square, supported on four pillars,
and a dark sanctum reached through a small vestibule. Altogether it is only 42½
feet long by 25 feet broad; but though comparatively small, it is one of the most
richly decorated temples. Every architrave is deeply carved on its underside in a
variety of patterns, all in the style of the beautiful honeycombed designs of the
ceilings. The four central pillars of the hall are singularly graceful in their pro-
portions and unusually lofty for the small size of the temple, being nine feet six
inches in height to the base of the bracket capital. Over the centre of the sanctum
doorway there is a three-headed figure of the bearded Brahmâ with his goose sup-
ported by the *navagrahas* or "nine planets," four on one side and five on the other.
The central position of the figure places the dedication of the temple to Brahmâ
beyond dispute. All the six *inscriptions* now existing at Dûdâhî are in this temple;
the earlier ones are engraved in Kuṭila characters of the 10th century, the others
are in ruder characters of a somewhat later date. From these records it would appear

that the temple was built by Devalabdhi, the son of Krishṇa and Asarvâ, and the grandson of the Chandella Râjâ Yaśovarman, about A.D. 1000. At this very time, as we learn from Abu Rihân, Dûdâhî was a very large town.

III. The second group of temples lies half a mile to the west in the midst of a dense jangal. The whole are known as baniyâ-kâ-barât, or "the baniyâ's marriage company." They are all in ruins, and most of the stones have been carried off; but the foundations are still standing, and many of the statues still remain, but all more or less broken.

6. JHALÔNÎ,[1] village in pargaṇa Tâl Bahat of tahsîl Lalitpûr, 25 miles N.-W. of head-quarters. About 16 miles to the north of Chandêrî, the road to Gwâliâr passes over a low range of hills with a lake at the foot. On the top of the pass there is a
Ib. tall slab, 18 feet in height, called *chîra*, or "the slab," with a Devanâgarî *inscription* in seven lines, dated Saṁvat 1351 and Śake 1216, or A.D. 1294.

7. LALITPÛR,[2] head-quarters of district, lat. 24°-21′-34″ N., long. 78°-27′-50″ E.
IIb. In the town there is a small masjid 19 feet 4 inches square, built entirely of Hindû materials, or perhaps it is part of a Hindû temple, only slightly altered. It is called Bânsâ, and bears an *inscription* in Devanâgarî letters of the time of Fîrûz Shâh. The erection of the masjid must therefore be later than the date of this *inscription*, Saṁvat 1415, or A.D. 1358. The pillars of the masjid apparently must have belonged to three or four different temples, as they are of very different sizes as well as of different patterns. There are six fluted pillars of sixteen sides, which are very fine specimens of Hindû work. Many carved stones of black granite may be seen as isolated posts and door-steps, and at one place there are Jain remains of square
IIb. pillars with cruciform sur-capitals, now part of a Hindû temple, of no architectural pretensions.

Close to the town there are four Jain temples called Chatarpâl, built of
IIb. stones some 250 years ago; they are of no particular interest.

Other buildings of interest are the Âs bâolî, erected in A.H. 877; another *bâolî*, built in Saṁvat 1681; and a shop erected in A.H. 1100. There are also a large number of *sati* monuments, some of which are *inscribed* in Saṁvat 1402, 1734, 1752, 1763, and 1803.

At the village of Barode, 10 miles south-west of Lalitpûr, there are two large slabs *inscribed* in Saṁvat 1167 and 1405 respectively.

8. MADANPÛR,[3] small old village in tahsîl Mahroṇî, 38 miles S.-E. of Lalitpûr. There are six temples, all more or less ruined. The oldest of these are three Jaina temples situated to the north of the town, where the original town is said to have stood. Two others (known as the Barâ and Chhotî Kachêris) are at the north-west corner of the lake, and the sixth, a temple of Mahâdêva, at some distance to the north-east of the lake, of which only the shrine remains, covered
Ib. outside with sculptures. On the north side of the village there is a Jain temple with an *inscription* dated Saṁvat 1206, or A.D. 1149, which contains the name of Madanapura. But the most interesting and valuable *inscriptions* are preserved

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[1] Cunningham, *Archæological Reports*, Vol. XXI, page 176.

[2] Cunningham, *Archæological Reports*, Vol. XXI, page 175.

[3] Cunningham, *Archæological Reports*, Vol. X, page 98; Vol. XXI, pages 171—175.

in a small open pillared building supported on six square shafts, which is known by the name of *bâradarî*. On the pillars of this small building there are engraved two short *records* of the great Chauhân Prince Pṛithvîrâjâ, which are of singular interest and importance. Each of these consists of only four lines; but they are of supreme historical value, as they record the date of Pṛithvîrâjâ's conquest of King Paramârdi (Parmâl) and his country Jejâkabhukti in Saṁvat 1239, or A.D. 1182; whilst in the Mahobâ Khaṇḍ of Chand's *Pṛithvî Râj Râsa* the date of the Chandella war is given as Saṁvat 1241, or A.D. 1184. A third short *inscription* on another of the pillars seems to show that the present pillared arcade was originally the hall of a temple dedicated to Śiva.

Five miles to the S.-E. of Madanpûr is the village of Bikaurâ, on the left
III. bank of the Jâmini river, which possesses some small ruined temples. Markherâ,
IIb. on the opposite bank of the river, also has a small temple.

9. SAURÂÎ,[1] large old village in tahsîl Mahroṇî, 37 miles S.-E. of Lalitpûr,
IIb. possesses three stone temples of the Chandella time. The largest one is a Jain temple dedicated to Adinâtha, the other two temples are Vaishṇavî. The best preserved of these temples is the Jaina structure. It has a small portico in front 10 feet 2 inches square, the whole temple being only 21 feet 6 inches long by 13 feet broad. But in spite of its smallness, it is a fine building, as it is richly ornamented outside with two rows of sculptures, of which some are the usual naked standing figures of the Jainas, while the rest are Brâhmaṇical figures. In the village there are two slab-
IIb. built temples dedicated one to Vishṇu and the other to Gaṇeśa: both temples have porticoes; the latter is flat-roofed, and the former pyramidal. On an upright slab at a well there is an *inscription* of Saṁvat 1707, or A.D. 1650. Saurâî must once have been a very flourishing place.

10. SÎRÔṆÎ KHURD, small village in pargaṇa Bânsî of tahsîl Lalitpûr, 12
IIb. miles N.-W. of head-quarters, possesses several modern Jain temples built of brick, mortar, and old temple ruins with a good compound wall. Both inside the compound and lying about the jangal outside the compound are many ancient statues of the Jain Tirthaṁkaras, some of which are *inscribed* and dated Saṁvat 1252. Inside the largest temple there is a statue of Śântinâtha, which is remarkable for its size, being two storeys high.

Inside the compound of Śântinâtha's temple, some careful baniyâ has stood up and supported with brick and lime buttresses a huge slab 5 feet 10 inches by 4 feet, on which there is a rather perfect Kuṭila *inscription* of 46 lines, recording that during the reign of Mahêndrapâla Dêva, son of Bhôja Dêva, in Saṁvat 964, on the third of the dark half of the month Mârgaśiras, the illustrious Undabhaṭa, being in residence at Sîyaḍônî, made certain religious grants to a Vishṇu temple at that place. This statement is interesting, because it shows that Undabhaṭa was a general or feudatory of the paramount sovereigns of the country, the rulers of Kanyakubja.

This is the *inscription* referred to by Dr. Fitz Edward Hall,[2] of which a copy by a native had been supplied to him by General Cunningham; but which, though intended for a *fac-simile*, was so very inaccurate that he could make but little out of it. General Cunningham did not know whence it had come: he says "it is believed to have been found somewhere in the Gwâliâr territory, but the actual site is not known."[1] Mr. Fleet suggested[2] that it was to be looked for in the neighbourhood of Sîroñj, 160 miles south by west of Gwâliâr. Sîroñj, however, is full 60 miles N.-E. of Sîrôṇî. Dr. Burgess re-discovered this important document in November, 1887.

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[1] Cunningham, *Archæological Reports*, Vol. XXI, page 170.

[2] *Journal, Asiatic Society of Bengal*, Vol. XXXI, page 6

Ib. Outside the compound of the modern Jain temples is standing an exquisite *toraṇa*, or gateway, which, though half-ruined by neglect, is still singularly beautiful, and ought to be carried away to a place of safety.

A little further to the east, on the opposite bank of the Kherâr river, at the village of Satgato, are the remains of a large Vishṇu temple round a *bâoli*. A large number of fine sculptures are scattered about, which undoubtedly belonged to the magnificent fane to which the big Sîrôṇî *inscription* refers. There are round the *bâolî* several *satî* pillars, dated Saṁvat 1040, 1434, and 1453.

IIb. 11. SURAHAR,[3] or Surar, old town on the high road between Lalitpûr and Chandêri in tahsîl Lalitpûr, 10 miles W.-N.-W. of head-quarters, possesses a small temple, only 12 feet 8 inches square outside, with three figures of Vishṇu in niches outside; the door faces the west. There is also an old *inscribed satî* pillar, on which occurs the name of the village.

Ib. 12. TÂL BAHAT, town in tahsîl Lalitpûr, lat. 25°-2′-50″ N., long. 70°-28′-55″ E., 26 miles N. of head-quarters, possesses to the east of the town on the summit of a longish range of primitive rocks extensive masonry battlements enclosing a fort. The fort and buildings might be worth a general survey: though not old, they are so entire as to show very well on a small scale the style and arrangements of a Marâṭha fortification and of their secular architecture.

Inside the fort are the ruins of a temple, sacred to Vishṇu in his boar *avatâra*, said to have been built some 200 years ago. In front of the entrance is a big Hanumân, painted red and crowned. The vestibule is oblong and groined; from about eight feet up the walls they are painted. First there are six bands including the one on the spring of the groins. The first or lowest contains a procession of persons in Marâṭha state dress on foot, on horses, elephants, &c. The second is divided into panels containing planets and gods alternately; the third is a very elaborate decorative band chiefly of plants and worth copying; the fourth and fifth are much narrower and also merely decorative; and the sixth is broader and divided into compartments by palm trees, each space containing a figure. The roof is in large panels divided by fillets of flower pattern, and each filled with flowers and some figures in the two middle compartments. The whole is so faded that it is difficult to make out the minuter details and merit of the work from below; but the paintings could easily be restored by a simple and effective application, which would preserve them vivid for years.

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[1] *Journal, Asiatic Society of Bengal*, Vol. XXXIII, page 327.

[2] *Indian Antiquary*, Vol. XV, page 108, note.

[3] Cunningham, *Archæological Reports*, Vol. XXI, page 176.

Inside is a handsome groined room, the *maṇḍapa* of the temple: it has been used for cooking in and the paintings are smoked, but could perhaps also be revived. The threshold of the inner gate of the south-west entrance has been taken from some ancient temple.

IIb. There is a large group of *satî* monuments beyond the fort on the border of the lake, most of which are dated Saṁvat 1735. On the tomb of Pîr Tâj Bâj there is a long Arabic *inscription* of A.H. 874.

VI.—ÀLLAHÂBÂD DIVISION.

I.—ÀLLAHÂBÂD DISTRICT.[1]

1. **ÀLLAHÂBÂD**,[2] head-quarters of district and seat of Government, North-Western Provinces and Oudh, lat. 25°-27′-43″ N., long. 81°-54′-12″ E., is the ancient Prayâga, the well-known place of pilgrimage at the junction of the Gaṅga,
Ia. Yamunâ, and Sârasvatî where Akbar built his fort of Illâhâbâs, or Àllahâbâd as it was afterwards called by Shâh Jahân. The name of Prayâga is recorded by the Chinese pilgrim Hiuen Tsiang[3] in the seventh century, and is in all
Ia. probability as old as the reign of Aśoka, who set up the stone pillar about B.C. 240, while the fort was not built until the end of the 16th century.

According to Hiuen Tsiang the city was situated at the confluence of the two rivers, but to the west of a large sandy plain. There were two *saṁghârâmas* with a few followers who belonged to the Hînayâna, or Lesser Vehicle, and several Brâhmaṇical temples. To the south-east of the city, in a *champaka* grove, there was a stûpa which was built by Aśoka; although the foundations had sunk down, yet the walls were more than 100 feet high at the time of Hiuen Tsiang's visit. By the side of it was a stûpa containing hair and nail relics of Buddha. Near this last stûpa was an old *saṁghârâma* where Dêva Bodhisattva composed the Śataśâstra-vaipulyam, refuted the principles of the Hînayâna, and silenced the Brâhmaṇas. In the midst of the city there was a Brâhmaṇical temple beautifully ornamented, and celebrated for its numerous miracles, to which the presentation of a single farthing procured as much merit as that of 1,000 gold coins elsewhere. Before the principal hall of the temple there was a large tree with wide-spreading boughs and branches, and casting a deep shadow which was said to be the dwelling of an anthropophagous demon. The tree was surrounded with human bones, the remains of pilgrims who had sacrificed their lives before the temple, a custom which had been observed from time immemorial. There can be little doubt that the famous tree described by the Chinese pilgrim is the well-known *akshaya vaṭa*, or "the undecaying Banian tree," which is still an object of worship at Àllahâbâd. This tree is now situated under ground at one side of a pillared court which would appear to have been open formerly, and which is probably the remains of the temple described by Hiuen Tsiang.

IIb. The temple is situated inside the fort of Àllahâbâd to the east of the Ellenborough barracks and due north from the stone pillar of Aśoka and Samudragupta. Originally both tree and temple must have been on the natural ground level, but from the constant accumulation of rubbish they have been gradually earthed up till the whole of the lower portion of the temple has disappeared under ground. The upper portion has long ago been removed, and the only access to the *akshaya vaṭa* now available is by a flight of steps which leads down to a square pillared courtyard,

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[1] *North-Western Provinces Gazetteer*, Vol. VIII, Part II, pages 156—203, *passim*.

[2] Cunningham, *Archæological Reports*, Vol. I, pages 296—301.

[3] Beal, *l.c.*, Vol. I, pages 230—234.

18 feet six inches inside. The wall stones and roofing slabs are of massive square blocks of grey sandstone, whilst the pillars are plain with old cruciform capitals. Several masons' marks, similar to those found in the masjids at Jaunpûr, are still traceable. The several statues standing in the niches of the hall are all modern and of very inferior workmanship, whilst the only existing *inscription* is a tablet, dated Saṁvat 1832, presented by Râjâ Gôpâla of Bettiâ, invoking the help of Gaṇêśa and eulogising the sanctity of the spot. The court has apparently once been open to the sky, but it is now closed in to secure darkness and mystery for the holy Fig-tree. The *akshaya vaṭa* is next mentioned by Rashîd-ad-dîn in the *Jâmiut-tawârikh*, in which he states that the "tree of Prâg" is situated at the confluence of the Jamnâ and Ganges. As most of his information was derived from Àbu Rihân, the date of his notice may with great probability be referred to the time of Mahmûd of Ghaznî. In the seventh century a great sandy place, two miles in circuit, lay between the city and the confluence of the rivers, and as the tree was in the midst of the city, it must have been at least one mile from the confluence. But nine centuries later in the beginning of Akbar's reign, Àbdûl Kâdir speaks of the "tree from which people cast themselves into the river." From this statement is clear that during the long period that intervened between the time of Hiuen Tsiang and that of Akbar the two rivers had gradually carried away the whole of the great sandy plain and had so far encroached upon the city as to place the holy tree on the very brink of the water. Long before this time the old city had no doubt been deserted, for we know that the fort of Illâhâbâs was founded on its site in the 21st year of Akbar's reign, that is in A.H. 982 or A.D. 1572.

As the old city of Prayâga has totally disappeared, we can scarcely expect to find any traces of the various Buddhist and Brâhmaṇical monuments which were seen and described by the Chinese pilgrim in the seventh century. Indeed, from their position to the south-west of the city it seems very possible that they may have been washed away by the Jamnâ even before the final abandonment of the city, as the course of that river for three miles above the confluence has been due west and east for many centuries past. At any rate it is quite certain that no remains of these buildings are now to be seen; the only existing ancient monument being the well-known monolith which bears the *inscriptions* of Aśoka,[1] Samudragupta, and
Ia. Jahângir. As Hiuen Tsiang makes no mention of this pillar, it is probable it was not standing at Prayâga in his days. From a short Aśoka *inscription* of four lines recorded on the pillar and addressed to the rulers of Kauśâmbî, it is evident that it was originally erected at Kauśâmbî, and it is highly probable that it must have been brought to Prayâga by Fîrûz Shâh Tughlaq, whose removal of the Khizrâbâd and Mirath pillars to Dehlî gives countenance to this suggestion.[2]

This pillar is a single shaft of polished sandstone 35 feet in length with a lower diameter of two feet 11 inches and an upper diameter of two feet two inches. The capital of the column was no doubt of the usual bell-shape of Aśoka's other pillars, but of this there is now no trace. The circular abacus, however, still remains with its graceful scroll of alternate lotus and honeysuckle resting on a beaded astragalus of Greek origin. This was once surmounted by the statue of a lion; but the lion must have disappeared many centuries ago, as when the pillar was erected by Jahângîr in A.D. 1605, it was crowned by a globe surmounted by a cone. The great *inscription* of Aśoka containing the same series of six edicts which are found on the other four pillars is engraved in continuous lines around the column. The letters are uniform in size and are very neatly and deeply engraved. But a great portion of the third and fourth edicts comprising seven lines has been ruthlessly destroyed by the cutting of the vain-glorious *inscription* of Jahângîr, recording the names of his ancestors. Two lines of the fifth edict are nearly intact, but nearly the whole of the remainder has been lost by the peeling off of the surface of the stone. The sixth edict is complete with the exception of about half a line. Immediately below the Aśoka edict comes the long and well-known *inscription* of Samudragupta.[1] The upper portion of this *inscription* is confined between a crack in the stone on its left and two short Aśoka *inscriptions* on its right. The lower one of these, consisting of five lines, refers to Aśoka's queens, and the upper *inscription*, consisting of four lines, is addressed to the ruler of Kauśâmbî. Of middle age *inscriptions* there is no trace; but the mass of short records in rudely cut modern Nâgarî covers quite as much space as the two *inscriptions* of Aśoka and Samudragupta. Above the Aśoka edicts there is a mass of this modern scribbling equal in size to the Samudragupta *inscription*. But besides this the whole of the Aśoka *inscription* is interlined with the same rubbish which is continued below on all sides of the two shorter edicts, one of which has been half obliterated by the modern letters. Regarding these minor *inscriptions* James Prinsep[2] remarks that it is a singular fact that the periods at which the pillar has been overthrown can be thus determined with nearly as much certainty from this desultory writing as can the epochs of its being re-erected from the more formal *inscriptions* regarding the latter event. Thus, that it was overthrown some time after its first erection by the great Aśoka in the middle of the third century before Christ, is proved by the longitudinal or random insertion of several names in a character intermediate between No. 1 and No. 2, in which the *(m)* and *(b)* retain the old form. On one of these names he remarks: "It would have been exceedingly difficult, if not impossible, to have cut the name No. 10 up and down at right angles to the other writing while the pillar was erect, to say nothing of the place being out of reach, unless a scaffold were erected on purpose, which would hardly be the case since the object of an ambitious visitor would be defeated by placing his name out of sight and in an unreadable position." The pillar was erected as Samudragupta's arm, and there it probably remained until overthrown again by the Musalmâns, for we find no writings on it of the Pâla or Sârnâth type, *i.e.*, of the tenth century; but a quantity appear again with plain legible dates from Saṁvat 1297—1640, or A.D. 1240—1583. It is remarkable that these occupy one side of the shaft, or that which was uppermost when the pillar was in a prostrate position. The ill-executed Nâgarî names with dates Saṁvat 1864, or A.D. 1807, show that ever since it was laid down on the ground again by General Kyd, the passion for recording visits of piety or curiosity has been at work. There are seven dates ranging from Saṁvat 1297 to 1398, or A.D. 1240—1341, five ranging from Saṁvat 1501—1584, or A.D. 1444—1527; three ranging from Saṁvat 1632—1640, or A.D. 1575—1583; and three of Saṁvat 1864 or A.D. 1807. These dates combined with the total absence of any mediæval Dêvanâgarî *inscriptions* are sufficient to show that the pillar was standing out of the reach of pilgrims scribbling from the time of the Guptas until that of the early Musalmân Kings of Dehlî. There are twelve dated *inscriptions* coming down to near the death of Muhammad Tughlaq. There is not a single record of the time of Fîrûz Shâh Tughlaq, which seems to show that he may have re-erected this pillar with its globe and cone like those at Dehlî. But if he did set it up, it must have been drawn down again during the troubled times of his immediate successors, as the dates begin again in A.D. 1407 and 1408. It was still lying on the ground at Prayâga in the time of Akbar as is apparent from a short record of the famous Bîrbal, the companion and favourite of Akbar, dated Saṁvat 1632, or A.D. 1575. It was next set up by Jahângîr in A.H. 1014, or A.D. 1605, to be pulled down by General Kyd in A.D. 1798. It was once more scribbled upon in A.D. 1807; and finally, in 1838, it was set up as it stands at present.

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[1] *Journal, Asiatic Society of Bengal*, Vol. III, pages 105—118, and 257; Vol. VI, page 566 *seqq.*, page 963 *seqq.*, page 1049 *seqq.*

[2] Cunningham, *Corpus Inscriptionum Indicarum*, Vol. I, page 37 *seqq.*

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[1] *Journal, Bombay Branch, Royal Asiatic Society*, Vol. IX, page CXCVI; Prinsep, *Indian Antiquities*, Vol. I, pages 233—235.

[2] *Journal, Asiatic Society of Bengal*, Vol. VI, page 967 *seqq.*

Ib. The only other existing Hindû monument of any interest is a mutilated life-size statue of a horse sculptured in white sandstone which was exhumed from a field near the village of Dalêlganj, a quarter of a mile to the west of the fort. The upper part of the body is incised with a large number of Buddhist symbols, such as the *svastika*, the *srîvatsa*, and the *nandâvarta* marks, which seem to show that it belonged to the Buddhist period of Prayâga. Besides these, there are several Nâgarî pilgrims' records, of which one bears the date Saṁvat 1646, or A.D. 1589, during Akbar's reign.

IIb. In *mauzâs* Dârâganj, Alôpî Bâgh, Colonelganj, and Bârutkhâna there are several fine Hindû temples, the earliest being of the time of Akbar, but of no great architectural beauty or antiquarian merit. Near the temple of Alôpî Dêvî at Dârâganj and that of Śivakoṭî at Bârutkhâna there are several *satî* pillars, bearing symbols generally found on these stones, *viz.*, the crescent moon, the sun, and a human head; while on one pillar there is a figure in outline resembling a water-bottle, to the neck of which a cork is tied, that is attached to the upper angle of a square bearing a disc, and the upper margin of which has a number of turret-like objects on it.

IIb. On the north-east side of the Fort, near the banks of the Jamnâ, there is a colossal figure of Hanumân, sculptured in a prostrate position; the carving is very rude and massive, and it cannot be older than the time of Akbar.

III. The remains of the Musalmân period are few and of no great interest. The most important building is the Khusrû Bâgh in mahallâ Khuldâbâd, a quadrangle surrounded by an embattled wall, built in A.H. 1010, and originally the pleasure-garden of Jahângîr. It was named after his ill-fated son Khusrû, who died in A.H. 1031, or A.D. 1621, and whose tomb together with those of his mother, Shâh Begam, dated A.H. 1014, and his sister, dated A.H. 1034, and the house of Ia.

Ia. the Tambôlî Begam, form the chief features of the place. Other places are: Sarâî Khuldâbâd, built A.H. 997; Masjid Shâh Mahâbat-ullah, built A.H. 1063; Masjid Darra Shâh Hajjat, built in A.H. 1108 by Dîl Rûba Shâh; Masjid Darra Shâh Ajmal, built in A.H. 1088; and Masjid Qadam Rasûl, built A.H. 1184.

In the burial-ground in mahallâ Kydganj are the following *inscribed* tombs: Hafizah Begam, A.H. 880; 'Umar Ḳhân, 976; Yusuf 'Alî, 1158; 'Alî Quli Beg, 1171; Zainab-al-Majâd, 1172; 'Abdul Muttalab, 1173; Muhammad Taher, 1179; Muhammad Yusuf, 1180.

2. Arâîl, ancient village on the Ganges, in tahsîl Karchhâna, four miles S.-E. of 'Allahâbâd. The date of its foundation is unknown; but it was partially rebuilt by Akbar, who called it Jalâlâbâd. This name has now been lost, and the city, what remains of it, is known by its ancient title. It contains two ancient Hindû
IIb. temples, in honor of Somêśvaranâtha, and one temple in honor of Bênî Mâdhojî, in which is deposited a Sanskrit *inscription*, unfortunately much defaced.

IIb. At the village of Dêorakh, in the temple of Somêśvara Mahâdêva, there is an *inscribed* pillar, dated Saṁvat 1674.

3. Bâra, tahsîl, lat. 25°-15′-11″ N., long. 81°-45′-29″ E., 18 miles S.-W. of 'Allahâbâd, has a small high mound, the ancient site of a large Hindû temple, whose carved stones and bas-reliefs are lying about especially in front of a small mediæval
IIb. temple called Bhairava-kâ-mandir.

4. Bîthâ,[1] or Bhîtâ, small village in tahsîl Karchhâna, 11 miles S.-W. of 'Allahâbâd, possesses extensive mounds of ruins of the ancient Buddhist city Bithâbhayapattana. The remains of this ancient city extend in a slightly curved line for about a mile and-a-half in length in a direction from south-south-west to north-north-west, ending in the rocky islet of Sujân Dêo in the Jamnâ. This rock was originally the most northerly point of the low ridge of sandstone which bounds the villages of Bîthâ, Dêoriyâ, Bîkar, Mankûâr, and Sâripûr on the east; but the continuous encroachments of the Jamnâ at last cut it off from the main land, and it now stands in the midst of the river, a bluff and picturesque
Ib. pinnacle of rock, 60 feet in height. It was formerly crowned by a Hindû temple, called Sujân Dêo, by which name the rock is still known; but the temple was destroyed in the reign of Shâh Jahân by Shâista Ḳhân, who in A.H. 1055, according to a Persian *inscription*,[2] erected an open octagonal cupola 21 feet in diameter, which still exists, and in which the Hindûs have now placed a *lingam*, in whose honor annually a large *melâ* is held in the month of Kârttika, to which thousands of pilgrims flock. Below the temple, on the surface of the solid rock the five Pâṇḍavas are sculptured in high relief. There are no ancient *inscriptions* in the scarp of the rock; the only ancient remains are a few masons' marks corresponding to those sculptured on the old Buddhist and Hindû stones in the masjids at Jaunpûr.

On the cliff opposite Sujân Dêo, about 200 yards to the south, stands the small village of Dêoriyâ, which now forms the northern extremity of the ruins of this extensive city. In the rocky ridge to the south are the well-known sandstone quarries, and close to them are some square-shaped fields raised high above the surrounding lands in which the plough still turns up *inscribed* Buddhist statues of the Indo-Skythian period, pillars and architraves of the Gupta period, ancient Buddhist coins, pieces of black-coloured pottery, ancient enamelled beads, stone umbrellas, and stone seats. Several statues and architectural fragments, both Buddhist and Brâhmaṇical, are collected together under the different pîpal trees in the village, amongst which there is a standing figure of Buddha Aśvaghosha, four feet six inches high, with a five-headed snake canopy, and worshipped by the villagers under the name of Śriṅgârî Dêvî. On the very edge of the cliff overhanging the Jamnâ, opposite Sujân Dêo, there is a high artificial mound that was most probably the site of the original temple which gave its name of Dêoriyâ to the village. Numerous dressed stones are scattered about and lying at the foot of the mound, but all more or less broken and damaged.

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[1] Cunningham, *Archæological Reports*, Vol. III, pages 46—52; Vol. X, pages 5—9.

[2] *Proceedings, Asiatic Society of Bengal*, for 1874, page 100.

From Bîthâ to Dêoriyâ the distance is nearly half a mile, part of the high ground between the two places being an artificial embankment connecting the rocky ridge of Dêoriyâ with the high mound, called Dhî, of the large mass of ruins to the south, which are about 1,500 feet in length. To the south-west of the III. Dhî lies the principal mass of ruin now called Gaṛh or "the fort." It is very nearly square in form, the north face being 1,200 feet in length outside and the other three faces about 1,500 feet each. Apparently, the rampart is only an enormous earthen mound from 35 to 40 feet in height and of great thickness, its base being not less than 200 feet. But a section made by General Cunningham disclosed a massive brick wall 6½ feet thick at top, with a slight batter on the outside, at 100 feet from the extreme edge of the slope. The fort must therefore have been surrounded by a strong brick wall which could not have been less than 45 feet in height, including the loopholed parapet. But as the mass of earth outside this mass is much too great to have been washed from the inside by the annual rains, it is clear that there must have been an outer line of works forming a *faussebraie* or *râonî*, at a distance of 25 or 30 feet beyond the main line. In the course of time the ruins of the two walls, combined with annual washings of the rains, would gradually fill up the space between them, and form the gentle slope of the present mound. At all the four corners and at a few intermediate points, the earthen mounds rise to a still greater height, showing the position of the towers of this strong fort. At the western angle there are two of these lofty mounds standing close together, but with a deep gap between them, which must have been the side of one of the principal gates of the old fort. Two other gaps on the north-east and south-east faces show the probable position of two other gates, the former leading to the northern part of the town, outside, including Dêoriyâ, and the latter to the east, towards a long mound of brick ruins, the remains of some important buildings. The whole of the interior of the fort was once raised to a height of 15 or 20 feet, but about one-third has been gradually lowered by the action of the annual rains, leaving only a single mound in the midst of the hollow. This was most probably the site of an ancient Buddhist temple, as a large statue of a royal personage was unearthed therefrom, and a large pillar *(pañchamukha)* with five Buddhist figures, sculptured in bold relief, and an *inscription* in the *lâṭ* character—now in the Lucknow Museum—and dressed stones as well as ornamental bricks, were obtained by digging in it.

III. To the south-west of the fort there is another extensive mass of ruins which once formed the southern quarter of the town. It is almost triangular in shape, the north-east and north-west faces being each 1,500 feet in length, while the south face is 2,000 feet; the height varies from 10 to 20 feet. The bricks of the walls are of large size, 18″×11″×3″. To the east of the northern half of the town there is a small square fort, 200 feet inside, with an average height of 30 feet. Further on, in the same direction, there is a large lake, 3,000 feet in length from north to south and 2,000 feet in breadth; its size and form are due to the artificial embankment which connects the northern end of the mass of ruins, called Dhî, or "the mound," with the rocky ridge to the south of Dêoriyâ. Numerous broken statues and fragments of pillars, architraves, &c., both Buddhist and Brâhmaṇical, are collected together under the *pîpal* trees of Bîthâ, and lying on the embankment of the great lake. Amongst these the most prominent are three pieces of coping stones of Buddhist railings, one of middle size and quite plain, the other eight and three-quarter inches high and six and-a-half inches thick, bearing a short *inscription* in characters of the Indo-Skythian period; whilst the third is only six and-a-half inches high and five and-a-half inches thick. The last two are ornamented in front with a line of bells surmounted by a beaded circle, similar to the decoration of the Bharhut stûpa. Two fragments of a straight *toraṇa* beam, one sculptured with three standing figures and the other with an open-mouthed crocodile and two standing figures, are certainly pieces of a Buddhist gateway; but the drawing is rude, and the workmanship coarse. Besides these there are several broken railing pillars with the rail-sockets on both sides, and a flat rail-bar with a full-blown lotus flower on one side. But the commonest specimens of antiquity at Bîthâ are what may be called stone stools or seats. They are generally about 15 inches in length, and always supported on four feet. All are hollowed out on the top in the direction of the length; some are nearly plain, but the greater number are highly ornamented. One of the narrow ends must have been the front of the stool, as the two feet of one end were generally found curved in the form of half lions, while the two back feet were quite plain. A band of flowers ornamented what may be called the frame of the stool, while the hollowed portion at top represented the cushion.

III. About half a mile to the east of Bîthâ is the small hamlet of Pañchmuhâ, "the five heads," which is the name of the stone capital of a monolith, bearing four human figures standing, with a leopard or lion sitting on its haunches. The figures are coarsely executed, and have suffered much from the weather.

IIb. About half a mile still further to the east is the village of Mankûâr, where the gosâin of Dêoriyâ has a garden. In the garden there is a very perfect figure of a seated Buddha with a head-dress like that now worn by the abbots of Bhûtân; it is a plain cap fitting close to the head, with long lappets on each side. The figure is naked to the waist and clad below in a *dhôtî* which reaches to the ankles; the eyes are half-closed as if in meditation. On the pedestal is a wheel in the middle with a man seated in meditation on each side, and a lion at each corner accompanied by an *inscription* of two lines in clear Gupta characters, dated Gupta Saṁvat 126, during the reign of Kumâragupta Mahêndra. The statue has been discovered some 20 years ago in the brick mound between the five rocky hillocks called Pañchpahâr, a short distance to the north-east of Mankûâr. All the bricks used in the village were brought from this mound, besides several fragments of pillars now built into the eastern gateway of the garden. This Pañchpahâr mound was most probably the site of a Buddhist monastery.

In the low rocky range of hills which bounds the great lake of Bîthâ and Dêoriyâ to the east, near the village of Mankûâr, there are several small caves and a number of niches and rude figures of the Brâhmaṇical period carved in the rock. Over the doorway of the largest cave known as Sîtâ-kâ-Rasûî, or Sîtâ's kitchen, there is an *inscription* in three lines of well-formed characters of the ninth century. On a separate rock lying before a cave, and perhaps fallen down from it, there is a short *inscription* in two lines of similar characters, dated Saṁvat 901. On the top of one of the flat rocks close by there are some well-defined footprints which are clearly due to the ingenuity of the masons who were employed in the neighbouring quarries. There are two prints of a man's feet, two of a cow's feet, and two of a calf's feet; these prints are known by the name of *Sùrâ-gâi* or the *chaurâ*-tailed cow.

In the bâzâr of the small village of Bîkar, a quarter of a mile to the north-
east of Bîthâ, several fragments of Brâhmaṇical statues, such as of Narasiṁha, Śiva,
and Nandî, are collected under the *pîpal* tree. On the top of a rock to the north-east
of Bîkar, and overhanging the right bank of the Jamnâ going towards Sâripûr, there
Ib. is a perfect statue of Chaṇḍikâ Mâyâ. Close by there is a rock *inscription* of six lines,
recording the erection of a temple in honor of Kâlî by the architect Bhiḥkha in
Saṁvat 1685. A little further on, there are sculptured in the solid rock several
figures of good workmanship, all being representations of the different *avâtâras* of
Vishṇu. Close by there is an *inscription* of two lines carved on the rock in characters
of the ninth century.

At Sâripûr on the Jamnâ, half a mile to the north-east of Bîkar, and beyond the end of the hills, there is a small square obelisk, or lower part of a pillar, with a Gupta *inscription* of 13 lines on one face containing the name of Kumâragupta Mahêndra.

The great antiquity of the Buddhist city of Bîthâbhayapattana is vouched for by 10 ancient *inscriptions* on statues and pillars which, though all unfortunately very brief, are amply sufficient to show that Buddhism was the prevailing religion at Bîthâ during the Indo-Skythian period, as well as during the reign of the Guptas. As the latest Buddhist records found at Bîthâ date from the time of Kumâragupta Mahêndra, and as Hiuen Tsiang does not mention this important place, though Bîthâbhayapattana was on the direct route from Kauśâmbî to Prayâga, it is evident that Bîthâbhayapattana must have been destroyed immediately after the reign of Kumâragupta Mahêndra. In the ninth century, we see the Brâhmaṇas occupying Bîthâ, as is evident from the rock *inscriptions*, of which one is dated Saṁvat 901 or A.D. 844.

IIb. 5. CHAÎL, old village in tahsîl Allahâbâd, 16 miles west of head-quarters, possesses two sandstone masjids.

6. CHILLÂ,[1] small village in tahsîl Bâra, 14 miles S.-W. of Allahâbâd, is celebrated for its possession of a large stone dwelling-house which is said to have

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[1] Cunningham, *Archæological Reports*, Vol. XXI, pages 8 and 9.

Ib. been the residence of the two famous Banâphar heroes Âlhâ and Udal. The building stands in the middle of a small fortified enclosure called *kôṭ*, which has a thick earthen rampart faced with stone both inside and outside, and four towers at the corners. It has also a ditch all around with a stone counterscarp. The house itself is a square of 46 feet, each side divided by pillars and walls into 25 small bays, in five rows each way. To the north is the entrance with a long slab seat on each side covered by a low roof supported by short pillars. The middle compartment is open to the sky, and thus forms a small court-yard. The five compartments on the south side form five separate rooms, each with its own door. The two compartments on the north-west are walled in to form a separate room with its door to the south. Similarly the two others on the south-east form a single room with a door to the west. Each of these rooms is lighted by a stout stone trellis, and two similar trellises give light to the inner parts of the body of the building. Each compartment is between seven and eight feet square, and the total height is 8 feet 10½ inches.

The roof is flat. Four pillars of the same pattern, but less massive, are now used to support some broken slabs of the roof. These are said to have been brought from above, where they supported a canopy where the inmates used to sit. With its massive ramparts which completely covered the building from view, the place was capable of being defended for some time. All the doorways are slightly ornamented, but more especially the door-sills. The corner rooms and side walls have stout trellises of a simple pattern. The pillars are also slightly decorated. There are no *inscriptions;* but the letter *(n)* of an early form was found in two places. From its form it is evident that the building must be as old as the eighth century. This building is of great interest as so few specimens now exist of early Indian domestic architecture.

III. 7. GAṚHWÂ,[1] jangal fort in tahsîl Bâra, 25 miles S.-W. of Allahâbâd and six miles N.-W. of the East Indian Railway Station Shiûrâjpûr, contains the ruins of the ancient city of Bhaṭṭagrâma.

The site is a depression amongst the low scattered spurs of the Kaimûr hills, which here approach the Jamnâ, and until a few years ago was surrounded by a thick belt of jangal. The present name of Gaṛhwâ, or "the fort," is a complete misnomer, as the place is only a square enclosure around a group of temples without any strength as a military position. The loopholed parapets which give Gaṛhwâ a defensive appearance were built by the Bâghel Râjâ Vikramâditya of Bâra about A.D. 1750. The recent age of these parapets is proved by one of the corbels used to support the [illegible] bearing a mutilated *inscription* in modern Nâgarî with the figure of a horse, which is half cut away to form the slope of the outer face of the corbel. The place is besides situated in the bed of a small stream and in very low ground, which is more or less commanded on all sides. The walls are of little height and are not protected by a ditch: an oversight which could not have happened in this position if the place had been intended for defence.

As it now stands, Gaṛhwâ is a stone enclosure of pentagonal form, the largest side on the west being 300 feet, north side 250 feet, and each of the two short eastern faces only 180 feet. Access is obtained by a small doorway on the south side, and by two small postern gates, one at the west end of the northern face, and the other near the northern end of the eastern face. On the west and east of the fort there are two fine tanks, from 500 to 550 feet in length and 200 to 250 feet in breadth, on the brinks of which the remains of ghâṭs of cut stone are visible, and in the neighbouring jangals a great number of cut stones are lying about which appear to have formed parts of these flights of steps leading down from the level of the fort to the water's edge. In the lowest corner of the ghâṭs there are projecting stones placed at intervals which were intended for bathers to stand upon just above the level of the water. The two tanks have been formed by the western and eastern walls of the enclosure acting as embankments right across the natural bed of the rivulet which flows past the ruins.

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[1] Cunningham, *Archæological Reports*, Vol. III, pages 53—61; Vol. X, pages 9—15. *Proceedings, Asiatic Society of Bengal*, for 1874, page 124.

Within is an inner fort having one entrance on the east side and originally walled off from the outer enclosure. Some of the pillars forming the inner square of this enclosure are still standing, and show a cell-like arrangement resembling a modern sarâî. These rooms were most probably used as priests' houses, or for the reception of minor statues, as three carved doorways are still *in situ*. The pillars of these cells are of various devices, from plain voluted shafts of red sandstone to those elaborately carved all over in panels, and belonging to different ages. Most of these pillars have the lower part of the shaft eight-sided, and the middle sixteen-sided, while the upper is plain. The capitals are ornamented with four-armed human figures, or animals such as elephants, tortoises, or alligators at each corner.

Ib. The oldest remains as yet discovered in Gaṛhwâ belong to the age of the Guptas. These are all of pink sandstone and of a much finer grain than the grey sandstone of the mediæval statues. These architectural relics were exhumed close to the western wall of the fort, near the mediæval Brâhmaṇical temple still standing, and are of the greatest interest, as they are of superior execution, and most undoubtedly belong to the period of the Guptas whose *inscriptions* were found along with them. The sculptures upon them are remarkable for their bold and deep carving, as well as for the good drawing and the easy and often graceful attitudes of the figures. These remains consist of two massive square pillars, upwards of nine feet in height, which probably formed the sides of the entrance to a large Gupta temple, two round pillars with lion capitals, and a fine architrave measuring 13 feet three and-a-half inches in length, which are now in the Lucknow Museum. Several *inscriptions* of the time of Chandragupta, Kumâragupta, and Skandhagupta, dated Gupta Saṁvat 86, 98, and 140 were discovered along with these remains.

The next remains in point of antiquity are three seated colossal statues of
Ib. Brahmâ, Vishṇu, and Siva, *inscribed* in Kuṭila characters of the 10th century.
In a small room against the wall in the north-west corner of the enclosure are 10
Ib. large statues representing the *avâtâras* of Vishṇu. Near the south-west bastion is
a small temple containing a colossal figure of Sûrya and the *navagrahas*, or nine
planets.

Ib. The only existing temple stands in the south-west corner of the enclosure; it is about 38 feet long by 24 feet broad, with the entrance towards the east, and in front of it at a short distance there are two *bâolis*. The temple consists of two parts, an open pillared hall or *maṇḍapa*, which is about 28 feet long by 24 feet broad, supported on 16 pillars, and a sanctum or *garbhagṛiha*, which is a square of about 10 feet, with the corners indented and with niches in each of the three unattached faces. As all the statues have been removed from the outside as well as the inside of the temple, there is nothing to show to whom it was dedicated. Even its very name has been lost, and neither the *inscription* of the builder, nor the records of pilgrims who afterwards visited the shrine, make any mention of the god to whom it was dedicated. From the 11 *inscriptions* recorded on the faces of the pillars inside the temple it would appear that the temple was first opened in Saṁvat 1199, or A.D. 1142. The founder of the temple was Raṇapâla of Bhaṭṭagrâma. The name of the latter is no doubt preserved in that of the present village of Bhargaṛh, one mile and-a-half to the north of Gaṛhwâ. The ground between the two places is covered with stones and broken bricks, showing that Bhaṭṭagrâma must have been much more extensive in former days. Near the temple there stands a large statue representing the Kalkî Avatâra of Vishṇu, which has been mistaken by General Cunningham for the Râjâ who built the fort; it is broken in two pieces, and the head of the horse is gone, but it is valuable as showing the Hindû military costume half a century before the Musalmân conquest.

In the mound to the south of the fort or temple enclosure several sculptures, a number of carved bricks, and terra-cotta pieces of pillars and pilasters of an early date, similar to those found at Bilsar, Sankîsa, and Bhitargâon, are collected under the trees. No traces of any buildings are to be found; but the number of carved bricks and the evidently artificial character of the mound itself are sufficient to show that this was the site of several brick buildings and certainly of one brick temple.

8. GINJÂ HILL,[1] an isolated mountain in tahsîl Bâra, 40 miles S.-W. of Allahâbâd, about 800 feet in height, stands out prominently in the plain close to the exit of the Tons river from the Vindhya hills. It is 1,326 feet in total height above the sea, and is similar in appearance to many of the hills about Kâlanjar and Ajaygaṛh. The hill is said to be three *kôs*, or nine miles in circumference at the base. The top of it is a narrow ridge of perpendicular rock about 200 feet in height, while the lower part is a steep slope all round, thickly covered with jangal.

At rather more than half-way up the ascent there is a large reservoir of water about 200 feet round. Up to this point the ascent is tolerably easy, but above the tank it becomes very steep and difficult, and is much impeded by thorny jangal. On the south face of the top the scarped rock overhangs very considerably, and forms a large open hall, or rock shelter, about 100 feet long by 40 or 50 feet broad, and of irregular height, varying from 20 to 25 feet. It is closed at both ends by rough walls; but the whole of the front is open. In the middle of the rock at the back

Ib. there is an *inscription* of three lines of the Indo-Skythian period in red paint with some rude drawings of men and animals. It is a record of Mahârâjâ Śrî Bhimasêna, dated Saṁvat 52, in the fourth fortnight of the hot season, the 12th day. To the right and left of the *inscription* there are several very rudely-drawn figures of men and animals sketched in outline in red paint. Their age is doubtful, as they have no connection with the *inscription*.

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[1] Cunningham, *Archæological Reports*, Vol. XXI, page 119.

9. Jhûsî, small town in tahsîl Phûlpûr on the north bank of the Ganges, three miles E. of Allahâbâd, is the ancient Pratishṭhâṇapura, the residence of Purûravâs, the first prince of the lunar dynasty. The only remains now exist-
III. ing are the ruined forts of Samudragupta and Haṁsagupta. Fifteen years ago 24 gold coins of Kumâragupta were unearthed here. Close to each fort is a deep well built of large stones. Several Hindû temples and a masjid in and near
IIb. the town are of no architectural or antiquarian merit.

A copperplate *inscription*,[1] recording a land grant of the illustrious Trilochanapâla Dêva, son of Râjyapâla Dêva, son of Vijayapâla Dêva, in Saṁvat 1084, was discovered in Samudragupta's fort mound in A.D. 1830, which speaks of Pratishṭhâṇapura being opposite to Prayâga.

IIb. At the village of Fîrûzpûr there is an *inscribed* tomb, dated A.H. 1090.

10. Karrâ,[2] large town in tahsîl Sirâthû on the south bank of the Ganges, lat. 25°-41′-55″ N., long. 81°-24′-21″ E., 41 miles N.-W. of Allahâbâd. The ancient town of Karrâ is reckoned as one of the nine holy places of Northern India. There is still
IIb. a temple of Kâlêśvara, from which the place has received the name of Kâlanagara. It is called Kâlokhala in a copperplate *inscription* dated in Saṁvat *(i.e.* Hijra) 965 during the reign of Akbar Shâh Ghâzî, recording a grant made by Râjâ Râmachandra of Rewâ. Karrâ, however, is mentioned as a place of pilgrimage by Ibn Batuta in A.D. 1340. The town is also said to have been called Karkoṭakanagara, because the hand *(kara)* of Satî fell down here when she burnt herself at her father's sacrifice *(yâga)*.

III. The fort of Karrâ stands on a very lofty mound overlooking the Ganges; it rises up about 120 feet above the river-bed and from 80 to 90 feet above the road at its base. The walls are of bricks faced with stone, the older or Hindû portion being of massive blocks of sandstone. The whole is now in a ruinous state. The fort is 900 feet long from north to south by 450 feet broad from east to west. Its foundation is attributed to Jayachchhandra, the last Hindû Râjâ of Kanauj. Of course it belonged to Jayachchhandra, but the place is certainly very much older, as several earlier Hindû coins have been found, and as an *inscription*, which was formerly on the gateway and is now in the Indian Museum at Calcutta, is dated in Saṁvat 1095, or A.D. 1035, during the reign of Râjâ Yaśaḥpâla. This record is, therefore, 160 years anterior to Jayachchhandra.

IIb. Karrâ is famous for the tomb of a very holy saint named Khwâja Karrak, who died A.H. 709, or A.D. 1309, as recorded in an Arabic *inscription*. The tomb was repaired in A.H. 894, or A.D. 1488, as is apparent from a Persian *inscription*. It consists of an oblong canopy seven feet four inches by three feet, supported on pillars, which covers a common plaster tomb screened by a cloth. The saint was living at Karrâ when Jalâl-ad-dîn Fîrûz Khîljî was treacherously murdered by his nephew, Alâ-ad-dîn Muhammad on the 17th Ramzân A.H. 695, *i.e.*, on the 27th July, 1295.

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[1] *Asiatic Researches*, Vol. XVII, page 621; *Journal, Asiatic Society of Bengal*, Vol. XXXI, page 8, note; *Indian Antiquary*, Vol. XVIII, page 33.

[2] Cunningham, *Archæological Reports*, Vol. XVII, pages 88--95.

IIb. The tomb of Kamâl Ḳhân, who died A.H. 989, or A.D. 1581, is very like one of the later Paṭhân buildings at Dehlî. It is a square of 33 feet outside with a chamber of 24 feet. Just below the springing of the dome the square is changed to an octagon on which stands a plain hemispherical dome surmounted by a tall, thin pinnacle. The tomb stands in the middle of a court-yard with domed entrance rooms on the north and south and east sides and a masjid on the west. At the four corners there are massive round towers with domed roofs and ornamented battlements. The surrounding walls also have the similar ornamented battlements, and altogether the tomb of Kamâl Ḳhân is a fine specimen of the later Paṭhân architecture.

The ruins of Karrâ extend for upwards of two miles along the western bank of the Ganges with something more than a mile in breadth. The present town is only a mere shadow of its ancient grandeur. On ascending one of the rising grounds, everywhere as far as the eye can reach there is a vast expanse of mounds covered with ruined tombs, masjids, and îdgâhs. The place looks just like old Dehlî, where the dead occupy much more ground than the living. The decay of Karrâ began with the removal of the head-quarters of the district to Allahâbâd after the foundation of the fort by Akbar in A.D. 1575.

II At Bâzâr Ghâṭ immediately below the fort there is a small desecrated Hindû temple surrounded by a *chabûtrâ* or terrace, near which there is a headless figure of Durgâ, besides a *lingam* and a figure of Nandî to show that the temple must have been dedicated to Śiva. The present *chabûtrâ* was built in A.H. 1111, or A.D. 1699 as recorded in a Persian *inscription* let into the wall. A short distance below the ghâṭ there is a well standing in the bed of the river, which the people call the *minâr*, as it looks like a stout hollow pillar; but it is simply a well which the Ganges has isolated by its encroachments.

IIb. The Jâmi Masjid was built by Maulvi Yaqûb in A.H. 978, or A.D. 1570, and repaired by Qurbân Alî from A.H. 1012—1014, or A.D. 1603—1605.

The *rauza* of Shaikh Sulṭân was erected in A.H. 1061, or A.D. 1650.

The tomb of Shâh Khûb Allah contains five Persian *inscriptions*, dated A.H. 1061.

Karrâ is still much frequented by pilgrims, more particularly on the 7th, 8th, and 9th of the waning moon of Ashâḍa, when about 100,000 people are said to assemble for the purpose of bathing.

IIb. The village of Dârânagar possesses a masjid built in A.H. 1071; the tomb of Sa’id Fazl-ullah, dated A.H. 1008, and the tomb of Ghulâm Husain, dated A.H. 1128.

IIb. The village of Kâch Daryâ Bard contains the *rauza* of Quṭb Âlam, dated A.H. 1116; the village of Ismâîlpûr the *rauza* of Faqîr Hâshim, dated A.H. 1038; the village of Shâhzâdpûr the masjid of Allâh Dâd Ḳhân, built in A.H. 1138, and a slab *inscribed* in A.H. 1076.

11. KARÂRI, town in tahsîl Manjhanpûr, 33 miles W. of Allahâbâd, possesses

I. the ruins of an ancient fort.

12. KATKÂ,[1] small village in pargaṇa Khairâgaṛh of tahsîl Mejâ, 26 miles S.-E. of Allahâbâd, possesses on the west bank of the Tons river, opposite the village,

Ib. and close to the railway bridge, a very curious sculptured obelisk. From its position on the west bank of the river and facing the east, it may be a *sati* monument;

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[1] Cunningham, *Archæological Reports*, Vol. XXI, page 120.

but there is nothing about the sculptures on the five faces that is peculiar to the known *satî* pillars of later times. The obelisk is 3½ feet high, with two long faces of 20 inches and two short faces of 12 inches. The upper part above the four sculptures slopes backward like the roof of a Drâvidian temple, with three knobs on the top of the ridge.

The principal sculpture represents a Râjâ on horseback with his umbrella-bearer behind him, very much after the fashion of the Gupta gold coins. On the opposite face there is a four-armed figure of Bhainsâsurî Dêvî; with one hand she holds a leg of the buffalo and in two other hands a sword and shield. On one of the short sides there is a seated figure holding a cup in his right hand; and on the fourth side there is a figure of Gaṇêśa. There is no inscription on the obelisk; but the sculptures and ornaments have so much in common with those of the Gupta period, that there can be no reasonable doubt that this curious monument belongs to a very early date, not later than the third or fourth century of our era.

III. 13. KHAIRÂGAṚH, old ruined fort in tahsîl Mejâ, 26 miles S.-E. of Allahâbâd, is situated in the village of Khâra in talukâ Chaurâsi, near the southern bank of the Tons river.

14. KÔH INÂM, ruined village in pargaṇa Karrâ of tahsîl Sirâthû, 24 miles W.-N.-W. of Allahâbâd, was razed to the ground for rebellion in 1858. It possesses
III. a ruined masjid, which, according to a Persian *inscription*,[1] was built by Qâzî Hasâm-ad-dîn Hasan during the reign of Fîrûz Shâh Tughlaq, in A.H. 786, or A.D. 1384.

15. KOHNRÂR, or Kohrâr, village in pargaṇa Khairâgaṛh of tahsîl Mejâ, 23 miles
III. S.-E. of Allahâbâd, possesses near the south bank of the Tons river the ruins of an old
Ib. fort and to the south of the village an old *bâolî* with steps down to the water.

16. KOSÂM INÂM[2] and KOSÂM KHIRÂJ, two small villages on the north bank of the Jamnâ in pargaṇa Karârî of tahsîl Manjhanpûr, 28 miles W. of Allahâbâd, are the ancient site of Kauśâmbî, one of the most celebrated cities in ancient India, whose name was famous amongst Brâhmaṇas as well as Buddhists. The city is said to have been founded by Kuśâmba, the tenth descent from Purûravâs; but its fame begins only with the reign of Chakra, the eighth in descent from Arjuna Pâṇḍû, who made Kauśâmbî his capital after Hastinâpura had been swept away by the Ganges.

III. The present ruins of Kauśâmbî consist of an immense fortress formed of earthen ramparts and bastions, with a circuit of 23,100 feet, or exactly four miles. The ramparts have a general height of from 30 to 35 feet above the fields, but the bastions are considerably higher; those on the north face rising to upwards of 50 feet, while those at the south-west and south-east angles are more than 60 feet. Originally there were ditches all round the fortress, but at present there are only a few shallow hollows at the foot of the rampart. The parapets were of brick and stone, the large size of the bricks, which are 19″ × 12½″ × 2½″, shows that these are the ruins of very old walls. In shape the fortress may be described as an irregular rectangle with its longer sides running almost due north and south. In three main points therefore of name, size, and position the present Kosâm corresponds most exactly with the ancient Kauśâmbî as it is described by the Chinese pilgrim Hiuen Tsiang[1] in the seventh century. The great object of veneration at Kauśâmbî was the celebrated statue of Buddha in red sandalwood, which was devoutly believed to have been made during the lifetime of Buddha by a sculptor whom King Udâyana was permitted to send up to the trayatriṁśa heaven while the great teacher was explaining the law to his mother, Mâyâ. The statue was placed under a stone dome within the precincts of the palace of Udâyana, which is described by Hiuen Tsiang as being situated in the very middle of Kauśâmbi. This description shows that the place must have occupied the position of the great central mass of ruin IIb. which is now covered by a small modern Jain temple dedicated to Pârśvanâtha. By the people, however, it is generally called Dêora, which was the old name of the mound, and which therefore points unmistakeably to the position of the ancient temple that once held the famous statue of Buddha. The foundations of large buildings are still traceable both to the east and west of the temple, and a large collection of Jain sculptures of the 11th century was dug up by General Cunningham on the side of a high mound, 50 yards due east from the modern Jain temple. In the people's houses many sculptured stones lie hidden, as numerous terra cotta figures of the Buddhist period, the rounded end of a toraṇa beam of a Buddhist gateway, sculptured with an open-mouthed crocodile, pieces of a coping stone of a Buddhist railing ornamented with a row of bells, a small capital with a pair of winged lions sitting back to back on the abacus, and a bell-shaped drum below, and several sculptured pillars of a Buddhist railing were obtained by offering rewards to the people. The discovery of these undoubted Buddhist remains is alone sufficient to prove that some large Buddhist establishment must once have existed inside the walls of Kauśâmbi. The coins found at Kosâm range from the very earliest punch-marked bits of silver and copper down to the time of Akbar; many of them are inscribed in old characters earlier than the beginning of the Christian era.

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[1] *Proceedings, Asiatic Society of Bengal*, for 1880, page 72.

[2] Cunningham, *Archæological Reports*, Vol. I, pages 301—312; Vol. X, pages 1—5; Vol. XXI, pages 1—3.

The only other existing relic of Buddhism inside the fort is a large stone D. monolith[2] similar to those of Allahâbâd and Dehli, excepting only that it bears no Aśoka inscription. This column is now standing at an angle of 5°, about one-half of the shaft being buried in a mound of brick ruins. The portion of the shaft above ground is 14 feet in length, and close by there are two broken pieces measuring, respectively, four feet six inches and two feet three inches. General Cunningham made an excavation completely round the pillar to a depth of seven feet four inches without reaching the end of the polished portion of the shaft. All these figures added together give a total length of 28 feet, but the pillar was no doubt several feet longer, as the shaft of all the five known monoliths exceeds 30 feet. The smallest diameter is 29½ inches, or nearly the same as that of the Lauriyâ-Ara-Râj pillar, and as the diameter increases in nearly the same proportion, it is evident that the Kauśâmbi pillar most probably had about the same height of 36 feet. The statement of the people that the Kauśâmbi pillar has been standing in the present position as long as they can remember is curiously corroborated by the fact that an *inscription* dated in the reign of Akbar is cut across the face of the shaft at an angle of about 50°, but parallel to the horizon. It seems certain, therefore, that the pillar was in its present position as early as the reign of Akbar, and further, as this *inscription* is within reach of the hand, and as there are also others engraved beneath the present surface of the soil, it is evident that the pillar must have been buried as we now see it for a long time previous to the reign of Akbar. The *inscriptions* recorded on the Kauśâmbî pillar range from the age of the Guptas down to the present day. The only record of the earliest period is the name of a pilgrim in six letters; at the top of the broken shaft there is an incomplete record of three letters in characters of the fourth or fifth century. The next *inscription* in point of time consists of six lines in characters of the sixth or seventh century. As this record is placed on the lower part of the shaft, from three feet to four feet beneath the present ground level, and as the lines are perpendicular to the sides of the shaft, it is clear that at the time when it was *inscribed* the pillar was still standing upright in its original position, and that the surrounding buildings were still in perfect order. This inference is fully borne out by Hiuen Tsiang's account of the ancient palace of Udâyana with its great *vihâra,* 60 feet in height, and its stone dome forming a canopy over the statue of Buddha, all of which would seem to have been in good order at the date of his visit, as he carefully mentions that the well and two bath-houses used by Buddha as well as the dwelling-house of Asaṅga Bodhisattva were in ruins. Just above this *inscription* there are several records in the peculiar shell-shaped letters as found on most of the other pillars throughout Northern India. The remaining *inscriptions,* which are comparatively modern, are all recorded on the upper part of the shaft. That of Akbar's time in Nâgarî is followed by a short record of a goldsmith in three lines, below which is a long *inscription,* dated in Saṁvat 1621, or A.D. 1564, in the early part of Akbar's reign, detailing the genealogy of a whole family of goldsmiths; in this *inscription* the name of Kauśâmbîpura occurs.

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[1] [illegible] Vol. I, pages [illegible]

[2] [illegible] Asiatic Society of Bengal for [illegible], pages [illegible]

In a field near the great monolith a group of Śiva and Pârvatî was exhumed; the figures are standing side by side, each with the right hand raised and the open palm turned to the front. In his left hand Śiva holds a water-vessel, while Pârvatî carries a triśûl. The head-dress of Pârvatî is a most elaborate construction. On the base there was an *inscription* of several lines, of which only the two upper ones now remain; it records in early Gupta characters that the statue was dedicated during the reign of Bhîmavarman in Gupta Saṁvat 136. Bhîmavarman was most probably the Râjâ of Kauśâmbî and a tributary prince under the great Skandhagupta. Inside the fort a large *liṅgam* was found, bearing four heads with three eyes each, and with the hair massed on the top of each head. The discovery of this costly symbol of Mahâdêva and of the old statue of Śiva and Pârvatî shows that the worship of Śiva must have been firmly established at Kauśâmbî at some former period, and as Hiuen Tsiang mentions the existence of no less than 50 Brâhmaṇical temples at the time of his visit, it is probable that the large *liṅgam* and the statue of Śiva and Pârvatî may have belonged to one of those early temples.

III. About one mile and-a-half to the south-east of the fort of Kosâm there is a large earthen mound, called Tikri, which rises from 40 to 50 feet above the general level of the country, in which a cave has been excavated. The excavation consists of two rooms facing the east, the outer room was 11 feet long by eight feet three inches deep, with a doorway four feet wide leading into the inner chamber, which is 11 feet six inches broad by 13 feet three inches deep. This inner chamber has a long, raised seat or couch on the south side. Both chambers are now only four and-a-half feet to six feet in height. On the eastern face just half-way up the slope there is a brick wall, which appears to have been the brick wall of another chamber. There are quantities of broken bricks at the foot of the mound and in the fields close by, where fragments of stone are also found. This brick wall is probably the remains of a lower storey, which agrees with Hiuen Tsiang's account of the residence of Vâsubandhu Bodhisattva as an ancient brick chamber. No traces of the great monastery of Goshira with its stûpa 200 feet in height are left; but the name appears to be preserved in that of the neighbouring village of Gopsahsâ. There are no remains of walls now visible, although there are numerous fragments of stone and quantities of broken bricks scattered about.

IIb. 17. Koṭwâ, small village in pargaṇa Jhûsî of tahsîl Phûlpûr, 11 miles S.-E. of Allahâbâd. Two miles to the south-west there is an old Hindû temple in the village of Kankrâ.

III. 18. Lachhâgîr or Kasaundhân, famous bathing-place of the Hindûs on the north bank of the Ganges, in tahsîl Handiâ, 24 miles S.-E. of Allahâbâd, possesses the ruins of a large fort. It is fabled that here stood the lac palace of Duryôdhana in which the Pâṇḍavas were planned to be burnt, but escaped unhurt.

IIb. The village of Damgaṛh possesses a masjid, erected in A.H. 1198, and the tomb of Saîd Shâh Bâsit Alî, dated A.H. 1196.

IIT 19. Mâh, small village in tahsil Handiâ, 17 miles E. of Allahâbâd, possesses an old ruined fort near the village of Jalâlpûr.

I 20. Mânda, village in tahsîl Mejâ, 38 miles S.-E. of Allahâbâd, possesses an old stone fort.

] 21. Malâkâh, small village in tahsîl Sorâon, two miles north of Allahâbâd. About a mile west of this village there is an extensive mound called Hatgauhâ dih at the village of Shiûpûr. Many sculptured fragments are scattered about the place.

22. Markhâmâû, village in tahsîl Sorâon, 15 miles N. of Allahâbâd, appears to be a Musalmân town built on a Hindû one, as many mounds are in the neighbourhood covered with broken bricks and fragments of sculptured stones.

Ia. 23. Pabhôsâ, small village on the north bank of the Jamnâ, in tahsîl Manjhanpûr, 32 miles S.-W. of Allahâbâd, is the ancient Prabhâsa. The famous hill of Pabhôsâ is three miles to the north-west of the great fort of Kauśâmbî, and not more than two miles from the present village of Kosâm and Pâli, which formed the old city outside the walls of the fort. High up in the face of the hill there is an artificial cave in an inaccessible position. The whole face of the hill in front of the cave is now a mere mass of *débris*, the refuse of old quarries. The cave has a door, measuring two feet two inches by one foot nine inches, and two windows, measuring, one foot seven inches by one foot five inches. The cave itself is a regular quadrangle measuring nine feet by seven feet four inches, with a height of three feet three inches. On the south side of the cave there is a stone bed and pillow for the use of an hermit covered with 10 early Gupta *inscriptions.* On the west wall of the cave, opposite the entrance door, there are three *inscriptions,* one in Maurya characters, recording the construction of the cave by Âshâḍhasêna, and two of the Gupta period, being short pilgrims' records. Above the left top corner of the entrance door of the cave there is a historically valuable *inscription* of seven short lines in the Maurya alphabet recording the construction of the cave by order of Âshâḍhasêna, the maternal uncle of the son of Gôpâla, the King Bappa Agnimittra, and son of Gôpâlî, of the race of Vaipidaṛa, in the completing 10th year (of his reign).

According to the popular belief there is a Nâga inside the cave, of which everybody has heard, but which no one has seen. The cave was entered for the first time by officers of the Archæological Department of these Provinces on the 24th March, 1887, on which occasion measurements and impressions of the *inscriptions* were taken. The cave is no doubt the rock cave of the venomous serpent in which Buddha after having subdued this dragon was supposed to have left his shadow, and the cave and its legendary Nâga were, no doubt, in existence at the period of the Chinese Buddhist pilgrims' visits to Kauśâmbî, *viz.*, Sung-Yun,[1] in A.D. 519 and Hiuen Tsiang[2] in A.D. 636. The Chinese pilgrims mention that there was a stûpa of Aśoka about 200 feet high beside the cave; traces of a large brick building are to be found on the summit of the hill above the cave. The pilgrims also note that close by there was a site where Buddha used to take exercise, and a second stûpa containing some of his hair and some nail parings. Sick people used to visit the place and pray for their recovery. No traces of these places
IIb. are now visible; it is very probable, however, that the present modern Jain temple of Padmaprabhânâtha erected in Saṁvat 1881, or A.D. 1824, which is built on a platform immediately below the scarp, occupies the site of some ancient building. On the face of the rock at several points there are short *inscriptions* in Gupta
IIb. characters, being records of the quarry-men. On an eminence near the foot of the hill to the east there is a small tank called Dêokuṇḍ, with a small Hindû temple on the bank.

24. PANÂSÂ, old village in tahsîl Karchhâna, 19 miles S.-E. of Allahâbâd, situated around ravines at the junction of the Tons with the Ganges, stands on an old
III. *tilâ*, or mound.

25. SIKANDRÂ, village in tahsîl Phûlpûr, 26 miles N.-E. of Allahâbâd. About a mile off in a north-westerly direction is the small village of Mâlîpûr, in which is the
IIb. tomb of Sa'îd Sâlâr Mas'ûd Ghâzî.

26. SINGRAUR,[3] village in tahsîl Sorâon, 18 miles N.-W. of Allahâbâd, is the
III. ancient Śriṅgivîrapura. The old tomb of Singraur stands on a bluff head-land on the north bank of the Ganges. Its name is said to be derived from Śriṅgivîra Ṛishi, whose shrine stands on an isolated mound on the extreme west point of the position. It is called the *sthâna* of Śriṅgivîra Ṛishi, but is a comparatively modern vaulted room of brick before which a few fragments of sculpture are collected.

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[1] Beal, *l.c.*, Vol. I, page CVII.

[2] Beal, *l.c.* Vol. I, page 237.

[3] Cunningham, *Archæological Reports*, Vol. XI, page 62.

State Museum, LUCKNOW.

Inside there is a group of Śiva and Pârvatî and a small figure of the sun in a four-wheeled chariot drawn by seven horses. Only the northern or inland position of the mound is now occupied by houses. On the highest point, which is about 50 feet, there is a *chabûtrâ*, or terrace overlooking the bed of the Ganges, and on another high
IIb. point to the north-west of the last there is a masjid with a small tomb of Muhammad Madâri inside its courtyard; here there are two Hindû pillars. The whole mound is a mass of bricks chiefly of large size, 16 to 18 inches long by 11 inches broad. Singraur is said to have been a very large place in former days; but the Ganges first undermined its southern face, and swept away a large portion of the town, leaving a precipitous cliff some 90 feet in height. Since then the river has deserted the place, and only a small branch now passes under Singraur in the wide channel where the whole stream of the Ganges once swept along. Singraur is famous as the scene of the last act in the great rebellion of Ḳhân Zamân and his brother, Bahâdur, against Akbar.

Half a mile to the north of the village is a large mound 18 feet high, called
III. Sûrya Bhîtâ, or "mound of the sun." It is 50 feet broad at top and 150 feet at base, and is thickly strewn with broken bricks. It is most probably the ancient site of a temple to the Sun. Innumerable coins are found at Singraur comprising all the oldest types, with the exception of the punch-marked pieces.

27. Sorâon, tahsîl, 13 miles N. of Allahâbâd, is built on an extensive old
III. mound. Many broken statues, dressed stones, and bricks are scattered about the place, which show that Sorâon was once a place of some importance.

II.—Bândâ District.[1]

1. Ansûyâjî, famous pilgrimage place on the south bank of the Paiśunî, in tahsîl Karwî, 15 miles S. of the tahsîlî and 64 miles S.-E. of Bândâ, has on a large basalt-
Ib. rock close to the bank of the river two *inscriptions*, one dated Saṁvat 1520, *Vaiśâkha sudi* 3, *gurau*; the other undated, but apparently of the same age. On a neighbouring rock there is a large figure of Hanumân, crudely hewn out of the solid basalt rock by one Bhagvândâsa, sculptor. Up in a cave of the high cliff of the overhanging rock there lives a noted Hindû faqîr.

Anasûyâ, the wife of Ṛishi Atri, was one of Daksha's 24 daughters. According to the Purâṇas, she practised severe penance for ten thousand years, and by virtue of the religious merit that she thus acquired she created the river Mandâkinî, and by its waters maintained the fertility of the country during a 10 years' drought.

2. Atrahat, village in tahsîl Pailâni, 14 miles N. of Bândâ, possesses four
IIb. Hindû temples of no great architectural or antiquarian merit.

3. Augâsî, small town in tahsîl Babêru, 26 miles N.-E. of Bândâ, possesses on
IIb. the south bank of the Jamnâ a masjid which from an *inscription* appears to have been built in the time of Shâh Quli Sulṭân in A.H. 989, or A.D. 1572. Adjoining
III. the masjid there is a raised fort.

A copper-plate grant of the Chandella Râjâ Madanavarman, dated Saṁvat 1190, was found here in 1877, the original plate of which is now in the Library of the Asiatic Society of Bengal.[2]

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[1] *North-Western Provinces Gazetteer*, Vol. I, pages 361—601, *passim, sub voce.*

[2] *Journal, Asiatic Society of Bengal*, Vol. XLVII, page 73; *Indian Antiquary*, Vol. XVI, page 207.

4. Bândâ, head-quarters of the district, lat. 25°-28′-20″ N., long. 80°-22′-15″ E., IIb. possesses 66 masjids, 161 Brâhmaṇical and five Jain temples. Of the masjids, the chief in point of size and interest is that situated near the ruined palace of the late Nawâb; it was built by Alî Bahâdur, the last Nawâb. The oldest and most celebrated Hindû temples are the two, sacred to Bhûmîśvarî Dêvî and to Bhûmîśvara Mahâdêva, situated on opposite sides of the hill to the south-west of the town. They are of a good size, and have long flights of stone steps leading up to the summit of the hill. The style of building is superior to that of the other temples in the town, and some portions are probably of considerable antiquity.

III. One mile to the west of Bândâ, on the left bank of the Kên river, close to the village of Bhurendî, are the ruins of a fort called Bhûragaṛh, built by Râjâ Gumân Singh of Jaitpûr, about 1746 A.D.

5. Bargaṛh, small town in tahsîl Mâû, 12 miles S. of tahsîl and 80 miles S.-E. III. of Bândâ, possesses the ruins of a fort built by Hindûpat, Râjâ of Paṇṇâ, some 300 years ago.

6. Barhâ Kotrâ,[1] two small villages on the south bank of the Jamnâ, in tahsîl Mâû, 11 miles E. of tahsîl and 82 miles S.-E. of Bândâ, possess the remains of Ib. a magnificent temple, a truly beautiful specimen of mediæval Hindû sculpture and architecture. Its position on a high projecting point overlooking the Jamnâ is a very fine one, and both in size and decoration the fane was worthy of its site; it is, besides, raised on a plinth or platform of 11 feet. The temple is dedicated to Śiva under the name of Karkoṭaka Nâga. It consists of the usual sanctum containing the *liṅgam* with the entrance on the east, as is usual with *liṅga*-shrines. The *mahâ-maṇḍapa*, or great hall, is 25 feet square, the roof being supported on four magnificent columns, each upwards of 14 feet in height. These are placed eight feet eight inches apart on a raised platform one foot and three and-a-half inches in height. On each of the four sides immediately opposite each pillar there is a square pilaster nearly 10 feet high at five feet distance; and between each pair of pilasters there are two octagonal pillars of the same pattern as the larger columns and of the same height as the pillars. The architraves covering these pillars are massive beams, about two feet square in section and very elaborately ornamented on each face. Between each pair of pillars there was formerly a cusped arch, now fallen down. The central roof of the *maṇḍapa* has fallen down, but a portion of the side roof still remains. The usual arrangement is to cover this portion by overlapping stones, projecting one over the other from the outer and lower rows of pillars until the space between the two rows of pillars is roofed over. But in this temple the arrangement is quite different, the whole of the surrounding verandah, as it may be called, being roofed in by long sloping slabs which are very deeply cut with three horizontal recesses which imitate the courses of the over-lapping roofs. In the recesses there are rows of small seated Nâga kings with snakes' hoods over their heads. On the west side three of these sloping slabs still remain *in situ*, and at the north corner there is a single slab of wedge shape, that is, narrow at the top and broad at the bottom, showing that the same arrangement of roof was continued at angles. With the remains still lying on the ground it seems certain that there must have been a small

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[1] Cunningham, *Archæological Reports*, Vol. XXI, page 4.

porch, or hall, on each side to the north and the south, and a third on the east side forming the entrance. Externally the view from the east would have presented three pyramidal domes in front; the middle one being higher than the others, with the tall spire of the sanctum behind. There is no *inscription* now remaining, the only writing being a few pilgrims' records, of which one is dated as early as Saṁvat 1141, showing that the temple must have been erected about the end of the 10th century A.D. The people call the temple Bar, or Bhâr Devâl, which is probably meant for Barâ Devâl.

In the face of the hill nearly due south from Barhâ-Kotrâ, and about a mile
III. and-a-half distant, there are two large caves known by the name of Rikhian, or
the dwellings of the Ṛishis. They are apparently old quarries partly built up in front
with dry stone walls to form rooms. Two pillars help to support this roof. The larger
cave is 34½ feet long by 17½ feet broad and six and-a-half feet high. Inside, against
the back wall, there is a large collection of statues which were most probably taken
from the Barhâ Kotrâ temple after it had become ruinous. The principal statue is
a figure of Vishṇu with 12 arms; it is four feet high by two and-a-half feet broad.
There are also figures of Kâlî and Gaṇêśa, and of 42 goddesses, which are most
probably a portion of the Chaunsât Yoginîs, as several of them are represented with
animals' heads. The second cave is 22 feet long by 16 feet broad and seven feet
high, with one pillar in the middle to support the roof. It has a projecting porch
in front of the entrance built with square stones; it has also two holes, or small
windows, to give light. Inside there is a seated figure of a three-headed goddess
with 16 arms; it is two feet eight inches high by one foot nine inches broad, and most
probably represents Durgâ. On the surface of the rock there are several pilgrims'
III. records, but all of the 15th century A.D. Outside there is a small temple with a
sanctum only, four feet 10 inches square and a flat roof, nine and-a-half feet high.
Two other temples in ruins are close by. At the foot of the hill there is a large
tank, 600 feet in length, which is supplied by a small stream coming over a waterfall.
The place is considered holy, and is visited by numbers of pilgrims.

IIb. 7. Bilgâon, village in tahsîl Girwân, 18 miles S.-E. of Bândâ, possesses five Hindû temples.

IIb. The village of Akbarpûr possesses an îdgâh, erected in A.H. 1072, during the reign of Aurangzib.

IIb. 8. Bisaurâ Buzurg, village in tahsîl Girwân, 18 miles S.-E. of Bândâ, possesses five Hindû temples and one small masjid.

9. Chitrakûṭ,[1] a celebrated hill and place of pilgrimage on the left bank of
the Paiśunî, in tahsîl Karwi, five miles S.-E. of tahsîlî and 50 miles S.-E. of Bândâ.
The holy hill of Chitrakûṭa, or the "many-hued peak," is famous as the residence of
Râma, Sîtâ, and Lakshmaṇa, during their exile from Ayodhyâ, and also as the abode
of the sage Vâlmîki, the reputed author of the Râmâyaṇa. A narrow paved foot-
IIb. path with a continuous belt of small temples encircles the foot of the hill, which is
crowded with pilgrims at all times of the year. This path was constructed some
200 years ago by one of the Râjâs of Paṇṇâ for the convenience of pilgrims

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[1] Cunningham, *Archæological Reports*, Vol. XXI, page 10.

performing the ceremony of circumambulation. The temples, however, are all modern, and there are no *inscriptions.* Fragments of sculpture and pieces of carved stone are found lying about the foot of the hill, but there is nothing to show that the place is an old one. Kâmtâ is the name of the village close by the hill, and the hill itself is often called Kâmtâ. The real name is Kâmadâgiri, or the "hill of the giver of plenty," or the "desire-giving hill." The hill itself is still covered with jangal; but there are no Ṛishis, as the Brâhmaṇas of the present day all live in comfortable houses below.

IIb. Of late years the small town of Sîtâpura, situated also on the left bank of the Paiśunî river, one mile to the north of Kâmtâ, has rivalled the fame of the holy Chitrakûṭa. Here the river Paiśunî forms a long straight reach, both broad and deep, on the banks of which there are numerous temples and bathing ghâṭs, or flights of steps leading down to the water. Some of the temples are said to be old, but they are all so smudged with whitewash that it is quite impossible to judge of their antiquity. The name of Sîtâpura is, however, quite modern, as it was called so at the beginning of the present century; the old name was Jayasiṁhapura.

The Gupta Godâvarî, or "concealed Godâvarî," is a small stream which issues from a cave in the hills about nine miles to the south-west of Chitrakûṭa. The stream is one of the objects of pilgrimage. It is from eight feet to ten feet broad and three feet deep, and falls into the Godai Nâlâ. There is a long Devanâgarî *inscription* inside the cave, but it is comparatively modern.

Ib. 10. DADHWÂMÂNPÛR GARRAMPÛR, village in tahsîl Badausâ, 12 miles S. of tahsîlî and 37 miles S.-E. of Bândâ, possesses the remains of an old Chandella temple.

III. 11. GIRWÂN, tahsîl, 10 miles S. of Bândâ. On a small hill near the town there is a place regarded as sacred by the Hindûs, consisting of a figure or etching called Bharatîjî on the face of the rock which the inhabitants believe to have been miraculously produced. There is on the same hill an image called Bhûtanâtha, which is also an object of worship.

Ib. 12. GONḌÂ,[1] village in tahsîl Badausâ, six miles S.-E of tahsîlî and 30 miles S.-E. of Bândâ. To the east of the village, where an embankment has been thrown across between two ranges of hills to form a tank, there is a pair of old temples standing together on the same platform. They are simply known as "Chandellî temples," as all old buildings are designated throughout Bundelkhand. Both temples have the river goddesses Gaṅgâ and Yamunâ at the bottom of their door-jambs, but they are not standing on their symbolic animals, the crocodile and tortoise. The animals, however, are present, but are made very small and are mere accessories at the feet of the figures. The larger temple is built on the usual plan of an extensive hall, a central hall, and a sanctum with a door to the east. It is 55 feet long by 48 feet nine inches broad, and is still about 40 feet in height above the plain, but not more than 30 feet above its own terrace. It was originally dedicated to Vishṇu, as there is a figure of that god over the middle of the entrance doorway. On each of the two sides there was a pillared portico to which on the south side was attached a small temple 13 feet square outside with the entrance on the north leading into the *maṇḍapa* of the larger temple. This small fane was dedicated to Lakshmî as shown by the figure over the centre of the entrance door. But at some later date both temples were appropriated by the Śaivas, who placed *liṅgas* inside which are still *in situ*. The spire of the smaller temple is gone, but nearly the whole height of the spire of the larger one is still standing, save only the *kalasa* or pinnacle. The lower part is perpendicular, but the upper part is sloping with a very slight curve. On the perpendicular sides there are two rows of figures, each two feet in height, amongst which Śiva, Kâlî, Gaṇeśa, Vishṇu, and Brahmâ can be recognized. In the upper part of the spire the angles only were ornamented, all the middle spaces being left quite plain. The roof of the *maṇḍapa* of the great temple is altogether gone, and the stones now cover the floor. There are a few pilgrims' records of the 11th century.

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[1] Cunningham, *Archæological Reports*, Vol. XXI, page 13.

One mile and-a-half to the west of Goṇḍâ on the present road leading from Karwî to Bândâ, lies the village of Raulî. To the south-west of the village there
III. are two large caves in the middle of a hillock overlooking the place. Numerous broken sculptures of exquisite workmanship are scattered about, proving that there once stood a magnificent temple.

13. **Gulrâmpûr**, village in tahsîl Badausâ, 16 miles S.-E. of tahsîlî and 41 miles
Ib. S.-E. of Bândâ. Near the village there is a small stone temple on the top of a rocky hill called Bilhariyâ Maṭh, in the midst of the valley, overlooked by the great fort of Marphâ. The hill is 70 feet high. On the lower terrace towards the south
III. there are the remains of two other temples which have been dismantled to furnish materials for the small fort of Bîrgaṛh, at a short distance to the north near the village of Bhagalânpûrwâ. Its walls are built entirely of squared stones, amongst which jambs, pillars, pinnacles, mouldings of many kinds, *inscribed* stones, and several roofing slabs are to be found. The temple on the hill is a small one; but it is highly ornamented, and it is otherwise remarkable for its picturesque situation. It consists of a sanctum eleven and three-quarter feet outside and four and-a-half feet inside, with a portico in front nine feet square. The spire is still standing with the lower *amalaka*-pinnacle *in situ*, but the upper part is gone. On the outside there are two rows of figures of which the lower ones are 19 inches in height. The temple was dedicated to Vishṇu, who is represented over the centre of the entrance, with Brahmâ on the right and Śiva on his left, and the *navagrahas*, or nine planets, arranged between them.

14. **Jaspura**, small village in tahsîl Pailânî, four miles S. of tahsîlî and 17 miles
III. N. of Bândâ. Near the village there is an old ruined fort, named Abhaipûr.

15. **Kâlanjar**,[1] celebrated hill-fort and town in tahsîl Badausâ, 20 miles S.-W.
Ia. of tahsîlî and 33 miles S.-E. of Bândâ. The fort of Kâlanjar is one of the most famous places in India. It stands on an isolated flat-topped hill of the Vindhya range, which here rises to a height of 800 feet above the plain. The lower part of the ascent is tolerably easy, but the middle portion is very steep, while the upper part is nearly perpendicular and quite inaccessible. The main body of the fort lies

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[1] *Journal, Asiatic Society of Bengal*, Vol. XVII, pages 171—313 *seqq.*; Cunningham, *Archæological Reports*, Vol. XXI, page 20.

from east to west, is oblong in form, being nearly a mile in length by half a mile in breadth. At the north angle there is a large projecting spur nearly a quarter of a mile square which overhangs the town; and on the middle of the southern face there is another projection of about the same size, but triangular in shape. The distance between the entrance points of these two projections is nearly one mile. The whole area is therefore considerably less than a square mile, while the parapet walls are nearly four miles in length.

Kâlanjar has been occupied from the most remote times. It is mentioned in the Vedas as one of the *tapasyasthânas* or "spots adopted to practices of austere devotion." In the Mahâbhârata it is stated that whoever bathes in the lake of the gods at Kâlanjar acquires the same merit as if he had made a gift of thousand cows. In the Padmapurâṇa it is named as one of the nine holy places in Northern India. But all these notices refer solely to the sanctity of the hill as the resort of ascetics. The name of Kâlañjarâdri, or the "hill of Kâlañjara," is said to have been derived from Śiva himself, who as *kâla* or "time" causes all things to decay *(jara)*, and who is therefore the destroyer of all things and the god of death. The ascetics of Kâlanjar were therefore devoted to the worship of Śiva.

The oldest historical mention of Kâlanjar as a fortress is in A.D. 1023, when the place was besieged by Mahmûd of Ghaznî during the reign of the Chandella Râjâ Gaṇḍa Dêva. Its erection as a fortress is universally attributed to Chandravarman, the traditional founder of the Chandella family; but the *inscriptions* are silent as to Chandravarman, and give Nannuka as the founder of the family. There is, besides, good evidence to show that Kâlanjar was a famous fortress even before the rise of the Chandellas. The Kalachuris of Southern India claim descent from a son of Śiva, named Kṛishṇa, by a Brâhmaṇî mother, who slew the King of Kâlañjarapura, and afterwards took possession of the "nine lâkh country" of Dâhala Maṇḍala (or Chedî).[1] Now the Chedis or Kalachuris had possession of Dâhala Maṇḍala (Tipura, or Tewâr on the Narbadâ) as early as the sixth century, when they came into contact with Maṅgalîśa Châlukya. Their occupation of Kâlañjara must, therefore, have occurred some time earlier. This event may have given rise to the Chedî or Kalachuri era, which dates from A.D. 248. But the fort of Kâlanjar must already have existed for some time before it attracted the notice of the Kalachuri chief, Kṛishṇa. It seems highly probable, therefore, that the fortress may have been founded at least as early as the beginning of the Christian era.

There are two entrances to the fort of Kâlanjar, of which the principal is on the north side towards the town, and the other at the south-east angle leading towards Paṇṇâ; this latter, which is still called the Paṇṇâ gate, is now closed. The other entrance is guarded by seven different gates which beginning from below are named as follows: (1) Âlam, or Âlamgirî darwâza; (2) Gaṇêśa darwâza; (3) Chandî, or Chauburjî darwâza; (4) Budhabhadra darwâza; (5) Hanumân darwâza; (6) Lâl darwâza; and (7) Barâ darwâza.

There is an ascent of about 200 feet up to the lowest gate, which is a battlemented building in the modern Musalmân style. Over the archway there is a rhyming Persian *inscription* of three lines recording the constructing of the gate by Muhammad Murâd in A.H. 1084, or A.D. 1673, during the reign of Aurangzîb, when it was made as strong as the "wall of Alexander." Above this there is a steep ascent, chiefly by steps, to the second gate called Gaṇêśa darwâza. At a short distance higher up in the bend of the road stands the third gate, named the Chandî darwâza. There is a double gate with four towers, on which account it is also known as the Chauburjî darwâza, or the "gate of the four towers." At this gate there are several pilgrims' records of various dates, Saṁvat 1199, 1572, 1580, and 1600. The latest of these, Saṁvat 1600, or A.D. 1543, records the final capture of the fort by Shêr Shâh, a mistake of two years. On the first door-jamb there is a much older *inscription* of 15 lines in later Gupta characters. The fourth gate named Budhabhadra is the gate of the "auspicious planet Mars (Budha)." It is also named *svargarohaṇa*, or "heaven-ascending gate," owing to the stiff climb required to reach it. It possesses only one *inscription* of a pilgrim, dated Saṁvat 1580, or A.D. 1523. On a rock between this and the next gate there is an *inscription* of the 11th century. The fifth gate, or Hanumân darwâza, is so named after a figure of the monkey-god carved on a slab resting against the rock. There is also a reservoir called Hanumânkuṇḍ; there are, besides, numerous rock sculptures which are very much weather-worn. Two *inscriptions* of pilgrims are dated in Saṁvat 1530 and 1580. On the ascent beyond there are many weather-worn figures carved on the rock representing Kâlî, Chaṇḍikâ, Śiva and Pârvatî, Gaṇêśa, the bull Nandî, and the *liṅgam*. There is also a small cave or niche containing a broken figure of Hanumân and several pilgrims' records, dated Saṁvat 1560 and 1600. The sixth gate, called the Lâl darwâza, stands near the top of the ascent; it is covered with several short *inscriptions* of pilgrims. Carved on the rock outside there is a long *inscription* of the Chandella time. To the west of this gate in the *râonî*, or *faussebraie*, immediately above the Kambhor-kuṇḍ, there is a colossal figure of Bhairava cut in the rock. There are also two figures of pilgrims represented carrying water in the usual manner in two vessels fixed to the end of a banghî pole. Near one of them there is a long *inscription* in later Gupta characters. A short ascent leads to the seventh or uppermost gate, called Barâ darwâza, or the main gate. As it stands now, it is undoubtedly modern, and its late date is confirmed by the only *inscription* attached to it of Saṁvat 1691, or A.D. 1634.

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[1] Rice, *Mysore Inscriptions*, page 64.

Ib. Inside the fort on the north face are four places of note, named, Sîtâkuṇḍ, Sîtâsêj, Pâtâl Gaṅgâ, and Pâṇḍukuṇḍ.

Sîtâkuṇḍ is a natural reservoir under shelving rocks, and is reached by three steps from the rampart. On the rock over the kuṇḍ there is a sitting figure about two feet high, resting on one hand, and near it what appears to be a basket of fish. Near this figure there are several *inscriptions*, one of which is dated Saṁvat 1640, or A.D. 1583.

Sîtâsêj is a small cave or recess containing a stone bed and pillow for the use of an hermit, covered with *inscriptions* of Saṁvat 1597 and 1600. Over the entrance door there is an *inscription* in characters of the eighth century.

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The Pâtâl Gaṅgâ is a large deep well or reservoir cut in the rock. The water is deep and is constantly dripping and trickling from the roof and sides. The oldest *inscription* found there is of Saṁvat 1339, or A.D. 1282; the next is of Saṁvat 1500, or A.D. 1443, and a third of Saṁvat 1540, or A.D. 1483. Next comes a record of the Emperor Humâyûn in Persian, dated A.H. 936, or A.D. 1529. The latest is of Saṁvat 1640, or A.D. 1583, during the reign of Akbar.

The Pâṇḍukuṇḍ is a shallow circular basin about 12 feet in diameter, into which the water is constantly trickling from the crevices in the horizontal strata. This kuṇḍ is undoubtedly old, as it possesses a short *inscription* in Gupta characters.

Near the middle of the east face there is a natural hollow, in the bottom of which has been excavated in the rock a small reservoir with steps all round. This is called the Bodhi, or Bûrhiyâ Tâl; its waters are believed to possess very great healing powers.

At the south-east angle is situated the Paṇṇâ or Bansâkar gate, which is now closed; it is covered by a small outwork. There are three gates, on which there are some pilgrims' records of Saṁvat 1550 and 1600.

North of the Paṇṇâ gate in the scarp of the hill below the rampart there is a small pool of water, called Bhairon-kâ-Jhirkâ, or Bhairava's well, with an old record of Saṁvat 1195, or A.D. 1138. Above the kuṇḍ there is a colossal figure of Bhairava carved in the rock, with several records, the oldest of which is dated Saṁvat 1194 or A.D. 1137.

Further on in the same direction there are three places of note named Siddh-kâ-guphâ, Bhagwân-sêj, and Pâni-kâ-amân. The Siddh-kâ-guphâ is merely a small excavation in the perpendicular rock formed for performing penance in it, with a long Sanskrit *inscription* of Râjâ Jaṭiladhî. Bhagwân-sêj is a stone couch and pillow similar to that of Sitâsêj, but smaller and cut under a projection of the rock. Beyond this is the excavation called Pâni-kâ-amân; it is very low and entered by a small door about two feet six inches high, the flat roof is supported by four pillars slightly decorated. There are neither *inscriptions* nor sculptures at these places.

Near the middle of the south face is the Mṛigdhâra, or "antelope's spring," a small pool in an inner chamber of the rampart into which the water is constantly trickling. There are several pilgrims' records of the 16th century. The spring is no doubt supplied from the great reservoir of Koṭhtîrtha on the high ground close by.

Koṭhtîrth is a large reservoir, nearly 100 yards in length, with several flights of steps and many remains of sculpture. On the steps there are many pilgrims' records of the 16th century, and on the north bank of the tank there is a masjid of the time of Islâm Shâh, built of old temple materials, with one *inscription* of the Gupta period and many of the 11th century.

Ib. The great *lingam* temple of Nîlakaṇṭha is situated in an outwork in the middle of the west face of the fort. The upper gate, leading into the outwork, is attributed to Râjâ Paramârdi Dêva, or Parmâl (A.D. 1167—1203); there are several *inscriptions*, but all of the 16th century. A second gate which leads into the

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courtyard of the temple has no *inscription;* but on the rock on the right hand of the descent there are numerous small caves and niches, with many statues and several *inscriptions* of the Chandella time. The actual shrine of Nilakaṇṭha is a small cave with the remains of a fine *maṇḍapa* or hall in front. The façade of the cave has been very rich, but is now much broken and hidden by numerous coats of whitewash. On the jambs of the door there are figures of Śiva and Pârvatî with the Gaṅgâ and Yamunâ rivers; these are of the Gupta period: the pillars of the hall are later and belong to the time of the Chandellas. The roof of the *maṇḍapa* is now gone, but most of the pillars and pilasters still remain, forming a square with four on each side and four in the middle. In roofing the corners are cut off to form an octagon. The *lingam* is made of a dark-blue stone, four and-a-half feet high, and has three eyes. It is at present the chief object of worship at Kâlanjar, and to judge by the pilgrims' records, it has been equally popular for many centuries. Just outside the *maṇḍapa* of Nilakaṇṭha there is a deep kuṇḍ or rock-cut reservoir, called *svargarohaṇa*, and to the right of the kuṇḍ in a rock recess or niche there is a colossal figure of Kâla-Bhairava, 24 feet in height, standing in two feet of water. The sculpture is 17 feet broad, has 18 arms, and is ornamented with the usual garlands of skulls, with snake-earrings and snake armlets and a serpent twined round the neck. In the hands are various objects, of which the most prominent are a sword, a bowl of blood, &c. Beside this statue there is a figure of the skeleton goddess, Kâlî, four feet in height, which is now standing in water upwards of a foot in depth. The water trickles from above and falls on these figures. Beyond this sculpture there is a closed portion in the wall of the outwork, above which on the outside there is an inaccessible cave.

Outside the walls of the fort on the north face and about half way up the hill there is a small isolated rock some 15 feet long by 10 feet in height. On this rock there is sculptured a famous *lingam*, named Balkandêśvara, and beside it the figure of a pilgrim carrying Ganges water at the two ends of a banghî pole. Over the head of this figure there is an old *inscription* of one line of Gupta characters, one inch high. There is a similar figure with the same *inscription* down in the plain below, called Sarwan Bâbâ.

On the north face of the hill and about 60 feet or 70 feet above the plain there is a fine stone-walled tank called Gaṅgâ Sâgar, 160 feet in length by 120 feet in breadth. It has a continuous flight of steps on three sides, and only a narrow flight in the middle of the fourth side. A long flight of steps leads to the top of the embankment. The whole of the steps and walls are formed of cut stones, including numerous carved pillars, bracket capitals, and broken statues. On this site there has once been a very fine temple as shown not only by these remains, but by a colossal figure of Vishṇu, 13 feet in length, reclining on the serpent Ananta. There are no *inscriptions*, but it seems highly probable that the *inscribed* figure of the water-carrier, now fixed in a shed a short distance below, must have been taken from this site.

The town Kâlanjar itself contains numerous relics of the past, chiefly of the Musalmân period. Several old masjids, dating from the time of Akbar downwards, and *inscribed* A.H. 1012, 1122, 1131, and 1155, are in different stages of decay. The oldest is situated at the foot of the hill and attributed to one Shaikh Wâlî, a contemporary of Akbar. The town is furnished with three gateways, built in the time of Aurangzîb.

IIb. 16. Karwî, tahsîl, 42 miles S.-E. of Bândâ, possesses five masjids of no merit, and five Hindû temples built by the Marâṭhas, of which the one known as Gaṇêśa Bâgh is admirable both for its execution and design.

Half a mile to the west of Karwî lies the town of Tarâhwan, which possesses
IIb. six Hindû temples, five masjids, and the ruins of a brick-fort, built some 250 years
III. ago by the Surkîs of Gahôrâ.

Three miles south-east of Karwî, on the high road leading from Karwî to the Mâṇikpûr station of the East Indian Railway, near the hamlet of Kalû, there are
Ib. the ruins of a small Chandella temple of exquisite workmanship.

III. One mile further on, there are the ruins of an old temple, called Haihaitî Mandir, on the top of a picturesque hill, overlooking the village of Khoh. Fragments of statues of Kâlî, Gaṇêśa, Śiva, and Pârvatî, as well as ornamented pillars, door-jambs, lintels, and pinnacles are scattered about at the foot of the hill.

17. Khandeh, village in tahsîl Bândâ, 13 miles N.-W. of head-quarters,
IIb. contains 16 Hindû temples of no great importance.

18. Khaptihâ, village in tahsîl Pailânî, eight miles N. of Bândâ, possesses four
IIb. Hindû temples and one masjid.

19. Laurî, or Lokhrî,[1] village in tahsîl Mâû, 10 miles N.-E. of tahsîlî and 52 miles S.-E. of Bândâ, is situated at the northern foot of the Vindhya hills. To
III. the south-west there is a small fort and to the east of the fort there is a stone platform on which the villagers have set up 24 images of the Chaunsât Yoginîs. Between the fort and the village there is a tank, on the bank of which stands a large stone
Ib. elephant, seven and-a-half feet long and three and-a-half feet broad by five and-a-half feet high to the top of the head. There is an *inscription* on the elephant, dated Saṁvat 1516, or A.D. 1459. The elephant and the statues most probably belonged to some temple which was ruined during one of the early campaigns of the Musalmâns. On the bank of the lake and in the fields close by are the ruins of some Jain temples.

20. Majhgawân, or Râjâpûr, town in tahsîl Mâû on the right bank of the Jamnâ, 20 miles N.-W. of tahsîlî and 59 miles E. of Bândâ, the residence of the Hindû poet Tulsî Dâs, possesses several fine Hindû temples built in the time of
IIb. Akbar, of which that dedicated to Somêśvara is the most important.

III. 21. Marphâ,[2] hill fort in tahsîl Badausâ, eight miles S. of tahsîlî and 32 miles S.-E. of Bândâ. The great fort of Marphâ is but little known, although it is as large and as lofty as either Kâlanjar or Ajaygaṛh. It is situated on a high projecting hill, 12 miles to the north-east of Kâlanjar. There are four gates to the fort, two to the left and two to the right; the space within occupies about 385 acres. The fortification walls with bastions are mostly in ruins, and inside there are three
II. ruined Jain temples and one ruined Hindû temple dedicated to Śiva under the name of Pañchavaktra. In these temples there are several *inscriptions*, but not old

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[1] Cunningham, *Archæological Reports*, Vol. X, page 15.

[2] Cunningham, *Archæological Reports*, Vol. XXI, page 19.

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and of very little value. There is one long *inscription* of three lines, dated Saṁvat 1404 (A.D. 1347), *Kârttika sudi* 14, *gurau*, in the *Siddhituṅgarâjye*, or during the reign of Siddhituṅga, and mentions the fort under its original name, Madharpa. Two others in small letters are Jain records of the *Mûlasaṁgha*, dated Saṁvat 1407 and 1408. They contain no kings' names and are confined to the names of the donors of the statues dedicated, and of the high priest at the time of dedication. As Marphâ is not mentioned by any of the Musalmân historians, it seems probable that it was not occupied as a fort until Kâlanjar had fallen. The fort is now completely deserted and overrun with jangal, in which both tigers and leopards find cover.

III. 22. Marwal, village in tahsîl Babêru, 12 miles N.-E. of Bândâ, possesses a small fort in a ruinous condition near the banks of the Gararâ river.

III. 23. Mâû, tahsîl on the right bank of the Jamnâ, 70 miles E. of Bândâ. One mile and-a-half to the north-west of Mâû, near the hamlet of Rithorâ, there are two ruined temples of small size, but of fine workmanship. The larger one is only 10½ feet square outside, with a portico on the north in front of the entrance, supported on two nicely-carved pillars. The temple has fallen backwards and the enshrined figure is lying inside crushed beneath the roof. On the face of the door-step there are represented two crocodiles, each carrying two women with children in their laps. There is a figure of Kâlî outside, from which it may be inferred that the temple was dedicated to the worship of Śiva. The pillars are of early mediæval style.

III. The second temple is similar to the first, and was also dedicated to Śiva, as it still possesses a group of Śiva and Pârvatî. The entrance door also is similar to that of the other temple; but the jambs which are still standing have figures of the Ganges on her crocodile and the Yamunâ on her tortoise.

III. Ib. Five miles to the west of Mâû, in the hamlet of Pûra, close to the village of Hatovâr, there are the ruins of a large *liṅgam* temple of the Chandella type, the sanctum of which is still standing. To the west of the temple there is a two-storeyed priests' house, consisting of 10 cells, built of large blocks of sandstone and beautifully ornamented, being a good specimen of the domestic architecture of the Hindûs of the middle ages. Close by under a pîpal tree is an *inscribed* statue of Durgâ of the Chandella period.

At the village of Bîriâ, six miles west of tahsîlî, there is an *inscribed* red sandstone slab of the Chandella time.

IIb. 24. Narâyâṇî, village in tahsîl Girwân, 20 miles S.-E. of Bândâ, possesses five Hindû temples.

III. 25. Oran, village in tahsîl Badausâ, 20 miles E. of Bândâ, possesses on the west of the village the ruins of a small fort.

IIb. 26. Pachnehî, village in tahsîl Pailânî, eight miles N. of Bândâ, possesses seven Hindû temples and one masjid.

IIb. 27. Pailânî Ḳhâs, tahsîl, on the right bank of the Kên river, 20 miles N. of Bândâ, possesses a masjid in good preservation, built according to a Persian *inscription* on its walls, in 1702 A.D. by one Himmat Bahâdur Kâsim, ruler of Pailâni at the close of the reign of Aurangzîb.

28. **Râmnagar**, village in tahsîl Mâû, 10 miles W. of tahsîlî and 61 miles E. of
Ib. Bândâ, possesses on the banks of a large tank the ruins of a large temple of the
Chandella period, elaborately carved, and in general design and execution similar to
the Bar Devâl of Barhâ Kotrâ. The sanctum has gone entirely, but many stones
still remain to show that it was highly decorated. The *maṇḍapa*, or great hall, is
40 feet square, and supported on eight highly-decorated pillars. Close to the temple
Ib. there is a priests' house built of large blocks, in a fair state of preservation.

One and-a-half mile to the west of Râmnagar, on the high road leading to
Karwî, there is a large lake of the Chandella type, on the banks of which the remains
III. of a large temple are scattered about.

Four miles further on the north side of the road there is a large cave, called
III. Vâlmîki's hermitage, high up in a steep hill. Inside the cave there are several
inscribed statues, both Brâhmaṇical and Jain, of the 15th century.

29. **Râsîn**,[1] old village in tahsîl Badausâ, four miles N. of tahsîlî and 29 miles
S.-E. of Bândâ, is the ancient Râjavâsinî. It lies at the foot of a granite hill, and
its mounds, ruined temples, and broken sculptures all show that it must once have
been a place of considerable consequence. There are also 19 fine old tanks of the
Chandella time. On the side of the road, at the foot of the hill and to the north of
Ib. the village there are several *satî* pillars, with a large standing female figure holding
a child in her left arm. On the east side of the road there is a small mound, faced
with squared stones. On the top are several statues, of which the most prominent is
a figure of Gaṇêśa. The platform was certainly the site of a temple, and it is accord-
ingly now called Śivâla, or "the temple of Śiva," and sometimes also Gaṇêśa
from the principal figure. Amongst the broken sculptures there are many frag-
ments of a colossal figure of the skeleton goddess, Kâlî, eight feet high and four feet
broad. The figure has 24 arms and is surrounded by a number of small skeleton
females of the same kind, both sitting and standing. The goddess herself is repre-
sented standing on the back of a prostrate male figure; she has a deeply-sunken
stomach with a very long-tailed scorpion between the ribs. On the mound there are
several other sculptures, such as Durgâ with 10 arms, a large figure of Hanumân six
feet high, and the upper half of a statue of Nârasiṁha, or "man-lion" of life size. A
little further on there is a group of ruins, the principal object of which is the
entrance door of a temple, which is still standing apparently *in situ*, with some
fragments built into a piece of rough wall on each side. The site is accordingly
known simply as darwâza, or "the door." Amongst the stones collected here
there is a complete pilaster, five feet two inches in height, and a piece of a 12-sided
pillar. There is also a 10-armed figure of Durgâ and several *satî* stones, of which
IIb. one bears a nearly obliterated *inscription*. In the village itself there is a Śivâla built
of old materials.

IIb. On the top of a hill overhanging the town there is a temple of Ratannâtha;
it is not very old, and bears no *inscription*.

Ib. On the top of another hill, about one mile to the east of the village, but
nearly two miles by the winding pathway, there is the famous temple of Chaṇḍî
Mahêsvarî, situated in a dense jangal. The building is much smaller than the

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[1] Cunningham, *Archæological Reports*, Vol. XXI, page 15.

Goṇḍâ temple, and has no figures on the outside, but only simple mouldings. The sanctum is only 12 feet outside and eight feet by seven and three-quarter feet inside, with a niche in the back wall and a *liṅgam* in the middle. The *maṇḍapa* or hall in front is slightly oblong, being 18 feet eight inches by 17 feet seven inches. The hall is open at the sides, with two broad seats, three and-a-half feet wide, backed by sloping parapets. There is a small portico in front, nine feet wide by six feet deep. The enshrined statue of the goddess has four arms, and is two feet in height. Close by there is a tank hewn out of the rock 80 by 50 feet. There are two *inscriptions* on the temple, an old record of the Chandella period in two long lines, without date, and a record of seven short lines, dated Saṁvat 1466, or A.D. 1409.

Two miles to the south-west of Râsîn, near the village of Bîrpûr, there are
III. the remains of a small Chandella temple, of which the sanctum is still standing.

IIb. The village of Donâ possesses a masjid built in A.H. 1103, during the reign of
Aurangzîb.

30. Sihondâ, town in tahsîl Girwân, 11 miles S. of Bândâ, possesses the remains
III. of a large fort on a hill to the south-west of the town near the Kên river. There
are said to have been at one time 700 masjids and 900 wells within the town; the
IIb. former have all fallen into decay with the exception of four, and the latter have
been almost all choked up. On the top of another hill, called Khatri Pahâr,
near the town there is an old temple, dedicated to Aṅgulesvarî Dêvî, of considerable
repute among the Hindû population. Local traditions assume that Sihondâ was an
important city in the heroic period of early Indian history. There are, however,
to all appearance no remains in its immediate vicinity of any great antiquity and
few, if any, earlier than the Musulmân period.

III. 31. Simaunî, village in tahsîl Babêru, 18 miles N.-E. of Bândâ, possesses the
remains of a fort built by Sulṭân Shâh Qulî. A masjid built by the same
IIb. person, and bearing an *inscription* dated A.H. 988, or A.D. 1581, still exists.

32. Sindhan Kalân, village in tahsîl Pailânî, 20 miles N. of Bândâ, possesses
IIb. 10 Hindû temples and two masjids. The traditionary account of the village is that
it was formerly the point of junction *(samdhi)* of the Kên and Jamnâ rivers, and
thence received its name.

III.—Faṭhpûr District.[1]

1. Amaulî, decayed town in tahsîl Korâ, 42 miles W. of Faṭhpûr, possesses
III. many masjids, tombs, and large brick dwelling-houses now all in ruins. There is a
fine sheet of water adjoining the town with picturesquely wooded banks.

2. Aphuî,[2] village in tahsîl Khâgâ, 29 miles S.-E. of Faṭhpûr, is a very old place
III. with a mound 10 to 12 feet in height, covered with broken bricks. The mound
is called Chauki, because it was one of the stages on the old Hindû road leading
from Kanauj through Karrâ to Prayâga. There are several fragments of stone
sculptures under a *nim* tree. It is mentioned by Alberûnî[3] under the name of

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[1] *North-Western Provinces Gazetteer*, Vol. VIII, Part III, pages 93—142, *passim*; Growse, *Supplement to the Faṭhpûr Gazetteer*, Allahabad, 1887, pages 7—40, *passim*.

[2] Cunningham, *Archæological Reports*, Vol. XVII, page 93.

[3] Sachau, *Alberûnî's India*, Vol. I, page 200.

Abhâpûrî, as being 20 *farsakh* distant from Prayâga. The name of Aphûi is applied to a group of villages, namely Ismâîlpûr-Aphûi, Ganj-Aphûi, Râmpûr-Aphûi, Baraiyapûr-Aphûi, and Sunâwardeh-Aphûi. This use of its name shows that Aphûi must once have been a place of some consequence.

IIb. 3. Asnî,[1] village in tahsîl Faṭhpûr, 10 miles N. of head-quarters, is a place of pilgrimage, the chief shrine being that of the Aśvinî Kumâras, the two sons of the Sun, which gives its name to the place, and which has been gradually shortened to Asnî. It was here that Jayachchhandra of Kanauj deposited his treasures before his last flight with Mahmûd.

III. The old fort built by Haranâtha in Akbar's time, is still standing on the bank of the Ganges, with very large bricks in its lower walls. But the principal mass of ruins consists of a large mound covered with broken bricks and pottery. The mound stands on the very brink of the Ganges on a projecting promontory within the lands of Chak-Pihâna. It is about 200 feet square; there are no traces of walls on the surface, but the bricks are old, as they are of comparatively large size, 12″×8½″×2″. The only point of note is a small terrace or platform, dedicated to Dâna Bîr, or the demon Dâna.

That Asnî is undoubtedly an old site, is proved by an *inscription*[2] of Mahîpâladêva, dated Saṁvat 974, on the face of a square sandstone pillar, found in 1867 at Asnî, and now in the Municipal Garden attached to the Town Hall of Faṭhpûr. Possibly Asnî may turn out to be the old Buddhist site described by Hiuen Tsiang[3] under the name of 'O-yu-t'o, though no Buddhist remains have as yet been found.

IIb. A ferry-boat plies to the opposite shore in the Râî Barelî district, where there is a picturesque group of modern temples, the reputed site of an hermitage of the Ṛishi Garga.

III. 4. Asothâr, village in tahsîl Ghâzîpûr, 14 miles S.-E.-S. of Faṭhpûr, is the ancient Aśvatthâmapura. Its original site is indicated by an extensive brick-strewn mound, two or three farlangs to the south of the fort, built by Arâru Singh in the first half of last century. On the highest part of it is a small modern enclosure which bears the name of the eponymous hero Aśvatthâma, the son of Drôṇa, but was evidently the site of an ancient temple of Mâhâdêva. Part of the *sikhara* has been set up as a *lingam*, the gurgoyled water-spout makes a trough for a well, and many other sculptured fragments are lying about, or have been built up into walls. On a smaller mound further to the south are five large Jain figures of the Digambara sect; the people call them the five Pâṇḍavas.

III. 5. Aurâî, village in pargaṇa Haswâ of tahsîl Faṭhpûr, 12 miles S.-E. of head-quarters. At the village of Tiksariyâ there is an extensive mound, evidently an ancient site, and a group of Hindû figure sculptures has been collected under a tree.

Ib. 6. Bahûâ, village in pargaṇa Âyâh Sâh of tahsîl Ghâzipûr, 13 miles W.-S.-W. of Faṭhpûr, possesses a small ruinous temple, known by the name of Kakôra

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[1] Cunningham, *Archæological Reports*, Vol. XVII, page 99.

[2] *Indian Antiquary*, Vol. XVI, page 173.

[3] Beal, *l.c.*, Vol. I, page 225.

Bâbâ, dating apparently from the 10th century. The *sikhara*, or tower, is of
S moulded bricks; the cella which it covers has pillars, architraves, and ceiling, all of
carved stone, as in the more perfect example of the same style at Tindulî. It must
have been orginally dedicated to Mâhâdêva, and was probably re-named about 200
years ago, when it was very roughly and ignorantly repaired, many pieces of the door-
way being built up into the ceiling and other parts of the fabric. These stones, with
III one exception, Mr. Growse succeeded in extracting, and on putting them together, so
little of the design was found wanting that he was able to re-erect the doorway in
its original position. The so-called Kakôra Bâbâ is a recumbent statue of Nârâyaṇa,
with Lakshmî at his feet, Brahmâ seated on a lotus growing out of his navel, and
Śeshanâga forming a canopy over his head. A smaller and more rudely executed
figure of precisely similar design was found on a mound by the road side, which marks
the older village site.

7. Bindkî, town in tahsil Kalyâṇpûr, 18 miles W.-N.-W. of Faṭhpûr. Here
III. were found some years ago in the course of excavations six stone slabs, one the
lower part of a door-jamb, and another an architrave, six and-a-half feet long,
with an antique pediment in the centre, supported from below by a small flying
figure.

At the neighbouring village of Tindulî, by the side of the high road leading
I*b*. to the Mauhâr railway station, is a very interesting temple tower of the 10th
century A.D., a rare example of very early brick architecture. The cella is of stone,
in the same style as the Mahobâ and Khajurâho temples, but the *sikhara* which
surmounts it is of elaborately moulded brick. It was repaired plainly, but not
badly, about one hundred years ago by a Brâhmaṇa of the neighbourhood, who added
the present porch. Of the original stone porch only a few fragments remain.

8. Deomâî, village in tahsîl Korâ, 31 miles W.-N.-W. of Faṭhpûr, possesses a
II*b*. large sheet of water with modern temples on its banks and three broad flights of steps.

North of the village, on the road to Shiûrâjpûr, is a fine masonry tank now much dilapidated, built circa A.D. 1700.

A little further on the road is a *bâolî* with a descent of 50 steps, built in 1720 by a banyâ of Korâ.

9. Dhâtâ, village in tahsil Khakbrêrû, 37 miles S.-E.-S. of Faṭhpûr, possesses
II*b*. a temple of Dêvî, which is of high popular repute, though a mean, shabby building.
It probably occupies an ancient site, though the actual remains of the older shrine
are of no special interest or antiquity.

10. Faṭhpûr, head-quarters of the district, lat. 25°-55′-18″ N., long. 80°-52′ E., is said to have been founded in A.H. 917, or A.D. 1519, by Faṭhmand Khân according to an *inscription* found in a Hindû temple at Dendâ Sâî in tahsil Khakhrêrû.

There are no buildings in the town of Faṭhpûr of historical or antiquarian
III. interest, except the maqbara of Nawâb Abd-us-Samâd Ḳhân, adjoining the
II*b*. ruins of his fort, built A.H. 1111, or A.D. 1699, the gaṛhî of Nawâb Ahmad Husain
Khân of Bindaur, and the maqbara and masjid of Nawâb Bâkir Âli Ḳhân, built
A.H. 1075. The latter occupy a conspicuous position at the junction of four main
thoroughfares, and, being surrounded by a small garden, they form a picturesque

and pleasing group in a singularly mean and unattractive town, though in themselves they are of no special architectural merit.

IIb. The tomb of Nawâb Ȧbd-us-Samâd Ḳhân stands in extensive and well-wooded park-like grounds, and has stone arcades and traceried windows; but it is a heavy, ill-designed structure, and would seem to have been hastily raised after the premature death of the founder's eldest son, Ȧbu Muhammad, in A.H. 1121, or A.D. 1709, as stated in a Persian *inscription.*

IIb. The masjid in Takiâ Ausârgaṛh bears the date 1181, and the grave of Karam Bêg near the Îdgâh is inscribed A.H. 1180.

In the Municipal Garden stands the Asnî pillar of Mahîpâladêva, dated Saṁvat 974. Around this pillar is grouped a collection of miscellaneous antiquities from different parts of the district, illustrating, with some degree of adequacy, the style of architectural decoration that prevailed in the neighbourhood during the period immediately prior to the earliest Musalmân invasion.

11. GAṚHÎ JÂR, village in tahsîl Kalyâṇpûr, 19 miles W. of Faṭhpûr, possesses
IIb. a fort and the rauza of Bahâdur Ḳhân, built in the time of Aurangzib,
remarkable for its architectural beauty. The mausoleum is a large square building
with a central dome, four smaller domes at the corners, and a *bangalâ* on each of
the four sides. It is crowded with the tombs of his descendants. His son, Âlam
Khân, has a smaller monument with a single dome, at the other end of the village.
In it the place of honour is occupied by what is said to be the grave of a favourite
horse which was killed in battle. Both buildings are plain and unornamented. There
III. is a ruinous masjid, called the Ulthi Masjid, so overthrown that great blocks of
horizontal masonry now stand perpendicular.

IIb. At Dalêl Kherâ, a hamlet of Barhat, is another large domed tomb of about the same date, and belonging to the same family.

III. 12. GHÂZÎPÛR, tahsîl, nine miles S. of Faṭhpûr, has the remains of a strong fort, and is said to have been built about A.D. 1691 by Arâru Singh.

About a mile to the north, in the village of Painâ, are the extensive ruins of
III. an ancient fortified town. The circuit of the wall, with its gates and towers, can be
distinctly traced, and in the centre of the high broken ground which it encloses is an
inner citadel, further protected by a broad and deep moat. The town is said to have
been originally a stronghold of the Chandellas, and may very probably be of still
higher antiquity; but nothing is known of its history. The citadel was re-built by
Arâru Singh of Asothâr, who probably gave it the name of Faṭhgaṛh, by
which it is now known.

13. GUNÎR, village in tahsîl Kalyâṇpûr, 15 miles N.-W. of Faṭhpûr. General
Cunningham[1] conjectures on topographical grounds and from a calculation of
distances that this may be the site of the Buddhist monastery of Vasubandhu,
III. mentioned by Hiuen Tsiang.[2] But the existing mounds seem to be the natural
high bank of the Ganges intersected by ravines, and the only remains of antiquity are
a few groups of small sculptured fragments of the character of the ninth or tenth
century A.D. These are for the most part heaped on small masonry terraces which
seem to be the sites of the original temples.

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[1] *Archæological Reports,* Vol. XI, page 57.

[2] Beal, *l.c.*, Vol. I, page 225.

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14. Haswâ, or Hanswâ, small decayed town in tahsîl Faṭhpûr, seven miles
S.-E. of head-quarters, was originally named Champâvatî; but when, according
to the legend, the three brothers Haṁsadhvaja, Mayûradhvaja, and
Śaṅkhadhvaja settled here, Haṁsadhvaja changed the name of the place to
Haṁsapura. There are, however, no ancient remains at present visible, except
III. a ruined old fort in the centre of the town, on the top of which there is the
dargâh of Âlî-ad-dîn, sister's son of Quṭb-ad-dîn, who lost his life in
single combat with Râjâ Haṁsadhvaja.

15. Hathgâon, town in tahsîl Khâgâ, 18 miles E. of Faṭhpûr, is the ancient
Hastigrâma, situated on a high mound about 20 feet high, which is said to have
Ib. been a fort of Râjâ Jayachchhandra. On the highest point stands a ruinous masjid
known as Hâthikhâna, or Jaychandî Masjid, apparently constructed from
the wreck of four small Hindû temples. There are 24 pillars in all, arranged in
four aisles of six columns each, with a masonry wall at the back and sides. The
temple doorway, a handsome piece of sculpture, has been set up by itself as the
entrance to the masjid enclosure. The date of the columns is not later than the 10th
century. Eight are square in shape, and far more massive than the others; four are
square pilasters with a band running up the centre of each face; four are twelve-sided;
four are eight-sided below, sixteen-sided in the middle, and round at the top;
and the remaining four are made up of odds and ends. In all of them the main
shaft is topped by two or three capitals, or other blocks of more or less incongruous
character, in order to raise them to the required uniform height.

There is no tradition as to the time when they were re-arranged as at present. General Cunningham[1] conjectures that this was done by one of the Sharqi kings of Jaunpûr who ruled all this part of the Doâb, and who were noted for their religious intolerance. But the only basis for this supposition is a slab lying loose in a small modern masjid close by, which bears a Persian *inscription*, dated A.H. 854. This would correspond to A.D. 1450, at which time Mahmûd Shâh was king of Jaunpûr. But this slab has no connection with the Jaychandî Masjid, as it was brought from a field at some little distance. From the word *qabar* which occurs in the second line, it appears to have belonged to the tomb of some person whose name is given as Yûsuf.

Other buildings of precisely similar character are the Asî-khambhâ at Mahâban in the Mathurâ district, the so-called Parmâl's palace at Mahobâ in the Hamîrpûr district, and the masjid in the citadel of Bîjapûr in Southern India. All are very unsuitable for Musalmân worship, and probably were never intended to be so used, except once only, to signalise the triumph of Islâm over Hindûism.

Ib. Close by there is a stone pavilion, or *bâradari*, built in the time of Jahângîr.

About two miles from Hathgâon near the spot where the Sasûr-khadêri river
III. crosses the road to Husainganj, there is a stone elephant called Jagannâth. It
is represented as sitting down, with its trunk stretched out on the ground, and an
ornamental square pad bound on to its back.

16. Husainganj, or Chaunkâ, village in tahsîl Faṭhpûr, eight miles N. of
III. head-quarters, possesses the remains of an old fort.

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[1] *Archæological Reports*, Vol. XVII, page 98.

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IIb. 17. Jâfarganj, decayed town in tahsîl Kalyâṇpûr, 20 miles W. of Faṭhpûr, possesses a large masjid built by Nawâb Bâkir Ali Khân, or his brother Jâfar, and at each end of the bâzâr is a gate.

III. The ruins of the Nawâb's fort are a mile or so away nearer the bank of the Jamnâ.

III. 18. Khairâî, village in tahsîl Khakhrêrû, 25 miles S.-E.-S. of Faṭhpûr. Adjoining the village is a circular mound, the site of a temple, of which only the foundations remain *in situ*, with traces of broad flights of steps leading up from the plain below. Several huge blocks of sandstone are lying about; and, in the village, let into the wall of a small modern shrine, and in other places, are some mutilated figures and architectural details.

III. In an extensive mound a little to the east, called *gaṛhî*, Mr. Growse dug up three spiralets of a *sikhara*, three and-a-half feet high, covered with the ornamentation characteristic of the 10th century A.D.

IIb. 19. Khajuhâ, village in tahsîl Korâ, 21 miles N.-W. of Faṭhpûr, possesses three masjids, two *bâradarîs*, a sarâî, a tank, and a garden called Bâdshâhî Bâgh, built by Aurangzîb to commemorate his victory over Shûja Shâh. Though too modern to be styled antiquities, the Emperor Aurangzîb's sarâî and garden pavilions are of some architectural and historical interest.

The sarâî covers more than 10 acres of ground, and has as many as 130 sets of vaulted rooms. There are two handsome double-storeyed gates surmounted by minarets; the walls are embattled, and in the centre of the square is a domed masjid.

The garden has an area of about 18 acres; is enclosed by a wall with corner towers, and contains three reservoirs of cut stone with provisions for fountains. A broad terrace runs the whole length of one side, and on it stand two elegant pavilions. Underneath this terrace, outside the garden-wall, is a very large tank, more than 800 feet square; its boundary wall on the north side seems never to have been built.

IIb. The town has grown up round the sarâî, and contains a very large number of modern temples; two of them are large and picturesque groups of buildings with fine tanks attached to them.

III. 20. Khakhrêrû, tahsîl, 29 miles S.-E. of Faṭhpûr, possesses a small mound, called *gaṛhî*, by the side of the Khâgâ road, where a temple once stood. This was destroyed by the Musalmâns, who used the materials to construct a grave-yard masjid on the same site. This latter erection had apparently fallen into ruins in 1852, and the bricks were then used, for a third time, in the construction of the tahsîlî. All the carved stones were left on the spot; these consist chiefly of architraves and door-jambs, handsomely carved in the style of the 10th century.

In the tahsîl office there is an *inscribed* slab, dated A.H. 703, during the reign of Alâ-ad-dîn Muhammad Shâh I.

III. 21. Korâ, tahsîl, 29 miles N.-W. of Faṭhpûr, possesses the ruins of a large fort which still presents an imposing appearance. It was built by Râjâ Aṅga Dêva on the site formerly called Mahâkâya, and entirely re-built by Vijaya Singh, called Bijli Khân, after becoming a Musalmân. The fort was occupied as a tahsîlî till shortly before the mutiny, when it was dismantled. Now nothing remains of it but the masjid, and this, too, would seem to be of later date than the reign of Akbar, which is the time when Bijli Khân is said to have lived. The site is a high cliff commanding a fine view of the Arind ravines.

The fort and all that end of the town of Korâ which adjoins the fort are called Argal. Possibly the fort was so named as forming a natural "bar" or barrier *(argala)* against the approach of an invader. Similarly, Arind, the name of the river, is a contraction for Arindama, "the subduer of enemies," which would seem to refer not so much to the depth of the stream as to the inaccessibility of its broken banks.

It is not impossible that the name Argal was subsequently given to the small secluded village in the Korâ pargaṇa, buried in the ravines of the Arind river, where the Gautam Râjâ has for many years had his principal seat. This would account for the insignificance of the remains at the latter place.

Korâ possesses, besides, a fine tank, about 340 feet square, built by Zain-al-Âbdîn,
IIb. the local governor, under the orders of Vazîr Mîr Âlmâs Âlî Khân; a *bâradarî*, on
the opposite side of the road to the further end of a garden; it is a large, massive, and
handsome building, 100 feet long and 50 feet high. The garden has an imposing
entrance gate in two storeys, 43 feet high and 70 feet broad. There is another smaller
pavilion on the margin of the tank.

There are four masjids, of which that of Saqî Muhammad Sulṭân is the
IIb. oldest, dating from A.H. 968; the next is the Jâmi Masjid dating from A.H. 1000;
whilst the masjid of Nûr Muhammad was built in A.H. 1065, and the masjid of
Muhammad Dâyam in A.H. 1143.

The Arind river is crossed by a low, but massive bridge of 12 arches, built about one hundred years ago. The older Moghal bridge is still in existence, immediately under the fort, about half a mile to the west, but is earthed up to above the crown of the arches, and has cultivated fields on both sides of it, the river having completely deserted its former course.

At Sarâî Badle, now a separate village, but once a quarter of the old town,
IIb. is a large *bâoli*, built in A.H. 1137, with several temples, but no remains of the sarâî
from which it takes its name.

According to tradition, the original name of Korâ was Karrâ, meaning "hard;" and, in fact, Alberûnî[1] gives the name as Kuraha. Probably it was subsequently modified to Korâ in order to prevent confusion with the town of Karrâ on the Ganges in the Âllahâbâd district.

22. Kôṭ, village in tahsîl Khakhrêrû, 32 miles S.-E. of Faṭhpûr, possesses, on
III. the bank of the Jamnâ, the remains of an ancient fort destroyed by Âlâ-ad-din Ghorî.

23. Kuṭilâ, village in tahsîl Khâgâ, 19 miles E. of Faṭhpûr, possesses the ruins
III. of two forts on the bank of the Ganges, one said to have been built by Jayach-
chhandra, and the other by an Afghân.

24. Kutiyâ, village in tahsîl Kalyâṇpûr, 11 miles N.-W. of Faṭhpûr. It was conjectured by General Cunningham[2] that this might possibly be the Buddhist site mentioned by Hiuen Tsiang[3] under the name of 'O-yu-t'o. The present village was moved about 100 years ago from a high cliff a little to the east, which is still

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[1] Sachau, *Alberûnî's India*, Vol. I, page 200.

[2] *Archæological Reports*, Vol. XI, page 56.

[3] Beal, *l.c.*, Vol. I, page 225.

III. called Barâgâon; and here under a *nîm* tree are collected a few fragments of figure sculpture. One piece was subsequently converted to Musalmân uses, for it is engraved at the back with the endings of four lines of a Persian *inscription* in bold raised characters.

III. To the west of the village is another high bare cliff, which is called *kôṭ*, and, as the name would denote, may very possibly have been a fort. Here large bricks are found, and occasionally coins.

IIb. 25. MALWÂ, village in tahsîl Kalyâṇpûr, 12 miles N.-W. of Faṭhpûr, possesses a somewhat remarkable group of Musalmân buildings, a masjid, an imâmbâra, a range of rest-houses, and a karbalâ. The last-named is a massive square structure, with two round minarets, and consists of a vaulted corridor enclosing a domed centre. At a corner of the village lane may be seen a red sandstone pillar of the old Hindû pattern, said to have been brought from the site of the karbalâ, and doubtless dating from the 10th century.

IIb. 26. NAUBASTA, hamlet of Bâigâon, in tahsîl Khâgâ, 28 miles E. of Faṭhpûr, possesses several small temples on the bank of the Ganges, at the west of the Khâgâ road, all dating apparently from the end of last century.

III. The site of the old village, higher up the stream, is now almost entirely deserted. It is marked by a series of brick-strewn mounds, on which are collected several groups of stone sculpture, including a miniature temple cut out of a single block, all of early pre-Musalmân character. There is also a stone elephant, about four and-a-half feet long, but half-buried in the ground, and so much mutilated as to retain but little of its original shape.

IIb. 27. RÂMPÛR THARIÂON, village in pargaṇa Haswâ of tahsîl Faṭhpûr, 12 miles S.-E. of head-quarters, possesses at the head of a series of ponds, where it forms a picturesque feature, a temple tower in the old style, built four generations ago by Âlam Singh. It contains a small head of Buddha with crisp curling hair and long pendant ear-rings.

There is a railway station a mile distant, at Barhâmpûr, which may be the place quoted by Alberûnî[1] under the name of Barhamshil, as a stage on the old road from Kanauj to Prayâga, half-way between Korâ and Aphûi, *viz.*, eight *farsakh* from each.

III. 28. REN, village in tahsîl Ghâzipûr, 18 miles S.-W. of Faṭhpûr, was a large and important place in former times. It has an area of more than 3,000 bighas. The hamlet of Kirttikherâ is now a larger and more thriving place than the original village, which is a mile and-a-half away on the bank of the Jamnâ. Its houses are huddled together under a steep cliff, about 100 feet high, but much cut up by ravines, where once stood the old fort. The river, which runs immediately under it, has here taken a deep bend to the east, and in so doing is said to have submerged a large portion of the town. This would seem to be a fact, for on the other side, in what is now the Bândâ district, there are many traces of former habitations, and one of the main gates of the city is also said to have stood there. If so, the course of the river at that time must have been very far to the west. The village is one mass of *débris*, and for the greater part of the way to Kirttikherâ the fields are strewn with bricks and dotted with mounds, where many pieces of stone sculpture have been collected.

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[1] Sachau, *Alberuni's India*, Vol. I, page 200.

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A few are cross-legged Jain figures; but the majority represent Brâhmaṇical divinities; and there are also many fragments of architectural decoration. They are of different dates, but some are executed with considerable spirit, and are possibly older than any other remains in the district.

A rival Râjâ is said to have had his fort at Benûn, a village about five miles to the east.

III. At Kîrttikherâ are some carved stone panels from the *sikhara* of a temple at Ren of the 10th century.

In the village of Thawâi, on the opposite side of the high road, is a large stone IIb. *liṅgam* under a modern domed temple, which stands on a high mound approached by flights of masonry steps. Under a tree on the plain below is a smaller *liṅgam* inserted in a carved stone panel, which also was probably brought from the old Ren temple.

In December, 1888, a copperplate grant of Govindachandra Dêva of Kanauj, dated Saṁvat 1188, was found in the *débris* of a fallen high bank of the Jamnâ, close to the inhabited site of Ren, not far from the village of Lalautî. The village to which the grant refers is called Dosahalî, undoubtedly the modern Dasaulî on the Jamnâ. The original plate is now in the Lucknow Museum.

29. Sâh, large village in tahsîl Ghâzîpûr, seven miles W. of Faṭhpûr, possesses III. an old fort.

30. Shiûrâjpûr, village in tahsîl Kalyâṇpûr, on the right bank of the Ganges, IIb. possesses for nearly half a mile along the bank of the river a succession of temples and ghâṭs, none of antiquarian value or special architectural importance, but all in a more or less ruinous condition. The largest of the series has a picturesque group of towers and spires; but the details are all in a most debased style. Adjoining it is a large old three-storeyed house of effective design, but much out of repair, and disfigured by incongruous excrescences. The temples are all of brick and plaster, with one exception, which is of carved red sandstone of superior execution.

IV.—Kâṇhpûr District.[1]

1. Akbarpûr, tahsîl, 26 miles W. of Kâṇhpûr, was originally known as Gurai Kherâ. Four miles to the south-west of the tahsîlî, in the ravines of Kumbhî on III. the Saingur river, there is an ancient *kherâ* or village mound, called Lakrapûr.

2. Akbarpûr Bîrbal, village in tahsîl Ghâtampûr on the left bank of the Jamnâ, IIb. 31 miles S. of Kâṇhpûr, possesses an ancient temple, dedicated to Râdhâ Kṛishṇa.

3. Bâzîdpur, village in tahsîl Kâṇhpûr, six miles S. of head-quarters, possesses - IIb. a masjid, built in A.H. 762, and the tomb of Makhdûm Shâh; built in A.H. 761, during the reign of Fîrûz Shâh.

4. Bhîtargâon,[2] or Bâharî-Bhîtarî, village in tahsîl Narwal, 20 miles S. of Kâṇhpûr. Bhitargâon means the "inner town," and the present village is said to have been in the heart of an ancient town, named Phulpûr, or "Flower-town." The village of Bâharîgâon, or "outer town," more than half a mile to the east, is pointed out as one of the ancient suburbs, and the whole of the land of these two villages is known by the general name of Bâhari-Bhitarî. They stand in the midst of a group of villages, which in the rains are surrounded by the waters of the Arind river.

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[1] *North-Western Provinces Gazetteer*, Vol. VI, pages 197—269.

[2] Cunningham, *Archæological Reports*, Vol. XI, page 40.

Ib. The large temple at Bhîtargâon, which is still standing on the east of the village, is called simply Devâl or "the temple," and nothing whatever is known of its history. It is a square of 66 feet with the corners indented, and a projecting portico or entrance hall on the east. The walls are eight feet thick; altogether it is 47 feet long and 36½ feet broad. It is built throughout of large, well-burnt bricks, 18″ × 9″ × 3″, laid in mud mortar. A flight of six steps leads up to a small ante-room, eight feet by seven feet three inches, from which a passage, eight feet in length, opens into the main room. The two passages are roofed with semi-circular vaults, and the two rooms with pointed domes. These vaults are built after the Hindû fashion with the bricks placed edge to edge, instead of face to face. The outer semi-circular arch, which covered the entrance steps, has fallen down, but some of the bricks still remain to show that its construction was exactly the same as that of the semi-circular arch between the two rooms. Both the arches and the domes rise from imposts; this particular kind of arching seems to be peculiar to India. Above the main dome there is a second square chamber of similar size, which was also covered with a vault of the same construction. The interior of the temple is now only plain earth, the whole of the floor having been dug up. Exteriorly the temple is decorated with numerous figures in terra-cotta. In the lower part the figures are of large size, two feet six inches in height by two feet in breadth. These are placed in niches which are separated by bold ornamental pilasters four feet six inches in height. In the centre of the west face opposite the entrance there is a figure of the Varâha Avatâra of Vishṇu with the boar's head. On the north side there is a figure of Durgâ with four arms, and on the south side a four-armed figure of Gaṇêśa. Many of the remaining figures appear to be only various forms of Vishṇu and Śiva and their wives, as one of them has eight arms. Judging from the position of the Varâha incarnation at the back of the building, it seems highly probable that the temple must have been dedicated to Vishṇu. The Bhîtargâon Devâl is one of the few specimens of ancient brick temples now standing in Northern India, and this style of building would appear to have prevailed very extensively for several centuries. The date of this building is not absolutely known, but judging from its style it cannot be placed later than the sixth or seventh century, and is probably even older.

At a distance of 530 feet nearly due south from the Devâl, there is a mound of ruins covered with large bricks and broken figures. According to the people, these
II. are the remains of a temple called Jhijhi Nâga. In plan the Jhijhi temple was quite different from the Devâl, as there was only a single room 22½ feet long by seven and-a-half feet broad, with walls four and-a-half feet thick, and a door in one of the long sides facing the east. In the back wall there were four niches. From the style and patterns of the moulded bricks, this temple was certainly of the same period.

The people of Bhîtargâon say that there was once a brick temple at every *kôs* along the bank of the Arind river. There certainly is one at Parâulî, one at Simbhuâ, two at Râr, one at Bedâ-Bedaunâ, two at Khurdâ, one at Kanchlipûr, and two at Sarhâr-Amaulî; but there are only four of them on the Arind, those at Râr, Bedâ-Bedaunâ, Kanchlipûr, and Sarhâr-Amaulî being far away from the river.

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Ib. The pretty little temple of Parâulî is unfortunately imperfect, about one-half of it having fallen down. But the standing half is in very good preservation, and is remarkable for the uniform and bright colour of its bricks. In plan, it is a polygon of 16 sides externally standing on a circular plinth, with a circular chamber six feet eight inches in diameter, and no portico. The walls are three feet four inches thick; the temple is therefore only 13 feet 4 inches in diameter, each of the 16 sides being two feet five inches. The chamber was covered with a pointed dome, built with bricks end to end after the Hindû fashion, and there was a second domed chamber above to lessen the weight on the walls. The door was on the west side, and on each of the other three sides there was a small niche only 11½ inches high and 6½ inches broad. Inside in the centre of the circle there is a *lingam*. Outside the whole surface of the walls is richly decorated with deeply cut arabesque ornament in perpendicular lines, the edges of each face being distinctly marked by sunken lines by the omission of brick in every alternate course. The effect is decidedly good, as the different faces are clearly defined.

III. The Simbhuâ temple is unfortunately thickly covered with plaster. On many places, however, where the plaster has fallen off, the same flowered ornament is visible as that of the other brick temples. The inner chamber is of carved stone and only eight feet three inches square.

Ib. Of the two small temples at Râr, one is built on the same plan as the Bhîtargâon Devâl, and the other on the plan of the Jhijhi Nâga temple. The former has no name, and its exterior dimensions are only 10 feet three inches by nine feet six inches, with a portico projecting three feet on the north side. The chamber is only four and-a-half feet by four feet. The larger temple is dedicated to Chaṇḍikâ Dêvî. Its entrance is on the west through a passage eight feet long by two and-a-half feet wide, which leads into a chamber 10½ feet long by six feet broad, with the longer side facing the door. Externally it is 18½ feet long by 12½ feet broad, or with the portico 17 feet. Outside, this temple is decorated in the same style as that of Parâulî, the same flowered ornament being repeated from top to bottom. Here also nothing is known about the builders of the temples.

Ib. The brick temple at Bedâ-Bedaunâ is exteriorly covered with whitewash, but occasionally carved bricks and square beaded panels with hood mouldings are visible. In plan it is a square of 47 feet, with the corners indented, and two vaulted ante-chambers. The vaults rise from imposts, and are built with the bricks placed edge to edge. The cella is 20 feet long and 14 feet broad, and supported on eight tall and graceful columns, richly ornamented; the architraves and ceiling being decorated with leaf ornaments and alto-relievos. The most characteristic feature of this temple is the employment of the semi-circular arch between the two ante-chambers. Judging from its style, the temple cannot be placed later than the seventh or eighth century, and it is probably even older.

IIa. One-half of the temple at Khurdâ has fallen down; but the standing half is in very good preservation. In plan it is a square of 36 feet externally, with a chamber of 18 feet long and 12 feet broad, covered with a pointed dome. The lower part of the temple consists of plain bold mouldings, above which there is a series of panels, filled with groups in terra-cotta, and divided from each other by pilasters, supporting a richly carved cornice which runs continuously all round the building. Close to this temple are the ruins of another ancient brick structure, in plan a polygon of 16 sides with a circular chamber of 10 feet diameter.

Ib. The brick temple at Kanchlîpûr is built on the same plan as the Bâharî-Bhîtarî temple. Its entrance is on the west, through a passage six feet long by two feet wide, which leads into a chamber 12 feet long by six feet broad, with the longer side facing the door. Externally it is 18 feet long by 12 feet broad. Outside, the temple is decorated with moulded bricks of the leaf and flower pattern.

Ib. The village of Sarhâr-Amaulî possesses two brick temples, built on the same plan and in the same style of ornament and sculpture like those at Râr.

IIb. 5. Bilhaur, tahsîl, 34 miles N.-W. of Kâṇhpûr, possesses a masjid, built by Muhammad Razâ in A.H. 1110, during the time of Aurangzîb.

Ib. At the village of Subhânpûr there is a long Sanskṛit *inscription* in the well of Gayâdin Sakal.

The village of Pihânî possesses the Masjid Gomṭi, built during the reign of Aurangzîb, as stated in the Persian *inscription.*

6. Bithûr, town in tahsîl Kâṇhpûr, 12 miles N.-W. of head-quarters, possesses
IIb. five large temples on the banks of the Ganges, and on a mound to the south of
IIb. the town stands an old temple, dedicated to Kakapakshêśvara, or Râma. Numbers of ancient metal arrow-points are found in the soil around Bithûr, said to be relics of the time of Râmachandra. According to tradition, Brahmâ is said to have celebrated his completion of creation by a horse-sacrifice at the Brahmâvartta-ghâṭ of Bithûr. A nail of his shoe is still embedded in one of the steps of the landing-place, and is still the object of devout homage. The clusters of ghâṭs, temples, and dwelling-houses on the Ganges lend an imposing and picturesque appearance to that side of the town. There is also a spot on the bank of the Ganges, called Vâlmîki-kî-kuṭî, where Vâlmîki's hermitage is said to have been.

IIb. 7. Kâṇhpûr, head-quarters of the district, lat. 26°-28′-15″ N., long. 80°-23′-45″ E., possesses 1,143 Hindû temples and 357 masjids; but few are of any architectural pretensions, and none of any antiquity.

IIb. 8. Charalî, village in tahsîl Narwal, 18 miles S. of Kâṇhpûr, possesses an old temple dedicated to Jvâlamukhî Dêvî, in which there is a Sanskṛit *inscription.*

III. IIb. III. 9. Derâpûr, tahsîl, 35 miles W. of Kâṇhpûr, contains the remains of several old masjids, a fine masonry tank called Sahaskuṇḍ, and the ruins of a fort built in the time of the Marâṭha rule (1756—1762). It was once a place of considerable importance.

At the village of Bichhiâpûr, eight miles S.-W. of tahsîlî, there is an old tank near the tomb of Sandal Shâh, in which there is an *inscribed* Sanskṛit slab.

IIb. 10. Ghâtampûr, tahsîl, 26 miles S.-W. of Kâṇhpûr, possesses an old temple dedicated to Kudhâ Dêvî, and to the south of the town a Gosâin temple built 300 years ago.

11. Jâjmâû, village in tahsîl Kâṇhpûr, four miles E. of head-quarters, was anciently styled Siddhapuri, and still shows on the banks of the Ganges a ghâṭ
IIb. and several temples dedicated to Siddhêśvara and Siddhâ Dêvî. It is also supposed to be the site of the capital of Yayâti, and to have derived its name from him.
III. The high mound overhanging the river is known as the fort of the mythical Chandella

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IIb. Râjâ Chandravarman. The place is mentioned by Alberûnî[1] under the name of Jajjamau and as being 12 *farsakh* from Kanauj. To the south of the fort, in the IIb. village of Bâzîdpûr, rises the tomb of Makhdûm Shâh, built during the reign of Fîrûz Shâh in A.H. 761; and on the castle mound itself stands a masjid reared in the 17th century by Sulṭân Masîh-ad-dîn.

12. KÂKÛPÛR, village in tahsîl Shiûrâjpûr, 22 miles N.-W. of Kâṇhpûr. The III. existing remains of Kâkûpûr consist of numerous foundations formed of large bricks, and more particularly of a connected set of walls of some large building, which the people call "the palace." General Cunningham[2] identifies Kâkûpûr with the capital of 'O-yu-t'o (Ayodhyâ), visited by Hiuen Tsiang[3] in the seventh century. He, moreover, suspects it to be the same as the Bâgud or Vâgud of the Tibetan Buddhist books. According to Hiuen Tsiang there were at the capital of Ayodhyâ about 100 Buddhist monasteries, 10 Hindû temples, and several stûpas containing relics of Buddha's hair and nails.

13. KHWÂJA PHÛL, village in tahsîl Derâpûr, 48 miles W. of Kâṇhpûr, possesses III. the remains of a strong fort said to have been built in the reign of Shâh Jahân IIb. (1628—1658) by one Itimâd Ḳhân. Close to the fort is the mausoleum of Itimâd Ḳhân, a building of no architectural pretensions.

14. MAKANPUR,[4] village in tahsîl Bilhaur, 48 miles N.-W. of Kâṇhpûr. The IIb. holy shrine of Shâh Madâr has made the village of Makanpûr famous throughout India. The shrine is situated on the bank of the Isân river, 10 miles to the south-west of Kanauj and about two and-a-half miles north-east of the railway station of Araul. Half-way between Araul and Makanpûr there is an old Hindû village named Harapura, which possesses so many fragments of sculpture that it seems reasonable to suspect that Makanpûr itself may be an old site which was appropriated by the saint after the usual Musalmân fashion. The saint was a native of Halab, or Aleppo, and came to Makanpûr in A.H. 818, or A.D. 1415, during the reign of Ibrâhîm Shâh Sharqî of Jaunpûr. The tomb of the saint is a plain building, 31½ feet square, with a low-roofed dome, the whole covered with numerous coats of white-wash. It stands in a court-yard about 70 feet square, called *haram*, or "the forbidden," within which no woman is allowed to enter, no lamps are lighted, no hymns are chanted, and no food is cooked. Altogether there are seven distinct courts, called the seven *darbârs*, each of which has a separate name. These are: (1) Roza Mubâraq, the court-yard about 90 feet square, which surrounds the tomb itself; (2) Haram Darbâr, an outer enclosure into which no woman is allowed to enter; (3) Sânkar Darbâr, or "Chain Darbâr," is so named from a chain on its door; (4) Pâkar Darbâr, so named after a Pâkar (fig-tree) which stands in it; (5) Damâlkhâna is the court where the *malangs*, or mad faqîrs, are allowed to play and sing songs; (6) Nakârkhâna contains the *nakâras*, or great metal drums, as well as the *degs*, or gigantic metal cooking-pots; (7) the Âlamgîr Masjid. The erection of the tomb is ascribed to Ibrâhîm Shâh Sharqî of Jaunpûr, who died in A.H. 844. There is no *inscription* on the tomb. There are two gateways with *inscriptions*, but

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[1] Sachau, *Alberûnî's India*, Vol. I, page 200.

[2] *Archæological Reports*, Vol. I, page 295.

[3] Beal, *l.c.*, Vol. I, page 225.

[4] Cunningham, *Archæological Reports*, Vol. XVII, page 102.

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they are of later date. One of these, called the Chor-kâ-darwâza, dates from the year A.H. 873 or A.D. 1468, as noted in the *inscription*. The second gate, called the Saudâgar darwâza, or the "merchant's gate," bears the date A.H. 899. The people speak with pride of a visit paid to the shrine of Madâr by the Emperor Aurangzîb. The exact date is not known, although he built the masjid which still exists. Besides this there is another masjid built by Daulat Ḳhân in A.H. 1022.

IIb. 15. MÂWAR, small village in tahsîl Bhognîpûr, 21 miles S.-W. of Kânhpûr, is remarkable for the tomb of Hazrat Mutâhar, one of the four principal disciples of Madâr Shâh. The masjid is of no architectural pretensions and of no antiquarian merit.

16. MÛSÂNAGAR, town in tahsîl Bhognîpûr, on the left bank of the Jamnâ, 34
III. Ia. miles S.-W. of Kânhpûr, possesses, near the Umargaṛh, the remains of an ancient
fort built by the Ponwârs in Saṁvat 1504. The Dêojâni tank is of some antiqua-
Ib. rian and architectural interest. The ancient Mukhadêvî temple closely resembles, except that it is on a much smaller scale, the pre-Musalmân portion of the Atala-dêvî Masjid at Jaunpûr, which are the remains of a Buddhist vihâra. Images and distinctive emblems of very old date have been dug up in the vicinity of this temple.

Ia. 17. RASÛLÂBÂD, tahsîl, 40 miles N.-W. of Kânhpûr, possesses a fort built under Marâṭha rule (1756—1762), in which now the tahsîlî offices are located.

18. SHIÛRÂJPÛR, tahsîl, 21 miles N.-W. of Kânhpûr, possesses the ruins of a fort of the Chandella period.

III. 19. SIKANDRÂ, town in tahsîl Derâpûr, 45 miles W. of Kânhpûr, possesses numerous ruins which testify its former importance.

V.—HAMÎRPÛR DISTRICT.[1]

1. AKONÂ, village in tahsîl Kulpahâr, eight miles S. of tahsîlî and 68 miles
IIa. S.-W. of Hamîrpûr, possesses four groups of ruined Chandella temples, called Râj Maṭh, Râṇî Maṭh, Châmâr Maṭh, and Konchbhâor. Râj Maṭh is a large group of temples and colonnades, the principal temple of which has fallen, whilst three smaller ones on the corners of the principal temple are still standing. Near the temple there is a life-size statue of an elephant, of which the trunk is gone. The Râṇî Maṭh is in ruins. To the east of the village is the Châmâr Maṭh; it is a low-roofed hall without any dome or sanctum. Konchbhâor
IIa. is a small masonry tank, on the bank of which there is a *lingam* temple in fair state of preservation. Many interesting sculptures are scattered about the place.

IIa. The neighbouring village of Akonî has also a small Chandella temple.

2. DINAÎ,[2] village in tahsîl Kulpahâr, seven miles W. of tahsîlî, and 63 miles
Ib. S.-W. of Hamîrpûr, possesses on a hillock the ruins of a large *lingam* temple of the Chandella period, built in the usual form of a cross. The pillars are mostly plain, but the central ones are ornamented with four female statues each, and a few of the pillars are richly ornamented with other carvings. The peculiarity of the temple is that the roof does not appear to have been built in the usual style of intersecting squares or of overlapping stones, but by long stones laid across on the architraves, and

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[1] *North-Western Provinces Gazetteer*, Vol. I, pages 361—601, *sub voce*.

[2] Cunningham, *Archæological Reports*, Vol. VII, page 40.

entirely without ornaments of any kind. There are no traces of anything like a pyramidal roof over them, from which it is evident that this temple was flat-roofed. The basement mouldings of this temple are singularly beautiful, more so than those of the Mahobâ temples.

Ib. Close to the road below the hill there is a Jain temple with a colossal statue of Śântinâtha, *inscribed* Saṁvat 1194. This temple is an oblong externally, divided into a portico and sanctum. The statue of Śântinâtha is mutilated, having had the arms cut off, and the minor statues on either side of it are also mutilated. Inside the roof is formed of interesting squares supported by four engaged pillars at the corners of the cell. These pillars have the usual square block interposed, breaking up the height of the shaft into two portions. The outer pillars of the portico, however, are without the blocks. The roof is externally a flat cone, with a very slight bulge, exactly like the domes over the corners and central pillars in the Quṭb cloisters. Close to the temple are the remains of cloisters; these consist of rows of pillars of small height supporting a flat roof formed by placing slabs over the architraves. Near this there is an *inscribed* slab, dated Saṁvat 1676.

3. GAṚHAULÎ, village in tahsîl Jalâlpûr, 35 miles S.-W. of Hamîrpûr, has a
large Chandella tank outside the village, but now nearly silted up, with the ruins
III. of several large temples on its banks, which show that once it must have been of
some importance.

4. GAUṚAHRÎ, village in tahsîl Kulpahâr, 50 miles S.-W. of Hamîrpûr, possesses
IIb. a very fine temple of comparatively modern date.

5. HAMÎRPÛR, head-quarters of the district, lat. 25°-57′-30″ N., long, 80°-11′-50″
III. E., possesses the ruins of a fort built by Hammira Dêva in the 11th century, and a few
Musalmân tombs which are the only traces of antiquity.

Two miles to the west of Hamîrpûr lies the village of Badanpûr, which has a
III. *kherâ* showing the site of a deserted village. In the village itself there is under a
nim tree an image, *inscribed* Saṁvat 1363.

About 11 miles to the south of Hamîrpûr there are the two small villages of
III. Iṭârâ and Pachkhaurâ, standing on ancient *kherâs*, covered with broken
bricks and sculptures. Old coins are said to be found in large quantities after the
rains.

6. INGOTHÂ, village in tahsîl Hamîrpûr, 15 miles S. of head-quarters, possesses
III. the ruins of a small fort close to the village site.

7. JAITPÛR,[1] town in tahsîl Kulpahâr, 65 miles S.-W. of Hamîrpûr, possesses
IIb. } several modern temples, some still unfinished, and the remains of a fort which tradition
III. } ascribes to the Marâṭha period. Scattered about in the town are numberless dressed granite stones with carvings similar in design and execution to the carvings at Mahobâ; they are undoubtedly ancient, most probably of the Chandella period. Innumerable similar stones are also built into the walls of the fort and of the buildings within it, rendering it impossible to doubt that there in former times must have existed many ancient structures of the same style and period as those at Mahobâ.

Within a short distance of the town is the Bêlâ Tâl, or Sâgar Tâl, ascribed to the Chandellas. On the western edge of this large tank there runs a chain of several low hills, rocky and steep on the land side, but less so on the tank side. Along

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[1] Cunningham, *Archæological Reports*, Vol. VII, page 26.

III. the crest of the northernmost of these is built a strong loopholed wall in the usual style of Indian rubble and mortar forts. This wall runs down at the northern end along a spur of the hill that juts into the tank; the spur, after jutting out of the hill into the tank, in a direction perpendicular to the line of the chain, for a distance of about 500 feet, turns back southwards, and runs in this new direction parallel to the main chain for about 800 feet, thus including on three sides a small sheet of water that forms, as it were, an arm from the tank. Along this ridge the fort walls run down to the lake, the end being formed into a massive tower rising sheer out of the water, but now in ruins. At the corners of the wall are other strong towers rising boldly out of the water. The spur that connects the main chain of hills with the small ridge in the tank running parallel to it, appears to be artificial. At the south end the walls run down the declivity of the first hill of the chain to the water ending in a ghâṭ; this is the weakest point of the fort, and, subsequently, judging from the style of construction, an extension was made on this side by the addition of a sort of outwork connected with the main fort at its south end and carried along the ridge of the next hill up to its summit. Hence it goes perpendicularly down towards the tank in a slight curve, forming at its southern end a figure like the nook at the northern end, but far smaller and far less decided. A massive tower rising sheer out of the water terminates it at this end as at the other. In the fort there are palaces and other buildings situated in the space between the walls and the edge of the tank. The buildings must have been very extensive, and subterranean passages from the mahal to the edge of and into the tank exist in several places to this day. From the style of buildings inside it is impossible to ascribe to this fort an age much prior to the Marâṭha period; but it is certainly earlier than the usual run of Marâṭha structures. It appears that the outwork noticed above was afterwards added, and, if one may judge by the Musalmân tombs that occur in this portion alone of the fort, by the Musalmâns, after they had probably proved the weakness of the south end of the main fort by capturing it themselves.

8. JALÂLPÛR, town in tahsil Maskarâ, 30 miles west of Hamîrpûr, possesses
IIb. several masjids and Hindû temples of no archæological value. Outside the town
there is a *kherâ*, named Khândant.

In the village of Puniân there are on the banks of the tank of Âlhâ and Udâl
Ib. two images of black basalt, *inscribed* Saṁvat 1232, during the reign of Parmâl.

9. JHALOKHAR, town in tahsîl Hamîrpûr, eight miles W. of head-quarters,
IIb. possesses a temple dedicated to Dêvîjî Bhanyâ Râṇî.

10. KABRÂÎA, town in tahsil Mahobâ, 43 miles S. of Hamirpûr. The Brahm Tâl, a stone called Chakariya Dâî, several Chandella temples, the Dûdhû rock, and the Bhawânî-kâ-Pahâr are the only objects of archæological interest.

The Branm Tâl is an extensive tank now much silted up; the embankment is in
III. the form of a segment, and is faced in the usual Chandella style with immense
stones which form steps to the water's edge. On this embankment are the ruins of
III. a large Chandella temple. In the middle of the lake was a *baithak*; but that, too, has
been completely thrown down, and only the basement is now visible. There is said
to be an *inscribed* slab lying near the ruins of this *baithak*; there are also some *sati*
monuments, apparently of no great date.

III. The Chakarîya Dâî is a carving of a woman with a child in her arms; close by
IIb. there is a small Chandella temple, hidden, however, by recent renovations. Not far
IIb. from this temple there is another temple on the top of a rock, and votaries have to
make their exit by a passage under the rock whence there is a fine view of the Brahm
Tâl. There are numbers of Chandella stones lying about the village, some used for
chabûtras, &c.

The Dûdhû rock is near the lake, and on the top of it the ghost of a telî is said
to reside. A little further on is the Bhavânî-kâ-Pahâr, on which there are some
IIb. small temples dedicated to the goddess Bhavânî; but none of these are very old or in
any way remarkable.

11. KHARAILA, town in tahsîl Maskarâ, 40 miles S.-W. of Hamîrpûr, possesses
IIb. an old temple.

12. KULPAHÂR, tahsîl, 60 miles S.-W. of Hamîrpûr, possesses several modern
IIb. temples, îdgâhs, and masjids, and the ruins of a palace on a hill. The banks of the
large tank south of the town are ornamented with numerous temples and houses; a
IIb. stone ghâṭ runs along the embankment with platforms and shrines at intervals.
III. Close to the tank, on the opposite side, stands an isolated octagonal structure on a
III. small mound, the tomb of some Musalmân; it must have once been very beautiful
and is still picturesque, though ruined. No ancient remains, however, exist except
an occasional fragment of a statue. On an eminence near the town are the ruins of
III. a fort.

About four miles south-east of Kulpahâr lies the village of Râwâtpûr, with
III. a large Chandella tank, on the embankment of which stands a large ruined granite
temple of the earliest Chandella type. The sanctum has fallen, whilst the great
hall is in a tottering condition. About 300 yards distant from the tank is another
III. temple of a smaller scale, of which the dome has fallen.

Six miles to the west of Kulpahâr are the villages of Chârnâ and Patkâri.
III. The former has the ruins of two granite temples, the latter a large tank.

About five miles to the north-east of Kulpahâr is the village of Mohâri, with
Ib. two ruined granite temples.

IIb. About six miles south-east of Kulpahâr lies the village of Sahêṭ Mahêṭ,
which possesses some large tanks, a fine old temple sacred to Vishṇu, and a low-roofed
Jain temple with *inscribed* statues of Saṁvat 1200 and 1213.

Close by is a large *kherâ* covered with broken bricks and sculptures, where
Madanavarman, the Chandella ruler (A.D. 1129—1165) is said to have founded
a town, called after him Madanapura.

Six miles south-east of Kulpahâr is the village of Karerâ, with a diminutive
Ib. plain Chandella temple.

About 15 miles S.-W. of Kulpahâr are the villages of Telî Pahâri and
IIb. Tewâh, possessing three small Chandella temples.

About 13 miles S.-W. of Kulpahâr is the village of Parâobâri, which has
an old well with an *inscription*, dated *Ashâḍava di 5, Saṁvat* 755.

13. MAKARBÂI,[1] small village in tahsîl Mahobâ, 10 miles N.-E. of tahsîlî and
Ib. 48 miles S. of Hamîrpûr, possesses many remains; one, a large pillared hall, probably

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[1] Cunningham, *Archæological Reports*, Vol. VII, page 26.

a Jain temple, now below the level of the adjacent country from accumulation
of rubbish, is called Parmâl's *baithak;* fragments of innumerable statues and sculptures,
but of no particular interest, abound in the place. It also possesses a large tank
Ib. ascribed to the Chandella kings, and there is a small, but very beautiful, temple of a
unique type, possessing three instead of one sanctum. An accumulation of fully six
feet of rubbish hides the mouldings of the basement of this singular temple.

III. One mile to the north of Makârbâi there are the ruins of a large granite temple,
more than double the size than that of Makârbâi.

About four miles E. of Makârbâi lies the village of Barsî Talâo, with an
III. almost dry tank, on the embankment of which is a middle-sized temple of which the
dome has fallen. Behind it there is a large low-roofed hall in a ruinous condition.

About six miles E. of Makârbâi, near the village of Pahrâ, lies the hamlet of
Ib. Sakarâ, which possesses a flat-roofed Jain temple in a nearly perfect state of
IIb. preservation and a small Brâhmanical temple of the Chandella period.

14. Mahobâ,[1] tahsil, lat. 25°-17′-40″ N., long. 79°-54′-40″ E., 54 miles S. of Hamîrpûr. Its name is a contraction of Mahôtsavanagara, or the "city of the great festival," which was celebrated there by Chandravarman, the founder of the Chandella dynasty. Mahobâ is divided into three distinct portions: (1) Mahobâ, or the city proper, to the north of a low granite hill; (2) Bhîtarî Qila, or the inner fort, on the top of the hill; and (3) Daribâ, or the city to the south of the hill.

To the west of the city lies the great lake of Kirat Sâgar, about one-and-a-half miles in circumference, constructed by Kirttivarman (1063—1097). To the
south is the Madan Sâgar, about three miles in circuit, constructed by Madanavarman
(1129—1165). To the east is the small lake of Kalyâṇ Sâgar, and
beyond it lies the large deep lake of Vijaya Sâgar, constructed by Vijayapâla
Dêva (1040—1050). The last is the largest of the Mahobâ lakes, being not
less than four miles in circuit; but the most picturesque of all is the Madan Sâgar.
On the west it is bounded by the singularly rugged granite hill of Gôkarṇa, on
IIb. the north by ranges of ghâṭs and temples at the foot of the old fort, and on the
south-east by three rocky promontories that jut boldly out into the middle of the
lake. Near the north side there is a rocky island, now covered with ruined buildings,
Ib. and towards the north-west corner there are two old granite temples of the
Chandella princes, one altogether ruined, but the older still standing lofty and erect
in the midst of the waters.

As Mahobâ was for some time the head-quarters of the early Musalmân governors, we could hardly expect to find that any Hindû buildings had escaped their furious bigotry or their equally destructive cupidity. When the destruction of a Hindû temple furnished the destroyer with the ready means of building a house for himself on earth as well as in heaven, it is wonderful that so many temples should still be standing in different parts of the country. It must be admitted, however, that in none of the cities which the early Musalmâns occupied permanently have they left a single temple standing, save this solitary temple at Mahobâ, which doubtless owed its preservation solely to its secure position amid the deep waters of the Madan

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[1] Cunningham, *Archæological Reports,* Vol. II, pages 439—459; Vol. VII, pages 21—25; Vol. XXI, pages 70—74.

Sâgar. In Mahobâ all the other temples were utterly destroyed, and the only
Hindû building now standing is part of the palace of Parmâl, or Paramârdidêva,
IIb. on the top of the hill fort which has been converted into a masjid. In 1843
General Cunningham found there an *inscription* of Paramârdidêva, built
upside down in the wall of the fort just outside this masjid. It is dated in Saṁvat
1240, or A.D. 1183, only one year before the capture of Mahobâ by Pṛithvîrâjâ,
IIb. Chauhân of Dehlî. In the dargâh of Pîr Mubâraq Shâh and the adjacent
burial-ground there are about 310 Hindû pillars of granite. A black stone bull is
lying beside the road, and the *argha* of a *liṅgam* is fixed as a water spout in the
terrace of the dargâh. These last must have belonged to a temple of Śiva which was
probably built in the reign of Kîrttivarman, as a mutilated *inscription* of that
prince was found, in 1865, built into the wall of one of the tombs. These are the
earliest remains discovered at Mahobâ itself; but there seems no good reason to
doubt the popular tradition of its foundation by the first Chandella Râjâ, Chandravarman,
as the story is at least as old as the time of the bard Chand, and is most
probably much older.

Ib. The Kâkrâ Maṭh stands on a rocky island in the north-west corner of the Madan Sâgar. In size it is equal to the largest of the Khajurâho temples, being 103 feet in length by 42 feet in breadth. It is built entirely of granite, and is therefore very much inferior to the Khajurâho temples in decoration; its architectural ornaments being limited to such small geometrical patterns as could be executed without much difficulty in hard granite. The general arrangement of five chambers is similar to that of most Hindû temples of the same period; but the size of the *mahâmaṇḍapa*, or transept, is greater than that of any of the Khajurâho temples. On each of the outer faces of the sanctum there are three niches for the reception of statues; but neither outside nor inside can be found even the fragment of a figure. The name Kâkrâ is said to refer to the worship of Śiva.

On another rocky island, a few hundred feet to the north of Kâkrâ Maṭh, there
III. is a large ruined temple now called Madâri, which is a name of Kṛishṇa, one of
the *avatâras* of Vishṇu. Only the foundations of the building are now standing,
which show that this temple was even larger than the other, being 107 feet in length
by 75 feet in width. Opposite the east end or entrance there are the foundations of
III. another small temple, 16 feet square, which, judging from other examples, must once
have enshrined a statue of the Varâha Avatâra, or boar incarnation of Vishṇu.
But the most interesting remains of the ruined temple are five life-size elephant
statues in sandstone. There is nothing left to show the original positions of these
statues; but if we may be guided by the arrangement of the half-size elephant statues
at Khajurâho, then these five enormous figures must have been projected in mid-air
from the five disengaged faces of the two spires of the sanctum and transept. It is
quite possible, however, that they may have been erected in pairs at each of the
three entrances to the temple, that is, at the east or main entrance and at the two
side entrances to the north and south.

On the north-east bank of Madan Sâgar stands a colossal statue of Kâlî, hewn out of a solid granite rock, surrounded by several *sati* pillars of the Chandella period.

IIb. Dîpdân is the name of a single granite pillar standing on the north bank of the
IIb. lake in front of the temple of Mânyadêvî. Its name is derived from the practice of placing a lamp or *dîp* on its summit on stated occasions. But this certainly could not have been the original purpose of the pillar, as it is crowned with a broad flat-topped capital, and does not possess a single receptacle for a lamp. It is a single shaft 18 feet high and one and three-quarter feet square at the base. In the middle it is octagonal and in the upper part round. The two lower portions are quite plain, but the uppermost is ornamented with four chains and bells suspended from four lions' heads immediately beneath the capital. This column was most probably connected with the temple of Mânyadêvî, in front of which it now stands; but there is nothing to show its age, and the present temple is a common plaster building in the modern Musalmân style.

III. The old fort at Mahobâ is situated on a low granite hill immediately to the north of the Madan Sâgar. On the north side the walls crown the crest of the hill and on the east and west side they run down to the lake which forms the south boundary of the enclosure. It is 1,625 feet in length from the Bhainsâ Darwâza on the west to the Daribâ Darwâza on the east; but is not more than 600 feet broad in the widest part. The wall is built exclusively of fragments of older structures, some plain, some carved, and some simply rubble. It is a place of no strength, and there is no
Ib. record of its ever having been defended. The palace of Râjâ Paramârdidêva, or Parmâl, is situated on the top of the hill fort. The portion now standing is an open pillared hall, 80 by 25 feet, which was formerly converted into a masjid by the addition of a back wall to the west, in which basement mouldings and other carved stones are built up one over the other. The Musalmân pulpit with its staircase is still standing against this west wall, in the middle of which there is a small arched recess that is common to all masjids. The pillars are massive blocks of granite upwards of two feet square and 12 feet in height, and are richly decorated with deep mouldings and bold geometrical figures. There are eight rows of pillars in the length and three in the breadth of the building, making seven openings for the front of the masjid.

In the south-east quarter of the city, called Darîbâ, there is a small stone
III. pillar called Âlhâ-kâ-lâṭ, or Âlhâ-kâ-gili, or "Âlhâ's staff," or "Âlhâ's plaything." The stone lâṭ is nine and-a-half feet in height and 13 inches in diameter, and is placed loosely in a square hole cut in a large mass of granite. On another granite rock close to Âlhâ's gili there is a sunken tablet about two feet square containing the figure of a horseman called Chanda Matwâra.

In the west part of the town, just outside the Bhainsâ Darwâza of the fort there
IIb. is a flat-roofed masjid on Hindû pillars which, according to an *inscription*[1] over its doorway, was either erected or converted by Malik Tâj-ad-dîn Ahmad in the reign of Tughlaq Shâh, in A.H. 722, or A.D 1322. Most probably it is part of the original temple slightly altered, as its floor is considerably below the present level of the ground.

On the banks of the Kirat Sâgar is a steep bare hill covered by ruins; these ruins
IIb. must once have been temples, now a Musalmân grave of Mira Tûlan occupies the site.

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[1] *Proceedings, Asiatic Society of Bengal*, for 1873, pages 156 and 157.

III. Round Mahobâ at short distances are to be seen occasionally ruins and fragments of sculpture, some of the colonnades still standing, some mere mounds; they are all traditionally known as Parmâl's baithaks, or Âlhâ's baithaks.

It will be observed that all the existing ruins of Mahobâ are exclusively Brâhmaṇical. But the numerous broken Jain statues which lie about the city, including *inscribed* pedestals of Saṁvat 1169, 1203, 1211, 1213, 1219, 1220, and 1224, show that the *śrâvakas* of former days must have possessed several rich temples, of which even the sites are now unknown. On the south-east bank of the Madan Sâgar, on a hillock, there are 24 rock-hewn images of the Tîrthaṁkaras with several *inscriptions*, dated Saṁvat 1206.

The discovery also of a single pedestal *inscribed* with the Buddhist creed formula in characters of the 11th century is sufficient to prove that the Buddhist religion was still existing in Mahobâ at that late period.

Ib. About six miles S.-W. of Mahobâ lies the village of Sijhârî, which possesses a large tank on the embankment of which there is a low-roofed square temple which had about 12 conical domes of which seven now remain.

Ib. Ten miles south-west of Mahobâ is the village of Urwâra, possessing a large tank called Ratan Sâgar. Near the embankment stands a flat-roofed temple of the usual Chandella style.

Ib. About three miles S.-W. of Mahobâ lies the village of Râhilyâ, with a small tank, on the embankment of which stands a ruined large Chandella temple built in the form of a cross. The dome of the central hall has fallen, but the walls and cross lintels are still standing. The tank and temple were probably constructed by Râhilavarman (A.D. 875—900).

III. IIb. 15. MAUDHÂ, tahsîl, 20 miles S. of Hamîrpûr, possesses the ruins of a stone fort, three masjids, three dargâhs, and five tanks, all of no great antiquity and of no architectural merit. Under a pipal tree on the Bândâ road, outside the village, there is a broken image of Pârśvanâtha, *inscribed* Saṁvat 1229.

IIb. 16. MASKARÂ, or Maskharâ, tahsîl, 33 miles S.-W. of Hamîrpûr, is said to be a corruption of Mahêśa Kherâ, or the mound of Mahêśa, whose temple is still extant.

IIb. 17. PANWÂRÎ, town in tahsîl Kulpahâr, 64 miles S.-W. of Hamîrpûr, possesses the dargâhs of Bhâi Ḳhân and Pîr Haqîm erected in the beginning of the 18th century.

In the village of Nanyaurâ, 20 miles S.-E. of Panwârî, were found, in 1872, two copper-plate grants[1] of the Chandella rulers, *viz.*, one of Dhaṅgadêva, dated Saṁvat 1055, and another of Dêvavarman Dêva, dated Saṁvat 1107.

Ib. 18. RÂṬH,[2] tahsîl, lat. 25°-35′-35″ N., long. 79°-36′-55″ E., 50 miles S.-W. of Hamîrpûr, contains two ancient-looking *bârakhambhâs*, or twelve-pillared halls, both roofless, which the Musalmâns claim as theirs, while the Hindûs as stoutly maintain them to be Hindû. Of the pillars the bases, capitals, and shafts correspond and are apparently in their proper positions; but close examination shows that the capitals are not all of the same size. The remains of the brick dome which once crowned each of these show indisputable signs of having been built after the Musalmán con-

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[1] *Indian Antiquary*, Vol. XVI, pages 201—205; *Journal, Asiatic Society of Bengal*, Vol. XLVII, Part I, pages 81—84.

[2] Cunningham, *Archæological Reports*, Vol. VII, page 22.

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quest, and the existence of two carved stones, the lower sills of the entrances of
Hindû temples, among the stones forming the present basement, proves that they
are built out of older Hindû temples of the Chandella time. Râṭh possesses a fine
IIb. large lake, called Sâgar Tâl, besides several smaller ones, adorned with extensive
ghâṭs, the ruins of two forts, several modern Hindû temples, and a masjid and a
well built in Aurangzîb's time.

About eight miles N.-W. of Râṭh lies the village of Kachhwâ, with some
III. mounds covered with broken statues and sculptures. Old coins and Buddhist beads
are found after the rains.

About six miles S.-E. of Râṭh is the village of Rorâ, possessing a small
III. mound with a small ruined temple on the summit. The temple is a square cell
surmounted by a dome on low neck; the cell has stone pillars at the corners and at
the centres of three sides, and the door-posts are also of stone. The dome rests on
architraves, some carved in the peculiar Chandella style, and others plain. As it
stands, the structure cannot be very old; but it is built of the materials of a more
ancient one, and the statues inside are probably old.

19. SAYAR, village in tahsîl Maudhâ, 18 miles S. of Hamîrpûr, possesses a mud
III. fort outside the village site.

20. ŚRÎNAGAR, village in tahsîl Mahobâ, 65 miles S. of Hamîrpûr, possesses the
III. remains of a stone fort on the hill overlooking a part of the village, two fine tanks,
one of which, called Barâ Tâl, has an island, in the middle of which are the ruins
III. of a large Chandella temple.

21. SUMERPÛR, town in tahsîl Hamîrpûr, nine miles S. of head-quarters, possesses
III. the ruins of two forts outside the village, several mounds covered with broken
bricks, tiles, and sculptures, and three *kherâs* in the immediate neighbourhood,
viz., Lakhanpûr, Mîrzâpûr, and Iṭârâ. Glass bangles and earthenware
remains are found in all these *kherâs*, and occasionally coins.

22. SUNGRÂ, village in tahsîl Kulpahâr, 60 miles S.-W. of Hamîrpûr, possesses
III. a fort with a large masonry well.

23. SÛPÂ, village in tahsîl Kulpahâr, 55 miles S.-W. of Hamîrpûr, possesses
III. the remains of a fort built in the beginning of last century.

VI.—JAUNPÛR DISTRICT.[1]

1. JALÂLPÛR, or Jalâlpûr Sâî and Jalâlpûr Biâlsî, small village in
Ib. tahsîl Karârkôṭ, possesses an old bridge over the Sâî, built in 1510 A.D. by Jalâl
Khân, governor of Jaunpûr, who wished to transfer to this place the capital of his
government. This bridge is 58 years older than the famous bridge of Akbar over
the Gûmtî at Jaunpûr. It is built on nine pointed arches, and has a roadway of 245
feet.

2. JAUNPÛR,[2] head-quarters of the district, lat. 25°-44′-53″ N., long. 82°-43′-49″ E.
For nearly a century (A.D. 1394—1493) the city of Jaunpûr was the capital of an

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[1] *North-Western Provinces Gazetteer*, Vol. XIV, Part III, pages 100—147, *passim*.

[2] Cunningham, *Archæological Reports*, Vol. XI, pages 102—126; *Journal, Asiatic Society of Bengal*, Vol. III, page 617, *seqq.*; Vol. XLII, pages 160—165; *Proceedings, Asiatic Society of Bengal*, for 1873, pages 139 and 140; Führer and Smith, *The Sharqî Architecture of Jaunpur*, 4°, Calcutta, 1889, pages 1—63.

independent Musalmân kingdom, perhaps the richest in Northern India. The founder of the dynasty, Khwâja Jahân, was appointed to the government of the Eastern Provinces by Mahmûd Tughlaq with the title of Malik-us-Sharq, and took up his residence at Jaunpûr. He was shortly after (A.D. 1399) succeeded by his adopted son, Mubâraq Shâh, who declared his independence and assumed the title of Sulṭân-us-Sharq, or "King of the East." Mubâraq died in A.D. 1400, and was succeeded by his brother, Ibrâhîm, during whose long reign (A.D. 1400—1440) the sway of the Sharqî kings was firmly established over the fairest provinces of Northern India, from Kanauj to Bihâr and from Bahrâich to Iṭâwah. During the period of their sway, covering nearly the whole of the ninth century of the Hejira, the architecture of Dehlî is represented only by the tomb of Mubâraq Saʿîd at Dehlî and by those of ʿAlâ-ad-dîn Âlam Shâh and his family at Badâon. But the kings of the East, who built such magnificent masjids, have left behind them no tombs, all of them being contented with plain graves in the open air.

The architecture of Jaunpûr is confined almost entirely to these Musalmân masjids, for the Sharqî kings who were such great builders were equally great destroyers, as every masjid was reared on the site of a Hindû temple. Even the old name of the place is lost, and we are left to conjecture whether the Musalmân story that Firûz Shâh named the city after his cousin, Jûnân (Muhammad Tughlaq) is more probable than the rival statements of the Brâhmaṇs about Jamadagnipura and Yavanapura. One thing is quite certain, that no Hindû ever calls the place Jaunpûr, but always Jamanpûr, which seems to point to Yavanapura as the original name. As to the Musalmân name, it seems to be only a slight alteration of the old name for the purpose of pleasing Firûz Shâh. Some one made the ingenious discovery that the letters of Shahr Jaunpûr gave the number 772 (A.D. 1370), reckoned by the *abjad*, and as this was the date of Firûz Shâh's visit, the new form of the name was at once adopted. Indeed, the place is actually mentioned by name more than a century before the time of Firûz Shâh's alleged foundation of it. In A.H. 665, or A.D. 1266, during the reign of Balban, "the intercourse between Dehlî and Bengal by the route of Jaunpûr and Benâras" was interrupted.[1] In this passage Ferishta has either adopted the later spelling of the name, or he may have found the name so written in the author from whom he quoted, as the early Musalmâns always wrote Jun for Jamnâ, and would therefore have written Jonpûr for Jamanpûr. But whatever may have been the original name, it is quite certain that there was a city on this site long before the Musalmân conquest. In fact, the conquerors themselves acknowledge this when they relate how all their masjids were built on the sites of Hindû temples which they had destroyed. That the site of Jaunpûr was occupied by the Hindûs at a much earlier period is evident from an *inscription*[2] of the seventh century on the archway of the south gate of the Jâmi Masjid, which gives the name of Îśvaravarman, of the Maukhari dynasty.

According to the tradition of the people, the fort overhanging the river was called Karârkôṭ, after a demon named Karâr, who was killed by Râma-

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[1] Brigg, *Ferishta*, Vol. I. page 256.

[2] *Corpus Inscriptionum Indicarum*, Vol. III, page 228.

III. chandra, and afterwards worshipped under the name of Karâr Bir. His shrine exists at the north-west side of the fort. The name of the old town is not known, but the part which lies immediately to the north-east of the fort is still called Karâra.

Ib. The oldest building in Jaunpûr is the masjid of Ibrâhîm Nâib Bârbak in the fort; it is a long narrow building of the early Bengâlî type, that is, a simple arcade supported on carved Hindû pillars, with three low domes in the middle. It has no *minârs*, their place being taken by two stone pillars placed at a short distance in front of the masjid. The building is 130 feet four inches long by 22 feet broad outside. The interior is divided into three distinct portions, a centre room and two side rooms. The centre room is 37 feet four inches by 15 feet; it is spanned by two arches of 15 feet, which sub-divide it into three compartments covered by three domes. The side rooms are each 40 feet six inches by 15 feet, each presents five openings in front with a flat architrave supported on a double row of Hindû pillars, the outer row being square and the inner row round. Down the middle of each room there is a row of four round pillars, and against the back wall a row of square pilasters. The pillars have no bases and are made up of all kinds of shafts pieced together, some square, some round, some octagonal. Only one of the stone columns is now standing in front of the masjid; but the position of the second is marked by its broken plinth and pinnacle. The shaft is formed of two distinct pieces, the lower part being of reddish sandstone and the upper part of yellowish sandstone, both from the Chunâr quarries. The pillar is square below, with a side of one foot eight inches, octagonal in the middle of the shaft, and round in the upper part; the whole surmounted by a capital and pinnacle like the *amalaka* fruit and *kalasa* of a Hindû temple. On the octagonal portion there is a long *inscription*[1] engraved in Tughrâ characters, recording the erection of this masjid in A.H. 778, or A.D. 1377 by Ibrâhîm Nâib Bârbak, the brother of Fîrûz Shâh.

Ia. The Atala Masjid was the work of Ibrâhîm Shâh during the early part of his reign. It was built on the site of the Hindû temple of Atala Dêvî, which is said to have been erected by Jayachchhandra Dêva (1175—1193), the last Râṭhor prince of Kanauj. Of all the masjids remaining at Jaunpûr, the Atala Masjid is the most ornate and the most beautiful. In plan it is a quadrangle surrounded by cloisters of two storeys on three sides, with the masjid itself on the west side. The whole block of building is 252 feet long from north to south, by 248 feet broad outside, the courtyard inside being 176 by 160 feet. The grand feature of the masjid is the highly decorated propylon or great central arch, with a smaller propylon on each side of it. The propylon is 75 feet high with a base of 54 feet seven inches, and a top breadth of 47 feet showing a batter in the walls of three feet nine inches on either side. The masjid proper is divided into five compartments: the central room covered by a dome 30 feet in diameter, one long room of a single storey 62 feet by 28 feet eight inches on either side, and two low rooms in two storeys in each corner. These corner rooms are cut off from the rest of the building by stone screen work, of which portions still exist. The arrangement of the central room is very peculiar, as it is oblong in shape, although covered by a hemispherical dome. The room is 35 feet one inch in length by 29 feet six inches in breadth. This difference is rectified by projecting huge corbels from the four side piers and four corners, so as to make the space to be covered by the dome an exact square. The angles of the square are cut off in the usual way and an octagon formed, which in its turn is developed into a sixteen-sided figure, and upon this the cupola of the dome is carried. In the cloisters behind each smaller propylon there is a hexagonal opening covered by a dome. Here also is the curious departure from the hexagonal figure, as the space to be covered by the dome is 22 feet in the direction from north to south, but only 19½ feet in the other two directions. The difference is corrected by the use of large projecting brackets from the north and south pillars, which reduce the space to be domed to the shape of a regular hexagon of six equal sides. In the middle of each of the other three sides of the quadrangle there is a gateway with an octagonal room in the cloisters in front of the northern and southern gates. Opposite each of these gates the cloisters have only one storey, in which the pillars are formed by two Hindû shafts placed one above the other to gain the necessary height. Outside the back walls of the cloisters there is a row of rooms facing outwards with a verandah beyond, supported on coupled square pillars. In the double-storeyed portion of the cloisters, the aisles are extended outwards over the verandahs, thus forming five lines of open aisles supported on pillars. In the lower storey all the pillars are square, but in the upper storey the four central rows of shafts are round, the two outer lines alone being square. The gateways are similar in design to the central part of the masjid, each presenting a lofty propylon outside with a dome completely hidden behind it. All the domes are panelled on the outside by perpendicular ribs, which give a rich play of light and shade to the hemispherical masses. As is proved by nine *inscriptions*,[1] found in the Atala Masjid, Fîrûz Shâh commenced the appropriation of the Ataladêvî temple in A.D. 1376 and Ibrâhîm Shâh finished the Atala Masjid in A.D. 1408.

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[1] *Proceedings, Asiatic Society of Bengal*, for 1875, page 14; Führer and Smith, *l.c.*, page 26.

The next masjids in point of age are those which were built by order of Ibrâhîm Shâh on the sites of temples of Vijayachandra and Jayachchhandra.
Ib. The Masjid Khâlis Mukhlis, also called Darîbâ, or Charangulî, was erected on the site of Vijayachandra's temple for the devotion of the pious Sa'îd Usmân of Shirâz, about A.H. 820, or A.D. 1417. Very little of this masjid now remains in its original condition except the great propylon, which is 67 feet 10 inches broad at base, with a broken arch of 25 feet span. The lower part up to a height of 30 feet is built of stone, above which all is made of large bricks; but there is no ornament to break or relieve the sombre massiveness of the building. Behind the propylon there is a square enclosure, 65 feet eight inches in depth, covered with a flat roof supported on 10 rows of Hindû pillars.

The masjid at Châchakpûr is more commonly known as the Jhanjhrî
Ia. Masjid, on account of the "chain-like" appearance of its ornamentation. Nothing now remains except the great propylon. The masjid was built by order of Ibrâhîm Shâh in honour of one Hazrat Sa'îd Sadr Jahân Ajmâlî on the site of a famous Hindû temple of Jayachchhandra, close to the Muktaghâṭ on the Gûmtî. The masjid was much smaller than any of the others; but the front of the propylon yields to none of them in richness and beauty of ornamentation. The

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[1] Führer and Smith, *l.c.*, pages 38—40.

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base of the propylon is 35 feet seven inches in breadth, with an arch of 23 feet nine inches span. The style of decoration is similar to that of the Atala Masjid. Though very little known, it is well worthy of a visit, both on account of its past beauty and as showing now completely what in the Jaunpûr style seems an inner true arch is merely a part of the screen; for its voussoirs here—all carved with a long raised Arabic *inscription*,[1] the only instance in Jaunpûr of such a decoration—are all loose, and but for the support of the pierced screen would fall. The eastern gate and the side walls of the masjid were destroyed by Sikandar Lodî, and other parts were afterwards thrown down by the inundations of the Gûmtî. Many of the stones are said to have been used in building the great bridge during the reign of Akbar.

Ia. The Jâmi Masjid is the largest masjid at Jaunpûr; its erection was ordered for the convenience of Hazrat Khwâja Îsâ, who used to suffer much during his walk to the Khâlis Mukhlis Masjid. The foundation was laid in A.H. 842, or A.D. 1438; it is said that the date of the completion of the masjid was found in the words *Masjid Jâmi us sharq* which were engraved on the front of the eastern gate. This would fix the date in A.H. 852 during the reign of Mahmûd Shâh Sharqî. According to some people, the *inscription* on the eastern gate was *Al Masjid Jâmi us sharq*, which would make the date A.H. 883, during the reign of Husain Shâh. The plan of the Jâmi Masjid is essentially the same as that of the Atala Masjid; but there are many differences, of which the most remarked is the high platform on which it stands, all the other masjids being raised but little above the ground level. Another difference is the piling up the cloisters to the height of three storeys on each side of the gateway. The shafts of the pillars are all square and plain, and on many of them there are socket holes for iron cramps which tell their own tale of having been brought from some earlier Hindû temple. The masjid proper is 235 feet long by 59 feet broad. It is divided into five distinct compartments: a central room, 39 feet seven and-a-half inches by 39 feet eight and-a-half inches, and roofed by a dome *(gumbaz)*; a low-pillared room *(chhât)* on each side, 25 feet four inches by 44 feet seven inches, over which is the *zanâna* gallery, and on each side of this again a lofty arched chamber *(chhapra)* 49 feet three inches in length by 39 feet seven inches in width. In front of the central room rises the great propylon to a height of 84 feet four inches, with a base of 76 feet 10½ inches. The height of the arch alone is 72 feet two inches. This lofty entrance to the masjid stands on an elevated platform which has a staircase of 27 steps leading up to it from the street of the city. Altogether it rises to a height of more than 200 feet, and towers over the city, forming a more conspicuous object than the Fort itself. The flat-roofed compartments on each side of the central domed room have two storeys. The upper rooms are provided with trellises which look into the domed room in the centre and the vaulted rooms at the ends, and must therefore have been intended for the use of the ladies of the king's family. Access to these rooms is obtained by staircases in the massive piers of the great arch. The staircases are continued upwards to the roofs of the flat rooms, from which there is a continuous passage in the thickness of the wall all round the centre room with openings just below the spring of the dome. This dome is, according to Kittoe,[2] "a

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[1] Führer and Smith, *l.c.*, page 42.

[2] *Illustrations of Indian Architecture*, Calcutta, 1838.

wonderful piece of workmanship, the exterior shell being many feet apart from that of the interior, and is formed by different segments of circles," and Major-General Cunningham[1] is of opinion that there must be some arrangement of this kind, as by his measurements the top of the dome outside is 67 feet three inches, whilst the inside is only 55 feet three inches, showing a difference of 12 feet, and as this is too much for the top thickness of a single dome, he concludes there are two thin domes, each about three feet in thickness at the top, and thus leaving an empty space of six feet in height. But the true height of the dome on the *inside* is 67 feet six inches, and not 55 feet three inches, and outside the height is 72 feet six inches to the top of the cap which supports the finial. The thickness of the wall, measured through the window openings in the drum of the dome, is three feet and three-quarter inches, not 12 feet, and therefore could hardly support a double dome; while at the vertex, including the cap, the whole thickness is only five feet. The diameter of the dome is 39 feet five inches.

The courtyard of the masjid is a square of 219 by 217 feet. In the middle of each side there is a large gateway, that on the east being 48 by 46 feet, and those on the north and south sides 43 by 41 feet. The eastern gateway is a complete ruin, having been purposely destroyed by Sikandar Lodî. The other two gates are much injured, but the domes and main walls are still standing. The whole ground covered by the quadrangle and gateways contains a space 320 feet in length from east to west by 307 feet from north to south. The cloisters to the north and south have 11 openings on each side of the gateway, with two aisles in two upper storeys, and a row of rooms facing outwards in the lowest storey. On each side of the gateways the cloisters are extended outwards by two more rows of pillars. To the north of the northern gateway, at a distance of 11 feet, lies the *khângâh*, or burial-ground of the Sharqî kings, 120 feet in length by 60 feet in breadth. Here are the tombs of Ibrâhîm Shâh and his son and grandson, Mahmûd Shâh and Husain Shâh.

Ib. The Masjid of Bîbî Râjî, or, as it is commonly called, the Lâl Darwâza Masjid, stands near the village of Begamganj at some distance outside the city to the north-west. Bibî Râjî, the founder of the masjid, was the queen of Mahmûd Shâh, who reigned from A.H. 844—861, or A.D. 1440—1458. This masjid is the smallest of all the Jaunpûr masjids, the outside dimensions of the quadrangle being only 190 by 171 feet, or less than one-half of the area covered by the Jâmi Masjid. The general design and style of the building are similar to those of the other masjids; but the walls are much thinner, and the whole building is on a lighter and less massive scale. The masjid proper measures 168 feet six inches by 35 feet four inches inside dimensions, with the usual propylon or pyramidal entrance, 48 feet six inches high from the floor of the entrance hall and 44 feet nine inches wide at the base, in front of the central dome. The dome itself is only 22 feet eight inches in diameter; but in front of it there is an entrance hall, which is wanting in the other masjids. The rooms on each side are four aisles in depth, and are formed entirely of pillars covered by architraves without a single arch. On each side of the propylon there are four openings into the court-yard and two into the north and south cloisters of the quadrangle. The whole of the cloisters are only one storey in height, with the exception of two portions to the right and left of the centre room, which consist of two low storeys, and are separated from the rest by trellises. These rooms were doubtless intended for the ladies of the court. On the other three sides of the quadrangle the cloisters are two aisles in depth, with a row of rooms outside the walls. In the middle of each face there is a gateway of the same style as the propylon. The eastern gate is 25 feet four inches broad, and the other two gates 22 feet four inches. In the aisles of the masjid the pillars are all square with double capitals for the purpose of obtaining height. In the cloisters the shafts of the middle row of pillars are all round; most of the pillars, both square and round, have been plundered from Hindû temples. Bracket-capitals have been re-cut and adapted to smaller shafts, square shafts have been rounded, and several *inscriptions*[1] have been partly cut away in these alterations. The Lâl Darwâza is more decidedly Hindû than any of the other masjids. The dome and great entrance and the three gates are the only arched constructions in the whole building.

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[1] *Archæological Reports*, Vol. XI, page 115.

III. The Fort of Jaunpûr, the ancient Karârkôt, no longer exists except as a ruin, the walls having been quite needlessly thrown down at the end of the mutiny at the recommendation of some committee. The walls themselves had no special beauty; but along with the walls the Engineer, Lieutenant Malcolm, threw down the beetling palace of Chihal-sitûn, or "forty pillars," with its three retreating storeys. The principal gateway of the fort still remains, which was built by Munim Ḳhân, Ḳhân Khânân, the Governor of Jaunpûr under Akbar. The spandrils of the arch are filled with glazed tiles, and the walls are divided into panels with ornamental niches. Outside the fine gateway stands a *laṭ* with a Persian *inscription*, dated A.H. 1180.

Ia. The stone bridge over the Gûmtî is the only remaining building of any consequence at Jaunpûr. It was commenced in A.H. 972 by Ḳhân Khânân Munim Ḳhân, and completed in A.H. 795, when seven *inscriptions*[2] in verse were placed on the piers giving the date and name of the builder. The bridge consists of two distinct portions separated by an island, and is certainly one of the most picturesquê structures in India. Its long line of arches and piers, all of the same size, is relieved by the light pillared rooms which crown the ends of the piers on both sides. The roadway is 26 feet in clear width, with a solid stone parapet of two feet three inches on each side. The whole length of the bridge is 654 feet three inches. The main bridge to the north consists of 10 pointed arches of 18 feet three inches span, resting on piers of 17 feet, with abutments of half the thickness. The smaller bridge to the south has only five arches of the same span as the others, and with similar piers and abutments. The island between the two is 125 feet six inches. On the side of the roadway crossing the island, there is a large stone figure of a gigantic lion, standing over a small elephant, which must have been brought from one of the Hindû temples.

There are many other interesting monuments in Jaunpûr, of which the following are the most important: the masjid of Haqîm Sultân Muhammad, a
IIb. small vaulted building, erected in the reign of Akbar under the governorship of

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[1] Führer and Smith, *l.c.*, pages 49—51.

[2] Führer and Smith, *l.c.*, pages 17—20.

Ma'sûm Ḳhân, in A.H. 978 (A.D. 1570), on the northern bank of the Gûmtî close to the bridge; the masjid of Nawâb Mohsîn Ḳhân in mahallâ Hanumân Darwâza, built in A.H. 975, or A.D. 1567; the masjid of Shâh Kabîr in mahallâ Partalâ, erected by Bâbâ Bîk, in A.H. 991, or A.D. 1583; the masjid of Zâhid Ḳhân on the north bank of the Gûmtî, in Miyânpûr, built in A.H. 1150, or A.D. 1737; and the dargâh of Sulaimân Shâh, dated A.H. 867, or A.D. 1462.

3. Macchlîshahr, or Ghîswâ, tahsîl, 18 miles south-west of Jaunpûr, possesses
III. the ruins of an ancient fort, 17 masjids nearly all in ruins, of which the Jâmi Masjid,
built by Husain Shâh Sharqî, the Karbalâ, built by Shaikh Kabûl
Muhammad in the 13th century, and the Îdgâh built by Shaikh Muhammad
IIb. Mangalî in the 16th century, are the most important. The town itself is surrounded
by 17 tanks, one of them on the south side being very large, and another on
the north side of fair size.

A copper-plate grant of Râjâ Govindachandra Dêva of Kanauj, dated Saṁvat 1209, was found, in September, 1888, in a field close to a small village, seven miles north of Machhlîshahr. The original plate is in the Lucknow Museum.

4. Mâî, small village in tahsîl Jaunpûr, 12 miles north-west from head-quarters, is the ancient Mayâ according to an *inscription*[1] of Saṁvat 1273, found in 1846 in a neighbouring field.

5. Mariâhû, tahsîl, 12 miles south of head-quarters, possesses the Jâmi Masjid,
IIb. the small masjid of Sâlâr Pîr, and an Îdgâh of no great antiquity or architectural
merit.

6. Sikrârâ, village in tahsîl Jaunpûr, 10½ miles south-west of head-quarters,
Ia. possesses a stone bridge, called Pul Gulzâr, over the Sâî, built by Munim
Ḳhân in A.H. 979, or A.D. 1569. Originally it consisted of eight 18-feet arches with piers of somewhat greater breadth; one or two arches had more than once been blown up by floods and repaired; but when a pier was again broken down in the rains of 1847, arrangements were made for remodelling the whole. Two arches were in each case thrown into one, to the great increase of beauty of the bridge and improvement in every way.

7. Zafarâbâd,[2] village in tahsîl Jaunpûr, on the right bank of the Gûmtî, four
III. miles south-west of head-quarters, possesses the walls of the old *kankar* fort of Jayachchhandra,
which enclose a space of eight acres to the west of the town. Zafar Ḳhân, the governor appointed by Fîrûz Shâh, is said to have founded a city here, and to have called it Shahr Anwâr, which would give as the date of its foundation A.H. 762, or A.D. 1366; but Shaikh Barhan's Masjid, on the other hand, is said to have been appropriated in A.H. 711, or A.D. 1311.

Ib. A very remarkable building is the masjid known as that of Shaikh Barhan, being a Buddhist temple with the pillars *in situ*, the form of worship alone being altered. The roof is flat and the interior is a hall 18 feet high, nine bays deep from east to west, and seven broad from north to south. The outer ranges of columns are double, and plain walls close the spaces between the outmost. The square pillars are somewhat irregularly placed towards the western sides; the aisle running from the

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[1] *Journal, Asiatic Society of Bengal*, Vol. XIX, page 454.

[2] Führer and Smith, *l.c.*, pages 64—66.

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door to the *qibla* is eight feet six inches broad, the others six feet six inches; the greater breadth of this centre side is the only thing about the place suggestive of Musalmân interference in its construction, for the arch which once finished the front may have been, and probably was, added even after the Jaunpûr masjids were built. The substructure is of stone to above the level of the roof, and the arch has been of stone; but the upper half of the piers is of brick. The little remains of the spring of the arch do not seem to have any traces of the inner or recessed arch which frames the screens of the Jaunpûr masjids; if it ever had this arch and screen, this masjid alone of all has lost it. The top of the piers is marked by a very steep stair running across the back of the arch, whereas had there been a screen, one would have expected a plan followed like that of the upper part of the Jâmi Masjid, which, carrying the stair across the screen, makes the ascent far easier and safer. It never had a dome, whilst it certainly had a large arch between two piers, giving a façade as lofty as that of the Atala Masjid. The stone on which Shaikh Barhan's dedication was carved, fell from the front and it is lost; but in a suit brought against Mr. Ommaney, a former Collector of Jaunpûr, evidence was given to show that the *inscription* gave the date of the building as A.H. 711, or A.D. 1311, and ʿAlâ-ad-dîn Mahmûd Khiljî was said to have been the then ruler, whose accession dates one century and-a-half later. The date refers most probably to the reign of ʿAlâ-ad-dîn Muhammad Shâh.

There are several curious old tombs scattered about Zafarâbâd, which most prob-
Ib. ably belong to the period of the Sharqî kings. The oldest and most curious of these is an open building said to be the resting-place of Sa'îd Murtaza, who fell in the religious invasion of Shahâb-ad-dîn Ghorî in A.D. 1194. In plan it is a square platform of 20 feet with 12 Hindû pillars supporting a low entablature, above which there is a small squat dome. There are two varieties of pillars, but their shafts agree in being octagonal below, sixteen-sided in the middle, and circular at top. They are four feet nine inches in height and from 15 inches to 16 inches in diameter. The capitals are all round, the upper part being like a tulip-shaped bowl. Above there are bracket-capitals, making the total height beneath the architraves seven feet seven inches. Many pillars of the same pattern are used up in ʿAsar-ad-dîn and
IIb. Makhdûm Shâh's dargâhs built by Zafar Ḳhân during the reign of Fîrûz Shâh, in A.H. 781, or A.D. 1379, according to a Persian *inscription*[1] over the entrance door of the dargâh. Near the same place there are a couple of small octagonal tombs standing close together, which are commonly known as the "two sisters." These also are open buildings standing on Hindû pillars with octagonal shafts and finely-carved capitals surmounted by usual bracket-capitals. The superstructure is also eight-sided with openings on the alternate sides and a battlement above, from which springs a Paṭhân dome with rather steep sides and a flattish top. The whole neighbourhood of Zafarâbâd abounds with *kherâs*, the remains of Hindû palaces and temples.

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[1] Führer and Smith, *l.c.*, page 65.

VII.—BAṄÂRAS DIVISION.

I.—Âzamgaṛh District.[1]

III. 1. **Amlâ Bâzâr**, lat. 26°-10′ N., long. 83°-34′ E., village in pargana Ghosî of tahsîl Sagrî, 22 miles north-east of Âzamgaṛh, possesses the ruins of a mud fort.

III. 2. **Atrauliâ**, lat. 26°-20′ N., long. 82°-59′ E., town in tahsîl Mâhal, 26 miles to the north-west of Âzamgaṛh, possesses to the north of the town a mud fort, built by Bujhâwan Singh, a Palwâr of Nariâon.

III. 3. **Âzamgaṛh**, lat. 26°-33′ N., long. 83°-13′ E., capital of the district, derives its name from Âzam Ḳhân, who founded it on the ruins of the village of Phulwarîâ, about A.D. 1665. The only antiquities in the town are a dilapidated fort, built by Âzam Ḳhân, and a temple to Gaurî-Śaṅkara in mahallâ Âsafganj, said to have been built about A.D. 1760 by a family priest of the local Râjâs.

IIb. In the town there is a Sanskrit *inscription* on a stone sugarcane press, dated Saṁvat 1609, or A.D. 1553, in the time of Salîm Shâh Sûr.

III. Four miles to the south of Âzamgaṛh, at the villages of Unchâgâon and Harbânspûr, there are the ruins of two large mud forts.

III. 4. **Âzmatgaṛh**, lat. 26°-9′ N., long. 83°-24′ E., village in tahsîl Sagrî, 14 miles north-east of Âzamgaṛh, possesses the ruins of an old fort, built by Âzmat, a Sikh *sangat*. Adjoining the village is the great Salonâ, or Âzmatgaṛh Tâl.

5. **Chiraîyakoṭ**, lat. 25°-52′ N., long. 83°-22′ E., village in tahsîl Muhammad-
âbâd, 16 miles south-east of head-quarters, is no doubt a place of great antiquity as
III. many ancient punch-marked coins have been found there. It is a square-shaped
mound of earth, measuring about 160 feet from north to south by about 150 feet
from east to west, and situated in the middle of the village. There is an old tank to
the north of the village, with a mound on the south side of it; this mound is higher
than that in the village. There are two traditions accounting for the name of the
place: one connects it with the Cherûs; another with a Hindû chief whose
name was Chiraîya. More true it seems to have received the name of Mubâr-
aqpûr, but this has long since dropped out of use.

IIb. On the outskirts of the town is the large mausoleum of Hâtim Ḳhân, a Shaikh of Chiraîyakoṭ who held office and acquired wealth at the imperial court of Dehlî during the earlier part of last century.

III. Six miles to the north of Chiraîyakoṭ on the bank of a large jhîl close to the
village of Bhatṛi, there is an ancient site, called Gâṛha-kâ-koṭ, or Râjbhâr-
kâ-koṭ.[2] The entire extent of this site measures about 2,400 feet from north to
south by about 1,500 feet from east to west; the whole ground is covered with
III. fragments of bricks and pottery. On this, at a distance of about 1,300 feet from the
northern limit of the traces of ruins, there is an old ruined fort, covered with jangal,
which measures 600 feet from north to south by 500 feet from east to west. In
the fort there is a ruined conical-shaped mound of bricks which has a circumference
of about 100 feet and a perpendicular height of about 11 feet. It may possibly be
a ruined stûpa.

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[1] *North-Western Provinces Gazetteer*, Vol. XIII, Part I, pages 141—186, *passim*.

[2] Cunningham, *A[illegible]cal Reports*, Vol. XXII, page 106.

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6. DABHÂON,[1] village in tahsîl Dêogâon, 26 miles south of Âzamgaṛh. To the
III. north-west of the village there is an old dry tank, called Hâthiyah-dâh, or the
Ia. "elephant's tank," with an *inscribed* pillar standing in the middle of it. The pillar itself is called Hâthiyah-dâh-kî-lâṭ, or the "pillar of the elephant's tank."
Ia. The name is derived from a large stone elephant, five feet six inches in length, and four feet 10 inches in height, which stands to the north-west of the pillar, at a distance of 138 feet. Both the pillar and the elephant are formed of a coarse grey sandstone, and they have accordingly suffered from exposure to the weather, and are now much worn. The pillar is a mere cylindrical block, apparently intended for the sole purpose of exhibiting the *inscription;* its shaft being 12 feet nine inches in height and one foot five inches in diameter, both at base and top. The capital is a flat circular slab, slightly rounded on the upper edge, and quite plain. The *inscription* occupies 10 lines; but as the letters are large and coarsely cut, it is not a long one. It records the excavation of the tank by several Ṭhakkuras, of whom the chief is Bellan Ṭhakkura, the treasurer of Gosalâ Dêvî, the queen of Govindachandra Dêva of Kanauj, on Thursday, the 5th of the waning moon of Âshâḍha, in Saṁvat 1201, and not Saṁvat 1207 as General Cunningham reads.

III. To the west of the pillar there is a low mound of brick ruins, 170 feet in length from north to south and 25 feet broad. It is called Siwâri-kâ-tîlâ; most probably it has some reference to a temple of Śiva which may have stood there in former days.

7. DÊOGAON, tahsîl, lat. 25°-45′ N., long. 83°-1′ E., 28 miles south of Âzamgaṛh, is an old place, though there are no remains about it to attest the fact. The legend respecting its name is that when Saîd Muhammad Baghdâdî took possession of it after driving out a demon, he so far had mercy upon the latter that the name of the place was allowed to bear testimony to the demon's prior occupation of it.

Three miles to the north of Dêogâon, at the village of Râmgaṛh, there are the
III. ruins of some stone temples.

8. DOHRÎGHÂṬ, town in tahsîl Sagrî, 26 miles north-east of Âzamgaṛh, possesses
IIb. a large masjid, built by Jahân Khân, a Râjâ of Âzamgaṛh, at the end of last century.

9. GHOSÎ, lat. 26°-6′ N., long. 83°-34′ E., town in tahsîl Sagrî, 24 miles east of Âzamgaṛh, is doubtless an old place, and was probably once much larger than it is now. None of the architectural remains are, however, of any importance or
III. great age, but the well-preserved ruins of a large mud fort give interest to the place.

Close to the town was discovered, in 1838, a mutilated Sanskrit *inscription*[2] of Râjâ Dharaṇî Varâha, apparently belonging to a period not long anterior to the Musalmân invasion.

Ia. At the village of Chakêsar there is a Persian *inscription*[3] on a loose slab, dated A.H. 760, or A.D. 1359, in the time of Fîrûz Shâh, which had belonged to a Jâmi Masjid.

10. KAURIÂ, village in tahsîl Mâhal, 14 miles north-west of Âzamgaṛh. Near the villages of Ariâon Jahâniânpûr and Awank there are the ruins of two
III. large mud forts; the first is ascribed to Ayodhyâ Râi, Râjbhâr, and the second is pointed out as Râjâ Parikshit's.

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[1] Cunningham, *Archæological Reports*, Vol. I, page 95.
[2] *Journal, Asiatic Society of Bengal*, Vol. VII, page 635.
[3] *Proceedings, Asiatic Society of Bengal*, for 1877, page 100.

11. KOPÂ, village in tahsîl Muhammadâbâd, 25 miles east of Âzamgaṛh, owes its existence to Irâdat Khân, a Râjâ of Âzamgaṛh, who founded it about A.D. 1745, and named it Irâdatganj; but the name has since been changed. A strong
III. mud fort was thrown up, which became a favourite residence of the Râjâs, and to the ruins of which the present representative of the family still clings.

IIb. The masjid of Mîrzâ Âtâ Bêg was built in A.H. 1195, as stated in an *inscription.*

There is a Hindî *inscription* on a stone that is built in over the door of a small Hindû temple, giving the date Saṁvat 1529, or A.D. 1472.

12. MADHUBAN, village in pargaṇa Nathûpûr of tahsîl Sagrî, 32 miles north-east of Âzamgaṛh. In a field near this village was discovered, in January, 1888, by
Ia. a cultivator's ploughshare a valuable copperplate *inscription*,[1] recording in later Gupta characters the grant of the village Somakuṇḍikâ to two Brâhmaṇas, the Sâmavedî Bhaṭṭa Vâtasvâmin, of the Sâvarṇigotra, and the Ṛigvedî Bhaṭṭa Śivadêvisvâmin of the Vishṇuvṛiddhagotra, by King Harshavardhana, of Sthâṇvîśvara, the modern Thânesar, for the spiritual welfare of his father, Prabhâkaravardhana; his mother, Yaśomatî Dêvî; and his elder brother, Râjyavardhana, on the sixth day of the dark fortnight of the month Mârgaśîrsha in (Harsha) Saṁvat 25, or A.D. 631. This grant is the more valuable as it is the only one as yet discovered of this famous King, and as its historical details confirm the genealogy of that king, given by Bâṇabhaṭṭa in his biography of Harshavardhana. It gives the following ancestors of the Vaiśya family of Sthâṇvîśvara: (1) Naravardhana and Vajriṇîdêvî; (2) Râjyavardhana I, and Apsarodêvî; (3) Âdityavardhana and Mahâsenaguptâdêvî; (4) Prabhâkaravardhana and Yaśomatî; (5) Râjyavardhana II, and (6) Harsha (brothers).

The original plate is now in the Lucknow Museum.

13. MAHÂRÂJGANJ, town in pargaṇa Gopâlpûr of tahsîl Sagrî, 13 miles north of
IIb. Âzamgaṛh, possesses the famous old Hindû shrine of Bhairava, called Bhairo-kâ-âsthân, or Dêotârî. The village of Bishnpûr (Vishṇupura), within the bounds of which the town stands, is doubtless an old place, whilst the name Mahârâjganj is of comparatively recent origin. The shrine of Bhairava is alleged by its attendant Brâhmaṇas to have been a gate of Ayodhyâ from which it is now 40 *kos* distant.

14. MÂHAL, tahsîl, lat. 26°-8′ N., long. 82°-52′ E., 25 miles west of Âzamgaṛh.
III. At the village of Dêhduâr there are several old tanks and mounds attributed to the Râjbhâr chief Asaldêo.

IIb. There is a Persian *inscription*[2] on a slab in an old masjid at the ruined village of Qasbah Nigûn, dated A.H. 940, or A.D. 1533, in the reign of Humâyûn.

15. MÂU NÂTBHANJAN, lat. 28°-57′ N., long. 83°-35′ E., town in tahsîl Muhammadâbâd, 25 miles north-east of head-quarters, is a place of greater antiquity than Âzamgaṛh, but when it was originally settled is not clear. One local tradition is that
IIb. Mâlik Tâhir, whose tomb is still preserved in the town, settled in it, and having exorcized a demon that troubled it, left a memorial of his deed in the name by which the place became known, Mâu Nâtbhanjan, meaning "land of the expeller of the demon." The town is mentioned in the Âîn-i-Akbarî. During the reign of Shâh Jahân the pargaṇa was assigned to Jahânârâ Begam, the emperor's daughter,

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[1] *Epigraphia Indica*, Vol. I, page 67.

[2] *Proceedings, Asiatic Society of Bengal*, for 1877, page 100.

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III. and the town received the name of Jahânâbâd. A *katrâ*, or market-place, now
falling to ruins, was erected by the Begam's order, and in her time as well as in
the reign of Aurangzîb, the town seems to have enjoyed the special care of those
in authority. It is said to have contained 84 mahallâs and 360 masjids.

16. MUHAMMADÂBÂD GOHNÂ, tahsîl, lat. 26°-1′ N., long. 83°-25′ E., 12 miles east
of head-quarters, has been held by the Musalmâns from the early part of the 15th
century, apparently as a dependency of Mâu. It possesses, however, no buildings of
IIb. any historical or architectural interest, excepting the dargâh of Pîr Kâshânî. To the
III. east of the town there is a large tank, known as Thâkurahî.

At the villages of Indpûr Bhîra and Dêolâs are the stone remains of
III. some old Hindû temples. The celebrated temple of Sûrya at Dêolâs is nothing more
than a commonplace modern Śivâlâ.

IIb. At the village of Ganjâhra there is the masjid of Muhammad Sâlih of the time
of Âlamgîr, with a Persian *inscription*,[1] dated A.H. 1099, or A.D. 1687.

17. NIZÂMÂBÂD, town in tahsîl Âzamgaṛh, eight miles west of head-quarters, is
no doubt an old town. It is said to have been a Hindû settlement previous to the
Musalmân occupation. The local tradition respecting its present name is that it is
III. derived from a certain Shaikh Nizâm-ad-dîn, a saint whose tomb is pointed out in
the town, which bears a Persian *inscription*, dated A.H. 969, or A.D. 1561.

IIb. At Kalandarpûr is the tomb of Kalandar Shâh, built by the wife of Àsad
Khân, minister of Aurangzîb, in A.H. 1118.

18. POWAI, village in tahsîl Mâhal, 30 miles west of Âzamgaṛh, possesses the
III. ruins of a large mud fort.

19. SARÂI MÎR, town in pargaṇa Nizâmâbâd of tahsîl Âzamgaṛh, 18 miles west
of head-quarters, is said to have been founded under the auspices of Shâh Àlî
Âskikân in A.H. 943, or A.D. 1536, and named Murtazâbâd; but the name
did not gain currency, and the place became known as Sarâi Mîr.

IIb. On the outskirts of the town there is a large mausoleum, built partly of block
kankar and partly of sandstone, in the Pathân style, known as the dargâh of Lâl
Khân; but nothing is known of Lâl Khân, except that he and his brothers were
IIb. residents in the neighbourhood about the time of Shâh Àlî. The tomb of Shâh Àlî
still exists, and a *mêlâ* is held at it once a year.

II.—BÂLIYÂ DISTRICT.[2]

1. BÂGHAUNCH, village in tahsîl Bâliyâ, on the left bank of the Ganges, 11 miles
III. west of head-quarters, possesses a large mound under a banyan tree which is said to
have been raised in honour of a female deity, named Bâghaunch, from whom the
village derives its name.

2. BÂLIYÂ,[3] head-quarters of the district, lat. 25°-43′ N., long. 84°-11′ E., on the
left bank of the Ganges, is supposed to have derived its name by corruption from that
of the Rishi Vâlmiki, who is said to have had his hermitage there, or to have dwelt
on the spot for some time. Its ancient name may therefore perhaps have been
Vâlmîkiyâ. The old town of Bâliyâ was almost entirely destroyed by the erosive

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[1] *Proceedings, Asiatic Society of Bengal*, for 1877, page 99.

[2] *North-Western Provinces Gazetteer*, Vol. XIII, Part III, pages 80—141, *passim*.

[3] Cunningham, *Archæological Reports*, Vol. XXII, pages 82—87.

action of the Ganges between 1873 and 1877; the old masjid, the old fort, and the whole of the better-built part of the town were swept away.

Notable for its religious, but in no way for its architectural, importance, is the
IIb. temple known as Bhṛigu-âśrama, "the hermitage of Bhṛigu." The changes in the course of the river have produced changes in the position of Bhṛigu's temple, which was built on its present site 10 years ago, having formerly been much further south where the river now flows. Close to it there was a famous temple of Dêvî Bhavânî.

At the distance of about 450 feet to the north of the north-east corner of Bâliyâ
IIb. there is an ancient tank, which is called Dharmâraṇya Pokharâ, and to the north and east of it there are traces of the former existence of an ancient jangal or scrubby forest, probably a remnant of the ancient Araṇya.

III. There are mounds of ruins at a place called Beduwalî, about a mile to the north of Bâliyâ.

Near the village of Vazîrapûr, at a distance of about 4,000 feet to the south-
III. east of Bâliyâ, there is a mound of ruins, with a small pond at its western side. This mound measures 165 feet in circumference, 73 feet in diameter from north to south, 67 from east to west, and about 14½ feet in height.

III. About 850 feet to the south-east from this mound, there is another mound of ruins, near a village called Dharmaôlî, probably a modern corruption of Dharmâlaya. This mound measures 283 feet in circumference, 109 feet in diameter from north to south, 43 feet in diameter from east to west, and a little less than 13 feet in height.

At a distance of 2,400 feet to the north-east from the Dharmaôlî mound, and near the village of Muhammadpûr, there is a still larger and much higher
III. mound of ruins, which is situated on the north side of a large oval-shaped pond of water. This mound measures 299 feet in circumference, 72 feet in diameter from north to south, 81 feet in diameter from east to west, and about 24 feet in height. This mound most probably contains the ruins of a stûpa.

At a distance of about 500 feet to the east of this mound, there is a long narrow-shaped mound, running eastwards, along the north side of a road, for over 500 feet
IIb. to a temple which is situated on the eastern end of the mound.

There can be no doubt that the remains about Bâliyâ represent the site of the Buddhist Vihâra mentioned by Hiuen Tsiang[1] under the name of Aviddhakarṇa, "ears not pierced," and by Fa Hian[2] under the name of Araṇya, or "desert."

3. Bânsdîh, tahsîl, lat. 25°-53′ N., long. 84°-15′ E., 10 miles north of Bâliyâ, is
III. clustered round high artificial mounds, called *gaṛh* or fort. The town derives its chief interest from the fact of its being situated in the heart of the country formerly ruled over by the Cherûs. Bânsdîh itself has no remains or traditions of Cherû rule; but close by, in the deserted village of Dêorî, are pointed out the ruins of the stronghold of Mahîpa Cherû, who is believed to have reigned over the country when the Râjpûts first invaded it.

4. Barmâyan,[3] village in tahsîl Bâliyâ, six miles north of head-quarters, is an ancient site where there are abundant remains of a structural nature to testify to its

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[1] Beal, *l.c.*, Vol. II, page 62.

[2] Beal, *l.c.*, Vol. I, page LXVII. Compare also Beal, *l.c.*, Vol. I, page 212, where Hiuen Tsiang mentions a statue of Avalokitêśvara Bodhisattva on a desert spot near the banks of the Ganges.

[3] Cunningham, *Archæological Reports*, Vol. XIX, pages 49—59.

former importance, and as some of these remains are of Buddhist origin, a very early
occupation of Barmâyan is proved.

III. Foremost among the antiquities is a ruined Buddhist monastery which lies to
the north of the village, between Barmâyan and a remarkably large lake, called
Sûrahâ Tâl. The old main walls of this vihâra cover an area of 100 feet from
north to south by 67 feet from east to west; but the limits of the mound altogether
extend from north to south over 160 feet and from east to west 110 feet. The bricks
are very large, measuring 18″×9″×3″, and many carved and ornamented specimens
are lying about. These are the only traces left to us of the ornamental portion of
this monastery, which must have been a building with considerable pretensions to
architectural merit.

The other remains in the neighbourhood of Barmâyan and Hanumânganj
III. consist of a large mound, called Mîra Dih, covered with broken bricks and
pottery of a dark hue. They are doubtless the remains of an ancient city.

5. **Bhâlsand**, or Bhârsand, village in tahsîl Bâliyâ, six miles east of head-quarters,
III. is a place of great antiquity, said to have been founded by Râmadêva, the
eighth Râjâ of Haldî, who, according to the pedigree in possession of the family, was
installed in A.D. 1100. The name is said to be derived from Bharadvâja, a *ṛishi*
whose permanent residence was at Prayâga, but who lived for some time at Bhâlsand.

6. **Chhâtâ**, village in tahsîl Bâliyâ, eight miles north of head-quarters, is a place
of considerable antiquity, whose name is probably derived from the umbrella-like
III. *(chhattra)* appearance of a ruined stûpa close to the village.

7. **Chît Fîrûzpûr**, or Bâragâon, village in pargaṇa Kopâchît, east of tahsîl
Bâliyâ, eight miles west of head-quarters, possesses a convent of the Bhîkha Shâhî
IIb. sect and four dome-covered tombs of its departed spiritual guides. Adjacent to
IIb. the village on either side of the high road are two large tanks of stone masonry
work, which for size and beauty are the finest in the district.

At Pakkâ Kôṭ, on the right bank of the Chhotî Sarjû, not very far from
III. Bâragâon, there are extensive remains of brick-work and earthen embankments,
which are referred to an *ante*-Hindû period, when the Cherûs ruled over this portion
of the district.

8. **Garwâr**, village in pargaṇa Kopâchît, east of tahsîl Bâliyâ, 10 miles north-west
III. of head-quarters, possesses a small mound which is said to be the *débris* of a
Cherû stronghold.

9. **Haldî**, village in tahsîl Bâliyâ, on the left bank of the Ganges, 10 miles
III. east of head-quarters. The ancient town of Haldi contained a celebrated fort, built
by Râjâ Dhîradêva about A.D. 1643, which was long ago carried away by the
Ganges. The modern town is in no way remarkable.

10. **Husainâbâd**, village in pargaṇa Kharîd of tahsîl Bânsdîh, 12 miles north-east
of Bâliyâ, is said to have derived its name from Husain Shâh Sharqi, and
III. to whom is attributed the construction of a tank and masjid now in a dilapidated
condition. The tradition is that the original name of the village was Kalasadih,
and that the inhabitants incurred the displeasure of the king. In consequence
of this, having caused all the male adults to be killed and the village to be destroyed,
he built the masjid on the ruined site.

11. **Karṇâî**, village in tahsîl Bâliyâ, six miles west of head-quarters, possesses
III. a large mound, said to be the *débris* of a Cherû fort.

12. **Kathaurâ**, village in pargaṇa Sikandarpûr East of tahsîl Bânsdîh, on the
III. right bank of the Ghâgrâ, 28 miles north of Bâliyâ, possesses a mound which is said
to be the ruins of a fort built in the time of Quṭb-ad-dîn Shâh of Bengal
about A.D. 1203.

13. **Kharîd**, small village in pargaṇa Sikandarpûr East of tahsîl Bânsdîh, 26
miles north of Bâliyâ, on the right bank of the Ghâgrâ. The only interest attaching
III. to this place is the traditional account which makes it the site of a former large city,
also named Ghazanfarâbâd. From the fact that mounds, apparently representing
former inhabited sites, are found on both sides of the Ghâgrâ, it is evident that the
old town may have been destroyed by the river.

Ia. Kharîd is mentioned in a Tughrâ *inscription*[1] of A.H. 933, or A.D. 1527, found
IIb. some years ago near the Ghâgrâ, and now fixed in the northern wall of the dargâh of
Rukn-ad-dîn Rukn Âlam in Kharîd. According to this *inscription* a large masjid
was built by Ḳhân-î-Âzam Ḳhân, Mukhtâr of Kharîd, during the reign of Nasrat
Shâh, son of Husain Shâh, of Bengal, in the month of Rajab, A.H. 933, or the
29th April, 1527.

14. **Lakhnêsar Dîh**, a deserted village site in the south-east corner of pargaṇa
Lakhnêsar in tahsîl Rasrâ, on the banks of the Sarjû, 18 miles west of head-quarters,
III. contains immense piles of *débris* in which pieces of sculpture have occasionally been
found. The tradition, which makes Lakshmaṇa, one of the heroes of the Râmâyaṇa,
visit this place and build here a temple in honor of Mahâdêva, tells us by implication
that, even in those early times, it was a settled abode with a flourishing population.

15. **Manîar**, village in pargaṇa Kharîd of tahsîl Bânsdîh, on the right bank of
III. the Ghâgrâ, 18 miles north of Bâliyâ, is clustered round high artificial mounds,
formerly sites of the fortified residences of the principal zamindârs, but now waste
and bare.

16. **Nâgpûrâ**, village in pargaṇa Lakhnêsar of tahsîl Rasrâ. On the left bank
of the Chhotî Sarjû, 12 miles west of Bâliyâ, is a place of some antiquity and, like
most of the villages in Lakhnêsar, has traditions relating to men of enormous
IIb. strength and great sanctity in by-gone times. There is a temple to the celebrated
Amarasiṁha, a deified hero of the Sengar tribe, who is worshipped under
the designation of Nâtha Bâbâ.

17. **Nârâyaṇpûr**, small village in pargaṇa Doâba of tahsîl Bâliyâ, 24 miles east
of head-quarters, is situated about a mile to the north-east of Gaṅgâpûr and
about the same distance off from the river. It is said that there was originally
another village of the same name, situated somewhere on the old bank of the
Ganges to the south of the former, but was washed away by an encroachment of
the river a few years ago. There is also said to have been the ruins of an ancient
III. temple here. Mr. Carlleyle[2] proposes to identify this site with the temple of
Nârâyaṇa Dêva, visited by Hiuen Tsiang.[3]

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[1] *Journal, Asiatic Society of Bengal*, Vol. XLII, page 296.

[2] Cunningham, *Archæological Reports*, Vol. XXII, page 77.

[3] Beal, *l.c.*, Vol. II, page 64.

III. There is a mound of ruins at the village of Lakshmîpûr, which is an old site, about three and-a-half miles to the north-west of Gaṅgâpûr and Nârâyaṇpûr.

18. RASRÂ, tahsîl, lat. 25°-51′ N., long. 83°-53′ E., 21 miles north-west of Bâliyâ,
IIb. possesses five large masonry masjids and 15 smaller ones, but all of no architectural
or antiquarian interest. Adjoining the town is a large tank with several flights
III. of steps not all completed, surrounded by a large umbrageous grove, the remains
of primeval forest. At one side of the tank are some scores of earthen tombs
quaintly dotted with red patches, the memorials of the self-immolation of widows
(sati) committed here.

19. SIKANDARPÛR, town in pargaṇa Sikandarpûr East of tahsîl Bânsdîh, lat.
26°-2′ N., long. 84°-5′ E., 24 miles north of Bâliyâ. Its foundation is ascribed to an
officer of Sikandar Lodî towards the end of the 15th century. The importance
of the town in former times is attested not only by local tradition, but by the
III. existence of ruins covering a large area. These ruins extend almost continuously
to the village of Kharîd on the Ghâgrâ, and it may be inferred that at one time the
suburbs of Sikandarpûr extended as far as the river. The site of a large fort is
recognisable by scattered bricks and portions of the walls and gates still standing.
There is a tradition regarding this fort to the effect that the first attempts to build it
were unsuccessful. At length, by the advice of a local saint, two young girls were
immured: one a Brâhmaṇî near the western, and the other a Dusâdhîn near the
IIb. eastern gate. A temple kept by a Brâhmaṇa, who receives the offerings of devotees,
now marks the spot where the Brâhmaṇî was immured; but the place where her
humbler sister suffered is known merely by a stone that is now and again reverently
marked with *sindûr*. This tradition points to Sikandar Lodî's well-known character
as a fierce persecutor of Hindûs.

20. TURTÎPÂR, village in pargaṇa Sikandarpûr West of tahsîl Rasrâ, on the right bank of the Ghâgrâ, 36 miles north-west from Bâliyâ.

III. Close to the north-west of Turtîpâr lies Khâîrâ Dîh,[1] or Khâîrâgaṛh, the ruined site of a very ancient city named Bhârgavapura. The fortified portion of the ancient city, enclosed by broken ramparts and ruined walls, measures 1,600 feet from north to south by 1,500 feet from east to west. The present village of Khâîrâ is situated on the eastern rampart. Signs of ancient inhabitation, however, extend for some distance to the south and south-east, in the direction of Turtîpâr.

Khâîrâ Dîh is said to have been the residence of Ṛishi Jamadagni and the birth-place of his son, Paraśurâma, the fabled destroyer of the Kshatriyas. It is said that Paraśurâma, on leaving Khâîrâ, went to Sôhanâg, an ancient place in the Gôrakhpûr district, and there performed *tapasyâ*. Large numbers of coins, mostly of the Indo-Skythian period, are annually found at Khâîrâ Dîh. The bricks found in the ruins are very large, and measure 2′ × 1′ 6″ × 5″.

About six miles to the west of Khâîrâ Dîh, in tahsîl Sagrî of the Âzamgaṛh
III. district, there is a large lake, called Raktôê, where it is said that Sahasrabâhu was killed by Paraśurâma; and it is fabled that the blood which flowed from Sahasrabâhu formed a lake, and was therefore called Raktôê.

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[1] Cunningham, *Archæological Reports*, Vol. XVI, page 131; Vol. XXII, page 107.

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III. 21. WAINÂ, village in tahsîl Bâliyâ, four miles west of head-quarters, contains extensive ruins, said to be those of a fort built by Râjâ Bhûbala Dêva of Haldî in the middle of last century; but they are more probably the remains of an *ante-Hindû* period, when the Cherûs ruled over the Ghâgrâ-Gangetic delta.

III. 22. ZÎRÂBASTÎ, village in tahsîl Bâliyâ, on the right bank of the Katehâr river, four miles west of head-quarters, possesses a large brick mound which is believed to be the *débris* of a Cherû fortress, founded by a chief, named Zîrâ.

III.—BANÂRAS DISTRICT.[1]

III. 1. BABURÎ, large village in pargaṇa Majhwâr of tahsîl Chandaulî, lat. 25°-10′ N., long. 83°-14′ E., 13 miles south-east from Banâras, possesses a brick fort said to have been built by Bhopat Sâh, some 400 years ago. The derivation of Baburî is crudely stated to be Babueśvara, a hypothetical name of Śiva, a shrine of whom under this name is supposed to have been situated in the jangal where the bâzâr now stands.

2. BAIRÂNT,[2] or Vairânta, village in pargaṇa Bâra of tahsîl Chandaulî, 16 miles south-east of Banâras, is a very extensive ancient site, situated on the south bank of the Bân Gaṅgâ, an ancient bed of the Ganges. The people claim it to be the ancient Vairâṭa where the Pâṇḍavas hid themselves during the last year of their enforced banishment.

III. The old site of Bairânt consists of a very ancient ruined fort on the eastern edge of the Bân Gaṅgâ, and of a former ancient town which is a high ground running from the fort for a long distance southwards along the bank of the old river. The old fort is of earth-work, but contains many ancient broken bricks. It is nearly a parallelogram measuring about 1,350 feet in length from north to south by about 900 feet from west to east. Its sides consist of ramparts from 70 to 100 feet in thickness, parts of which are still pretty high, while in some places they have been cut through by fluvial water channels. On the north-eastern, north-western, and south-eastern corners there are the remains of high earth-work bastions. The sites of ancient gateways can still be distinguished in the four sides of the fort, but especially in the northern and southern sides. More than a third of the southern part of the interior of the fort is low; the ground then rises northwards for about one-third more, and the northern part of the interior of the fort is still higher. Close inside of the north-eastern bastion there is the site of some large building. About the middle of the southern part of the interior of the fort, there is a small conical mound of ruins with a stone *lingam* on the top of it; there is another stone *lingam* on the summit of the middle of the western rampart. The old exterior ditch of the fort is quite plainly discernible on the northern and southern sides.

About 380 feet to the north of the fort, the present village of Bairânt is situated; and there is an additional hamlet to the south-west of it, and only 270 feet from the
III. fort. There is a long mound 150 feet to the north-east of the village.

Two thousand and fifty feet to the north of the village there is an old embanked
IIb. tank, called Bhaktîn-kâ-Talâo, with a small temple on the west side of it. Three hundred and twenty feet to the north of the tank there is a small mound of

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[1] *North-Western Provinces Gazetteer*, Vol. XIV, Part I, pages 119—170, *passim*.

[2] Cunningham, *Archæological Reports*, Vol. XXII, pages 108—118.

IIb. ruins, and about 630 feet to the west of the tank, there is a temple called Râmśâla: about a quarter of a mile to the north of the Râmśâla lies the village of Râmgaṛh.

III. There is some high ground containing fragments of brick and pottery, about 650 feet to the north-east of the village Bairânt. About 230 feet to the south-east of the village, there is a large statue of Hanumân, on a platform under a tree.

III. Two hundred and seventy feet to the south-west from the south-western corner of the ancient fort, and at the very edge of the old river, there is a small conical mound of ruins called Dêvî-kâ-sthân. About 450 feet to the south of the fort, there are the remains of a high ancient rampart, running east and west, like a long narrow ridge, for about 1,400 feet.

III. Close to the south of that, and on the high bank of the Bân Gaṅgâ, but divided from the long rampart by a deep cut, there is a large rectangular-shaped mound, measuring about 800 feet from north to south by about 600 feet from east to west. The whole of the surrounding ground is full of fragments of ancient brick and pottery. The whole of this extent of ground, on the high eastern bank of the Bân Gaṅgâ, thus far southwards from the fort, has evidently been the site of an ancient city; and fragments of old bricks, but principally of old pottery, are constantly being turned up by the plough.

The whole length of the site of the ancient city, independent of the fort, and counting from the fort southwards, is about 7,700 feet, or a little less than 1½ mile; but if we include the fort also, the total length of the entire ancient city is nearly two miles. The breadth of the site of the ancient town, from east to west, towards its northern end, appears to be about 2,000 feet, while towards its southern end it decreases to about 1,400 feet and 1,000 feet, and at its extreme southern termination to only about 800 feet.

From the preponderance of ancient punch-marked and Buddhist *inscribed* coins, found in these mounds, it is evident that Bairânt must be a very old place. A Buddhist railing, numerous beads of agate, cornelian, onyx, and rock-crystal, fragments of copper vessels, worked flakes of black chert, stone hatchets, and ancient bricks *inscribed* in early Gupta characters were excavated by Mr. Carlleyle in these ruins.

III. 3. Balûâ Sarâî, village in pargaṇa Mahwârî of tahsîl Chandaulî, on the right bank of the Ganges, 14 miles north-east of Banâras, is also called Paśchimavâhinî, because the Ganges here commences to flow from east to west, whence the place has a peculiar sanctity. It is stated that Vâlmîki, the author of the Râmâyaṇa, resided here.

IIb. 4. Banâras,[1] lat. 25°-18′ N., long. 83°-3′ E., head-quarters of the district and division, is situated on the left bank of the Ganges, between the Barṇâ Nadî, or Varaṇâ on the east, and the Asî Nâlâ on the south-west. The points of junction of both streams with the Ganges are considered particularly holy, and accordingly temples have been erected both at Barṇâ Sâṅgam below the city and at Asî Sâṅgam above the city. From the joint names of these two streams, which bound the city to the north and south, the Brâhmaṇas derive Vârâṇasî, one of the ancient names of Banâras But the more usual derivation amongst the common people is from Râjâ

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[1] Sherring, *The Sacred City of the Hindûs*, 1868, pages 1—368, *passim*; Beal, *l.c.*, Vol. I, page LXVII; Vol. II, pages 44—61; Cunningham, *Archæological Reports*, Vol. XIX, page 60.

Banâr, who is said to have re-built the city some 800 years ago. Another ancient name of Banâras is Kâśî, or Kâśikâ; and up to the present day devout Hindûs speak of coming to end their days in Kâśî, for the sake of kâśivâḥ; *i.e.*, the benefit presumed to be derived from dying in the holy city and the efficacy of funeral rites therein performed. The Hindûs believe that by the mere act of dying in Kâśî a man obtains eternal salvation, because Mahâdêva himself reads the *târakam brahma* to the dying man, a favour which no other place can claim.

At least since 120 years before our era, Vârâṇasî, as denoting a city, has been a name familiar to Brâhmaṇical literature. Convertible in later usage with Vârâṇasî is the designation Kâśi or Kâśî. Whence it arose, history has long forgotten; but conjecture may, possibly, unravel its etymology. Among the descendants of Âyus was Kâśa, whose son is noticed under the patronyms of Kâśeya, Kâśîya and Kâśî.[1] The regal successors of Kâśî, and equally their subjects, were called Kâśis, Kâśyas, and Kâśikas. The term Kâśi, denominating, if not a city, a people and its chieftains, occurs repeatedly in Sanskṛit works of all but the highest antiquity. Of Kâśi, in whatever sense of the word, we cannot, however, collect from indigenous records materials from which to construct anything approaching history. The kingdom of the Kâśis and its rulers, as is evidenced by the frequency of reference to them, enjoyed from distant ages more or less of notoriety; and this is substantially all that the Hindû memorials teach us.

The Purâṇas specify but one dynasty of Kâśi kings, beginning in the most authoritative of those works with the son of Kâśa. To Kâśa by a lapse of perhaps two centuries succeeded Divodâsa, in whose reign Buddhism seems to have been still acting on the aggressive. In this synchronism there is no discernible improbability, and with some likelihood it embodies an historical fact. A reflection of actual events may likewise be afforded in the story of the burning of Vârâṇasî by the discus of Vishṇu.[2] Of the age of Ajâtaśatru as of other very early leaders of the Kâśis, none but most vague indications have as yet been discovered. At the time of the Musalmân conquest Banâras and the surrounding country appertained to the throne of Kanauj.

Flagrant as is the exaggerating of the Hindûs, it is surpassed by that of the Buddhists. The Devadatta who figures so largely in their sacred writings as king of Banâras very likely was not a myth; but there is no ground for crediting that Śâkya Muni ever governed that city at all, notwithstanding that they represent him to have reigned there during 19 several states of existence. In a similar spirit they assert that at the same capital ruled in turn 84 thousand monarchs descended from Aśoka.[3] From these specimens it is manifest that the Buddhist scriptures are little to be trusted for throwing light on the history of Banâras.

Some relevant details, scant but interesting as far as they go, are derivable from the itinerary of Hiuen Tsiang, the Buddhist pilgrim from China, who visited India in the first half of the seventh century. At that date, he informs us,[4] the kingdom of Vârâṇasi had a circuit of about 4,000 li, or eight hundred miles, while its capital measured about 18 or 19 li in length and five or six li in breadth, or nearly four miles by somewhat more than one. The inhabitants of the kingdom were for the most part Hindûs; they were mostly worshippers of Śiva (Mahêśvara), and among them were two classes of ascetics, *viz.*, Nirgranthas and Pâśupatas. Their temples amounted to a hundred with about 10,000 sectaries. The Buddhists, who are stated to have been much in the minority, kept up about 30 saṅghârâmas, tenanted by 3,000 priests, all of the Saṁmatîya school. In the capital were 20 Hindû temples, the towers and halls of which were of sculptured stone and carved wood, and a copper statue of Śiva, somewhat less than 100 feet in height. We are not apprised whether there were any sacred edifices of the pilgrim fellow-religionists in the capital itself; and the obvious inference is that there were none, or none worth commemorating. On the monasteries, stûpas, and lakes of the immediate neighbourhood at Sârnâth, hallowed by Buddhist associations, Hiuen Tsiang dwells at great length.

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[1] Wilson, *Vishṇupurâṇa*, Vol. IV, pages 30—32; *Bhâgavatapurâṇa*, XVII, 4; *Harivaṃśa*, *sl.*, 1734.

[2] *Vishṇupurâṇa*, Book V, chapter 34.

[3] *Journal, Asiatic Society of Bengal*, Vol. VII, page 927.

[4] Beal, *l.c.*, Vol. II, pages 44—46.

That in very early days Banâras attained to prominent fame is a conclusion scarcely indicated by documentary evidence. And so it was during the period of the Buddhists. It was but natural for their founder in the course of his mission to take thought of the centres of population, and the spots which he and his disciples signalized by their teachings were reverently regarded in after-ages as consecrated grounds. These spots were, however, in the neighbourhood of cities,—as Buddha Gayâ, Mathurâ, Ayodhyâ, and Banâras—rather than in the cities themselves, and it was not till after Buddhism had passed its prime on Indian soil that these towns acquired the special repute which now attaches to them. As for Banâras, the attribution to it of peculiar sanctity seems to date from the period of the Purâṇas, and some of these compositions may unquestionably claim a very respectable antiquity.

To the early Arab and Persian travellers Gangetic India was an unexplored tract. Albirûnî,[1] who wrote about A.D. 1030, had, however, heard of the holy fame of Banâras which he compares not inaptly to Makkâ. Mahmûd of Ghaznî is said, on doubtful warrant, to have advanced as far as Banâras and to have made a few converts there during his ninth incursion. In 1194 Shahâb-ad-dîn, after defeating Jayachchhandra of Kanauj, marched on Banâras, where he is reported to have demolished near a thousand Hindû temples. The subsequent history of the place for many centuries is well nigh a blank. Its religious character was not in the eyes of its Islâmite masters a thing to recommend it, and commercial or political importance it had none. Even Akbar, with all his toleration of Hindûism and occasional partiality to it, did nothing to prop the sinking fortunes of Banâras. Its decline was uninterrupted, and under Aurangzîb, who changed its name to Muhammadâbâd, it reached at last the depth of its ignominy. At the command of that harsh bigot its principal temples were laid in ruins, and masjids constructed from their materials reared on their half-destroyed foundations.

Ib. The observatory built by Mânasiṁha, Râjâ of Ambherî, about A.D. 1600, is the only noteworthy Hindû edifice of the city still entire. For nearly all that is striking in its architectural embellishment, Banâras is beholden to the Marâṭhas, and to the zeal and enterprise of the same energetic race the resuscitation, in the decline of Hindûism, of much of its former influence is in large measure indebted.

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[1] Sachau, Albêrûnî's India, Vol. II, pages 146 and 147.

The oldest monuments Banâras possesses are the remains of edifices of the Buddhist period; but we must not imagine that in any instance they are existing in their original integrity. On the contrary, they have been appropriated by Hindûs and Musalmâns, and principally by the latter, for their own purposes, and therefore they have become blended with other buildings from which they must be disintegrated. The use of numerous pillars in the cloisters of Buddhist monasteries, which were mostly on a uniform pattern, greatly aids the identification of the remains of this ancient period. A careful examination will reveal those portions of the city which contain buildings, or parts of buildings, or sculptured stones, or other objects of undeniable antiquity. Such ancient remains are for the most part only to be found in the northern division of the city and among the narrow streets on its eastern border running parallel with the Ganges.

In mahallâ Alîpûr, in the north-west corner of the city, there are some IIa. undoubted Buddhist remains on the edge of a tank known as Bakarîyâ Kuṇḍ,[1] measuring 550 feet in length by 275 feet in breadth. On the northern side of the tank there is a high mound, on the top of which lie several blocks of cut stone, broken statues, *kalasas* or topstones, nine feet in diameter, and many other remains. On the western bank there is a massive breastwork formed by large stones, bearing various masons' marks and names *written* in Gupta characters, some of which are similar to those *inscribed* on the stones at Sârnâth, and sustaining a solid terrace which runs by the side of the *kuṇḍ* to a great distance. This terrace is 20 feet above the tank and supports two others of smaller dimensions, one above the other, each of which is girded by a breastwork of huge stones. The lower terrace is 130 feet broad and 270 feet long on its western face, and 330 feet on its eastern face, overlooking the tank. It was originally held up by the wall of heavy stones just alluded to, but this wall is in many places much broken down, especially towards the *kuṇḍ*, the great blocks lying in disorder at its ancient base. Nevertheless, extensive portions IIb. are still standing. On the terrace there is an old edifice, now occupied by Musalmâns, one portion being partitioned off and used as a *zanâna*. The beams and slabs constituting the roof are in some cases nine feet in length, and the roof is supported by three rows of thick stone columns, the capitals of which are cruciform. The cornice decorating the walls is 12 inches deep and is ornamented with carvings of various elegant designs. The outer wall on the western side is strengthened by a huge buttress of stone, 14 feet wide and 15 feet high. With pillars, breastwork, and buttress of such prodigious strength, it seems not improbable that formerly there were several storeys above this lower one. Moreover, it is not unlikely that other structures once existed along the border of the terrace throughout a considerable portion of its extent, not only on its western side, but also on its northern and eastern sides.

Directly in front of this ancient building are two other extensive elevations of the ground or terraces, one over the other. The lower elevation is 86 feet long by 62½ feet broad, and about four feet in height. The upper is 48½ feet by 24 feet, and is crowned with an ornamental cornice which runs in an unbroken band throughout a large portion of the circuit of the terrace. The breastworks of the two terraces by which the enclosed soil is sustained, although they have been evidently at times

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[1] *Journal, Asiatic Society of Bengal*, Vol. XXXIV, pages 1—13; Vol. XLII, pages 163 and 164.

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extensively repaired, nevertheless appear as ancient as the neighbouring building. Beyond the two upper terraces is another raised terrace which in all likelihood was originally connected with one of them, but is now isolated from them. On this probably stood a Buddhist shrine, connected by a cloister with a building on the main terrace. A short distance further on, are the foundations of probably another; but the traces of this are almost obliterated.

On the eastern side of the *kuṇḍ* is a mound, 220 feet long by 90 feet broad, running parallel with it, which might be taken for a mud embankment thrown up from the tank, were it not for the circumstance that layers of large Buddhist bricks, lying *in situ*, crop out from its side, and that upon its summit and slopes are numerous blocks of sculptured stones, symbols of by-gone glory.

III. To the east of the mound is a small round structure, called Jogî-bîr, on the site of which, it is said, a devotee buried himself alive. It is made of earth, on the top is a hollow circular stone, the exterior surface of which is divided into sixteen equal sections, each of which exhibits the sculpture of a man, with one leg turned up and the hands apparently grasping a garland which encinctures and connects together all the figures.

To the south of the tank is a ghâṭ, the stones of which are scattered about in great disorder, so that looking at it from a distance, it has the appearance of an utter ruin. Judging from the elaborate and finished carvings on many of these stones, it is evident that they have been contributions from fallen edifices in the neighbourhood.

At the south-west corner of the tank is a water-course, depressed considerably below the ground on either side. To the south of this water-course, overhanging the *kuṇḍ*, is a huge breastwork of stone, on the top of which is a spacious courtyard and the dargâh of Fakhr-ad-dîn Alawî. By reason of the carved stones used in the foundations, the underlying mortar, and the evident frequent repairs, it is difficult to say whether any portion of this breastwork or of the buttress jutting out at its base, is really ancient, although some portions seem to be so. The buttress is continuous with the stone ghâṭ, and merges into it.

IIb.

IIb. To the east of the dargâh is a small masjid, 37 feet long by 19½ feet broad, open to the east, and supported by three rows of pillars, five in each row. The pillars in the second row have deep scroll carvings on their sides, with ornamented corners, consisting of lotus seed-pods, one on another. Each pillar is seven feet nine inches high, including the capital, and the latter is two feet six inches in length and two feet four inches in width. The capitals of the outer pillars are somewhat larger than those of the inner, and are cruciform, the extremities being rounded off; while the upper surface of each limb exhibits a convex curve, the line of which rises higher in proportion as it recedes from the extremity. The architrave is about a foot in thickness, and on it rests the flat stone roof. Seven niches are placed at intervals round the three walls of the room. The entire building is of stone. The western wall on its outer side is strengthened by a buttress, at the base of which runs a beautifully carved band, 11 feet broad, which projects a couple of inches from the wall; and below it is a cornice, 10 inches in width and seven in depth, bearing on its front a broad band of elegant carving. While the building itself can hardly be regarded as original, there can be no doubt of the antiquity of the pillars, which belonged

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probably to some Buddhist cloister. On one of the stone roof-beams of the masjid there is engraved a Persian *inscription*[1] of the time of Fîrûz Shâh, which records that Ziâ Ahmad built or appropriated the masjid, with the dome over the vestibule, or outer entrance porch, the reception chamber (a small chamber subordinate to the masjid), the steps of the reservoir or tank, and the encircling wall of the dargâh of Sa'id Fahkr-ad-dîn, in A.H. 777, or A.D. 1375. The *inscription* affords a fresh example of the Musalmân policy of appropriating Hindû temples, for which Banâras offered an unusually ample field.

IIb. A few steps off is an enclosure in the form of an irregular parallelogram, a wall
being on either side and two small buidings at its extremities. That situated on the
northern extremity is in some respects like the masjid just described. Its carvings,
however, are not at all similar, and its ornamented band is of a very ancient type.
IIb. There is a small building, used as a Rauza, attached to its north-west angle and
sustained by ancient pillars and modern walls. The building is surmounted by a
low cupola of primitive construction. It is not unlikely that originally there were
cloisters on this bank of the *kuṇḍ*, and that the three small buildings just described
IIb. were all at one time connected together. The edifice at the southern extremity of
the enclosure wall exemplifies the old Hindû and Buddhist method of making a roof
by the imposition of stone beams, one upon another, cross-wise and corner-wise, until
they meet in the middle. A second object of interest here is a cut stone screen which
serves the purpose of a window.

Nearly 150 feet to the east of the last mentioned buildings is another, which has
IIb. evidently been erected from old materials. It has four pillars, two outer and two
inner, exclusive of others embedded in the walls, and has five recesses on its three
sides. The carvings have been to some extent obliterated by the whitewash with
which the masjid is besmeared.

Still further eastwards, at a distance of 75 feet, is a terrace walled round by a
Ib. stone breastwork, 48 feet long by 36 feet broad, on which stand four profusely carved
columns supporting an ancient roof, the remains probably of a *chaitya*, or of its innermost shrine. The columns are seven feet seven inches in height including the base, and are elaborately ornamented. The four sides of the base display an elegant carving of a vase with flowers drooping low over the brim. The well-known representation of a face with a floriated scroll streaming forth from the mouth, eyes, and moustache is repeated four times on each column, and above it runs a band of beads, each of which is nearly an inch in diameter. An arc of the sun's disc rests upon this band, and higher up the column becomes octagonal. It then becomes quadrilateral again, and on each side is a chaste design, exceedingly well executed, of an overflowing vase. The pillar is crowned with a capital, beneath which is a broad double moulding. The cornice above the architrave is also beautifully cut; but the ceiling of this shrine, consisting of overlapping stones, is its most striking feature. Each stone is richly carved and was originally coloured, while representations of suns and lotuses are depicted upon them in bold relief. Taking it altogether, this little remnant of antiquity is as a work of art a striking proof of the delicacy in taste and expertness in chiselling of the architects of those times, and also of the degeneracy of their successors.

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[1] Thomas, *Pathân Kings of Delhi*, page 266; *Proceedings, Asiatic Society of Bengal*, for 1874, page 104.

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This *chaitya* seems to have been the eastern extremity of the range of ancient
buildings under notice. Leaving it, the boundary line took a southerly direction, and
III. probably included several buildings of the same character as those on the northern
side, but only very faint traces of their foundations are at most visible. The boundary
line, however, on the southern side, takes in a remarkable structure, consisting of a
massive stone breastwork, 130 feet long, 90 feet wide, and five feet four inches high,
II*b*. sustaining a terrace now used as a Musalmân cemetery. The breastwork is in
some places in decay, yet to a great extent it is in good condition. Its stones,
especially where exposed in the foundations, have masons' marks upon them, and
some as many as three symbols in a row. It is surmounted by a cornice, six inches
deep. Ascending the terrace, no buildings besides Musalmân tombs are visible; but
it is probable that an extensive Buddhist edifice stood on this spacious area. On the
western side, exactly in the centre, is a projecting buttress, originally the *siṁhâsanam*,
or throne of Buddha, round which the moulding also runs. On this spot may have
stood a gigantic figure of Buddha, visible to every one entering the court. Indeed
the large terraces may all have been cloistered courts where disciples and devotees congregated for religious purposes. An inspection of the Atala and Jâmi Masjids
at Jaunpûr, formerly Buddhist monasteries, confirms this view.

I*b*. The most remarkable of these ruins, however, is a Buddhist temple, 550 feet distant from the *chaitya*, mentioned above. The Musalmâns have appropriated this edifice as a mausoleum, and capped it with a dome. It stands on 42 pillars, all of which are in good order, with the exception of one in the southern portico, which has been twisted by the falling of a large tree upon it. Formerly there were evidently two pillars more than there are at present, upholding the heavy entablature of the southern portico, so that the whole number of pillars was originally 44. Of these, 32 supported the temple proper and four the roof of each of the northern, southern, and eastern porticos. To the west there is no portico, but simply a sort of projecting buttress or *siṁhâsanam* on which probably the chief image stood, and was, therefore, at once seen by persons coming in through the main entrance to the east. The northern and southern porticos are 15 feet long by 10 feet wide, while the eastern is only 12 feet by 10 feet. The inner part of the temple is 18 feet square. Round the whole of the exterior of the temple, above the capitals of the columns and supported by their external limb, runs an eavestone nearly three feet in width, and, as at the Atala and Jâmi Masjids at Jaunpûr, this eavestone has been made to imitate wood. Each column is eight and-a-quarter feet in height, of which the quadrilateral shaft between the capital and the plinth is four and-a-half feet. The capital is in the form of a cross, each limb consisting of two portions, the lower bell-shaped with an ornament in the corners. The columns in the temple proper stand two or four together, and the abacus or square stone upon them, between the capital and architrave, is 13 inches deep and beautifully carved. The architrave has a rich double band sculptured upon it, which passes all around the temple including the porticos. Above this is a flat stone and above the stone a row of niches, which are probably of Musalmân origin.

Viewing the temple from outside, a practised eye soon distinguishes between the ancient portion and that added by the Musalmâns. Above the portico, all below

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the octagonal breastwork, is evidently of Bauddha workmanship, and the remainder of Musalmân; but the Musalmâns, there is reason to suppose, availed themselves of old materials. At the termination of the breastwork at each corner rests a small *kalasa*, about two-thirds of the circular disc of which is exposed, the remainder being inserted in the wall. Although so many ages have elapsed since this temple was erected, and although it has been exposed alternately to the ruthlessness of Hindû and Musalmân fanaticism, yet with such singular skill have its proportions been designed and its blocks of stone been joined together, though without cement of any kind, that at the present moment it seems almost, if not quite, as durable as on the day on which it was finished. The simplicity, combined with the great strength, of its parts and the symmetrical arrangement of the whole give to the building, notwithstanding the general scantiness of its ornamentation, an appearance which the most fastidious must pronounce to be of no mean order of beauty. A small cloister was originally connected with the south-west corner of the temple, as is shown by the continuation of the ancient basement moulding; some of its walls are still visible.

Ia. The remains of a Buddhist Vihâra are to be found in the interior of the Fort at Râjghâṭ,[1] in the outskirts of the city on its northern boundary. The Fort is a small tongue of high land, about 50 feet above the plain below, extending to the junction of the Ganges and Barṇâ. According to the tradition of the people, this elevated tract was first fortified by Râjâ Banâr, who had his chief residence there. A short distance to the right of the main road leading into the Fort may be seen the remains of the Buddhist Vihâra, which next to the Buddhist temple at Bakarîyâ kuṇḍ are the most complete, and certainly are the most beautiful, of any ancient remains yet discovered in Banâras. They consist of two cloisters in a continuous line, each being sustained by a quadrangle colonnade, but differing both in height and length. The smaller cloister is 66 feet long and the larger 84 feet, and therefore the entire façade is 150 feet in length, whilst the breadth of both is uniform, and is 25 feet. There are eight columns in each row in the one room, or 32 in all, and in the other there are 10 in each row, or 40 in all, so that the number of stone pillars standing in the entire building is 72. Those in the smaller cloister are barely nine feet high and are all square and of a uniform pattern, a slight difference only being traceable in the capitals which are of the old cruciform shape. There is not much ornamentation on these pillars, but the chess-board and serrated patterns are abundantly carved upon the architraves. The pillars in the larger cloister, including the capital and base, are 10 feet in height, but the architraves above the capitals are of the same height as those in the smaller cloister, namely one foot. These pillars differ greatly both in shape and ornamentation from those in the smaller cloister. Some of them are covered with profuse carving cut deeply into the stone, which in many instances is so sharp and well-defined as to give the appearance of having been recently executed. The lotus plant—pod, leaf, blossom, and stem—forms a conspicuous object in many of the designs, all of which are striking, but some are exquisitely chaste and elegant. The sacred goose is represented in various attitudes on the noble scroll-work extending along the square sides of several shafts from the base to the capitals. These scroll bas-reliefs equal the carvings on the Sânchî pillars in richness, whilst the designs are much more free in their conception. The pillars are regularly arranged with regard to the *siṁhâsanam*, and the finest pillars are in the centre of the cloister, in the direction of its depth; and above them, near the inner wall, the stone ceiling in two divisions of the roof is singularly carved, being covered with lotus blossoms carved in relief.

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[1] *Journal, Asiatic Society of Bengal*, Vol. XXXV, pages 59—87.

There is not the smallest doubt that these cloisters have been much altered from their original condition, and that principally by the Musalmâns who transformed them into a masjid by placing two *mihrâbs* and a *mimbâr*, constructed out of a *siṁhâsanam*, within the Vihâra. The two *mihrâbs* are *inscribed* with appropriate verses from the Qurân. On closely examining the columns, architraves, and ceilings, it is plain that not only has there been a good deal of shifting of places, but new pillars carved in recent times have been added to the old, and some of the old have been cut up for repairs, and their separated portions have been scattered amongst several pillars and joined on to them. The inner massive stone wall running along the entire length of the building is evidently unconnected with the original structure, as is also the present stone floor which is a foot and upwards higher than the old. A trench having been dug on the east side, it was discovered that the bases of many of the columns were embedded deep below the modern stone pavement, while in front of the smaller cloister, at a depth of about a foot, the outer moulding of the ancient floor could be traced continuously from one end to the other. Notwithstanding all these extensive alterations which the building has undergone from time to time at the hands of Hindûs and Musalmâns, we cannot but think that many of the columns are standing on their proper sites, and that the edifice, although greatly changed, is still in its main features a Buddhist structure.

There is reason to believe that a third cloister, corresponding to the smaller, formerly existed at the southern extremity of the larger cloister. And this supposition is greatly strengthened by the circumstance of a *siṁhâsanam* being still standing by the wall in the centre of the latter, but altered from its original form, having been used as a *mimbâr*. This *mimbâr* as well as the two *mihrâbs* are of an exceedingly hard dark porphyry, in some places having the peculiar characteristics of jade. The vihâra, when complete, was in all likelihood a square, each side being at least the length of these three cloisters, and the principal statue of Buddha was exactly opposite the centre of the square.

A few hundred yards north from the old gateway leading into the Râjghât Fort is a mound of circumscribed extent, now used as a Musalmân burial-ground, on the
Ib. summit of which are the remains of an old Buddhist *chaitya*. They consist of four pillars, richly carved with scroll-work, sustaining an ancient roof. At the corners of the shafts is the ordinary ornamentation resembling a chain of lotus seed-pods. The capitals are cruciform and the bases are square with embellished faces. The ceiling is very beautifully sculptured, and is composed of slabs overlapping one another with the centre stone crowning the whole, according to the primitive mode of Indian roof-building. This latter stone exhibits the outspread petals of a lotus blossom, while eight out of the 12 triangular spaces formed by the intersection of the slabs are freely carved with the scroll-pattern.

In mahallâ Badâon near the Râjghâṭ Fort, a short distance south of the high road, there is a small masjid in an enclosure, made up to a great extent of ancient

IIb. remains. The building seems to have been curtailed from its original dimensions,
leaving a ruined portion still standing on its southern side. This entire structure
contains 17 stone pillars, eight of which exhibit ornamental carvings, and probably
belonged to a Buddhist *chaitya*.

From the Barṇâ near its confluence, is running an ancient mound or ridge into
mahallâ Âdhampûr, which was, no doubt, the old boundary of the city in the early
period of its history. The ridge is in one part formed of three terraces, the uppermost
IIb. being 30 feet above the land, upon which elevated spot is the dargâh of Mîrâ
Sâhib. On the south side of the ridge, in sight of Mîrâ Sâhib's tomb, is an Imâmbâra,
Ib. a modern edifice, and a few paces distant from it are two small structures, one
in front of the other, which are partly composed of old materials. Each building
possesses four ancient pillars, and lying about in various places are four pillars more,
five *kalasas*, two architraves, and seven bases, one of the latter being richly carved.
All these are the spoils of some ancient temple.

The Buddhist ruins at Tiliyâ Nâlâ, now forming part of a deserted masjid,
IIa. are immediately above the Nâlâ on the high ground of its left bank, a very short
distance only from the point where it runs into the Ganges, and close to the main
street under which the stream flows. The ruins not only overhang the brook, but
there is no doubt that at one time they must have extended nearly, if not entirely,
across its present bed. They consist of 17 massive square columns in three rows,
namely four double columns in the front row, four single ones in the second, and five
in the third or innermost row. Between the third and fourth pillars of the last row
is a *siṁhâsanam*, an immense slab of stone, nine feet three inches in length and five and-a-half
feet in breadth, retreating beyond the boundary wall behind, into which all the
pillars of this row are inserted. There can be no doubt that the *siṁhâsanam* was in
the centre of the building, so that as there are three pillars to the right of it, there
were as many to the left, in each of the three rows, the front row being of double pillars
throughout. Re-constructing the edifice as it originally stood, therefore, there were one
row of six double pillars, and two rows of six single pillars, or 24 pillars in all. Each
capital is ornamented with the bell pendant, of which the Buddhists were so passionately
fond. The double columns are surmounted by one huge capital, five and-a-half
feet in breadth, each of which possesses a long arm for eavestone. Over the two
inner rows are two domes, one of which is above the *siṁhâsanam*, and is more
ornamented than the other. There must have been originally a third dome to the left
of the central dome, corresponding to that on the right. Outside the building there is
a fine basement moulding, which doubtless belonged to the primitive structure.
Estimating the building as it once stood, it was fully 54 feet in length and about 24 feet
in breadth. The Musalmâns may have altered it considerably in transforming it into
a masjid; but we apprehend that not a little of the old temple still remains.

IIb. Makhdûm Sâhib is a square enclosure in mahallâ Gulzâr, near to Tiliyâ
Nâlâ, used by the Musalmâns as a cemetery. On its northern and western sides are
cloistered pillars with portions of ancient stone eaves overhanging their capitals,
presenting on their upper surface imitations of wood carving. There are 25 pillars
on the western, and 32 on the northern, side. Several of the pillars are carved;
while some of the capitals are ornamented, some are double. There are also handsomely-carved
stone brackets for the support of the eaves. The eastern wall bound-

ing the enclosure is composed to some extent of cut stones of an ancient date. The entire court is 100 feet long from east to west and 60 feet broad from north to south.

IIb. IIb. At the junction of the old Ghâzîpûr road with the Râjghâṭ road, to the north of the latter and about a mile from the Fort, is a large square tank on the left bank of which, as on a terrace, stands a *lâṭ*, which gives the name of Lâṭ Bhairava to the spot. It is now only a few feet high, and is covered with copper sheeting. The original stone column, of which the concealed pillar is doubtless a small fragment, was about 40 feet high, and, it is said, was covered with ancient carvings which were most probably *inscriptions*. It was thrown down by the Musalmâns during a terrible conflict with the Hindûs in the early part of the present century. The pillar once stood in the courtyard of a temple which was destroyed by Aurangzîb, and on its site a masjid was erected, the courtyard of which enclosed the pillar. On examining the terrace where the *lâṭ* stands, it is exceedingly manifest that the upper portion has been thrown up in modern times, and that the ancient level was some six or eight feet lower than what it now is, and indeed was even with the soil of the Musalmân cemetery close by, in the midst of which are a few Buddhist remains in the shape of pillars and architraves made up into a dargâh. What this so-called temple was, admits of very little question, inasmuch as the boundary walls of the terrace and of the neighbouring cemetery and garden exhibit a considerable variety of isolated carved remains, sufficient to afford abundant attestation to the supposition that formerly a large Buddhist structure stood on this site, covering the whole extent of the ground elevated above the tank on its northern side.

IIb. Below the upper terrace on which the *lâṭ* stands, is a Musalmân cemetery with a Rauza in the middle. This building rests upon 16 pillars, each being eight feet two inches in height, and the architraves between their capitals being one foot two inches in thickness. In addition, there are five pillars in the verandah to the south. Some of the pillars are ornamented with scroll-work and the lotus plant, while their four corners are deeply cut with representations of the lotus seed-pod. One pillar is eight-sided in its lowest division and sixteen-sided in its upper, and has also a band of four grinning faces connected together, and under them a row of beaded garlands. The pillar is covered with a round stone projecting two inches, on the face of which is a curious assemblage of 32 grotesque faces all round the edge of the stone, with beaded garlands and tassels depending, issuing from their mouths.

IIb. About a third of a mile to the east of the Bakarîyâ kuṇḍ remains is a beautiful little structure, called battîs khambhâ, or "thirty-two pillars." It is a very picturesque object, and consists of a dome sustained by 24 square pillars standing in pairs at intervals all round. Formerly each corner had four pillars, thus increasing the present number by eight; but two from each corner have been removed, leaving the spaces occupied by them empty. All the upper part of the building is Musalmân, while all the lower part is indisputably Buddhist in its style of architecture. On the western side is an abutment for the *siṁhâsanam*. The pillars stand upon a platform raised above the ground, and in the interior of the building is a Musalmân tomb.

IIb. Between this dargâh and Bakarîyâ kuṇḍ is a small building standing by the road side, in which are several pillars of the ancient type inserted into the containing walls. The building has an unpretending appearance.

IIb. The Arhâî Kangûra Masjid, a handsome structure and one of the finest masjids in the whole city, is situated in the mahallâ bearing its own name. Its magnificent and lofty dome, as well as various parts of the masjid itself, unquestionably exhibit a Musalmân style of architecture; but by far the greater portion of the building, and certainly five-sixths of its materials, belong to an epoch far more distant than the Musalmân invasion. The numerous square columns with their cruciform capitals, and also the screens between some of them in the upper storey, are of Buddhist workmanship; but it is evident that both Buddhists and Hindûs have made use of the same materials in different eras, and that in fact the masjid is a mixture of three styles, namely Bauddha, Hindû, and Musalmân. The first edifice was most probably a *vihâra* with one or more temples attached. Certain leading characteristics of the first structure are perpetuated by the Hindûs in the maṭha which they raised on the expulsion of the Buddhists from Banâras. In the roof of the second storey of the masjid a slab was discovered, bearing a long Sanskṛit *inscription*, dated Saṁvat 1248, or A.D. 1190, recording the erection of certain tanks, temples, and *maṭhas* in and about Banâras.

IIb. Near the temple of Vṛiddhakâla, one of the very few Hindû temples of the
earlier Musalmân period still standing in Banâras, and not appropriated by the
IIb. Musalmâns, and a few paces from the well-known shrine of Ratnêśvara, is a
masjid known as Âlamgîrî Masjid, which was erected in A.H. 1077, during the
IIb. reign of Aurangzîb or Âlamgîr. The masjid is built, as tradition states, from
the materials of the Hindû temple of Kîrtti Viśvêśvara, and has three rows
of lofty stone pillars, eight in each row; the pillars at both extremities are not single,
but threefold. The capitals are large and massive, and cruciform in shape. In the
centre of each shaft, upon all the four sides, is the boss ornamentation, each boss
being fully a foot in diameter.

Attached to the masjid is a corridor, built in A.H. 1096, as stated in a Persian *inscription* on the inner wall.

The long Chaukhambhâ street in the city of Banâras takes the name from
four low massive pillars of modern erection, standing in the lowermost storey of a
IIb. lofty building, the weight of which they entirely sustain, situated towards its north-
eastern extremity. There is a narrow court running out of this street which ter-
minates in a small enclosure, on the further side of which is a masjid, known as
IIb. Chaukhambhâ Masjid. The entire enclosure has a very remarkable appear-
ance, and is a place of considerable interest. The entrance is by a doorway let into a
huge breastwork or wall, formed of blocks of stone, which is 20 feet long, 13 feet
high, and four feet thick. Over the doorway is an Arabic *inscription*. But with the
exception of this doorway and the castellated appearance crowning the wall, there
is nothing Musalmân in its architecture.

The masjid and corridor adjoining it are supported by 24 pillars, of which six are double. The capitals are of the simple cruciform pattern, and their outer limbs are decorated with the dwarf bell ornamentation. To the south of the building is a staircase leading up to the roof, built of heavy stones. Most of the pillars are *in situ*, and originally formed part of a Buddhist structure.

IIb. The masjid built by Aurangzîb on the foundations of what is commonly regarded, though erroneously, as the old or original Viśvêśvara temple, is of interest not for its own sake—for notwithstanding its lofty appearance, it is a structure without any striking beauty—but for the sake of the ancient buildings with which it is associated, and with the materials of which it has been largely constructed. The courtyard consists of a terrace raised some five feet above the level of the temple quadrangle, in the centre of which it is situated, and occupying a large portion of the area. On walking round the quadrangle and examining the retaining wall of the terrace, one's attention is arrested by peculiar openings or niches in the wall, in which architraves, capitals, and parts of pillars on which they rest are visible. Proceeding from west to east, the ground gradually declines, until after descending four steps and arriving opposite a large stone bull or *Nandî*, the opening in the terrace becomes clear, and a cloister, such as surrounds a Buddhist Vihâra, comes into view and reveals the character of the entire series. It consists of a number of small chambers, supported by genuine Buddhist pillars, simple in their type and without doubt of great antiquity. Formerly a succession of such cloisters encompassed not less than three sides of the existing terrace, which consequently dates from the same epoch.

The series of cloisters formed the lowermost storey of a large Buddhist monastery which once enclosed the entire space occupied by the terrace, and rose to the height of probably two or three storeys above it. On the southern side stood the chief *chaitya* which, on the suppression of Buddhism, passed into the hands of the Hindûs, who transformed it according to their own tastes. The masjid on this side is altogether composed of the remains of an ancient temple of large dimensions and of very elaborate workmanship. The high pillars, moreover, on its northern face have been abstracted from the same spacious building. These remains are partly Hindû, and it is unquestionable that the edifice, which was destroyed in order to make way for the masjid, was an old temple of Viśvêśvara. Thus, the masjid with its terrace exhibits a singular architectural anomaly, and presents us with no less than three styles, namely, Bauddha, Hindû, and Musalmân.

IIb. Âdi-Viśvêśvara[1] is the name of a lofty temple situated a short distance from Aurangzîb's masjid; it is held to be the original or most ancient temple of this deity. The derivation of its name only bears out this supposition, for the temple itself, from the pinnacle to the base, has nothing really ancient about it. On the eastern side of the enclosure the ground takes a sudden rise of 18 feet, forming a terrace manifestly of artificial construction. On this side there is a retaining wall of stone masonry which is wanting on the southern side of the terrace, where there is only an earthen bank. The other two sides of the terrace are covered with buildings which prevent the exact ascertainment of its boundary in these directions. On that flank which is
IIb. contiguous to the Âdi-Viśvêśvara enclosure stands a masjid erected some hundred years ago; it was built of stones found on the spot. The terrace existed before, with the buttress, and is evidently of ancient construction.

The building is in two divisions, each of which is 23½ feet in length, connected together by a massive wall 5½ feet thick, composed of large blocks of stone. This wall projects considerably beyond the building into the courtyard to the east, and has the appearance of a huge buttress. Possibly the buttress is pierced with a staircase that led formerly to an upper storey which the buttress supported, and the Musalmân architects, not caring to remove the massive prop, have retained it in the masjid. They appear, moreover, to have confined themselves chiefly to materials lying upon the spot, as in three places carved pillars, similar to those sustaining the centre aisle, have been adopted as architraves. There are 14 columns in the interior of the masjid which are peculiarly but not extensively carved, and are crowned with ornamented capitals. The western wall is strengthened externally by three rounded buttresses of the Pathân style; they did not exist in the Buddhist period, and were added as much for ornament as for strength.

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[1] A temple of this name is mentioned in an *inscription*, dated Saṁvat 1353, engraved on a pillar in the north-west cloister of the Lâl Darwâza Masjid at Jaunpûr, see *Archæological Survey Reports* (New Series), Vol. I, page 51.

There is no doubt that the Âdi-Viśvêśvara temple stood on this site, and was destroyed by the Musalmâns who, as usual, transferred its stones to their own masjid. The modern temple bearing this name the Hindûs built, with the connivance of the Musalmâns, for the purpose of perpetuating the worship of the old image of Âdi-Viśvêśvara. Yet, while allowing that the edifice standing on the site of the present masjid when the Musalmâns took possession of it, was the temple of Âdi-Viśvêśvara, it is equally certain that the primitive building was a Buddhist monastery, but later in date by several hundred years than the Vihâra erected on the opposite terrace. It was probably a quadrangle encompassing the four sides of the terrace. Nothing remains of it except the massive transverse wall, with the buttress and the lower portion of the retaining wall. The amount of stone material expended on the present comparatively small building is exorbitantly great, and furnishes a proof that an edifice of much larger dimensions formerly stood here.

Between the city of Banâras and the Buddhist remains at Sârnâth there is a tank, called Sonâ-kâ-talâo, "or golden tank," 300 feet by 140 feet, situated on the opposite side of the Barṇâ, near the Pañchkosî road. The tank is approached by Ib. a strong and well-built ghâṭ, on which are several Buddhist figures. In the midst of it is a round pillar, 18 feet high and upwards of nine in circumference, composed of great blocks of stone cut in quadrants and put together without mortar. The pillar bears neither an *inscription* nor masons' marks.

The lands lying on the bank of the Ganges to the north-east of the Barṇâ are strewn with brick and stone *débris* for about five miles. In many places the rubbish lies thick upon the ground, choking up the soil, and to a large extent the deposit can be traced continuously. Here and there small bits of sculptured stone are visible, and occasionally, where the broken bricks and stones are in very great abundance, they have been collected into ridges or small mounds. This is especially manifest at the termination of the deposit at a spot called Patharâ-kâ Siwân, where in ancient III. times doubtless stood a large fort, of which the foundations may even now be partially traced. Although the fields beyond this point seem to be clear of rubbish, yet further on, at Muskâbâd, at a distance of a mile, it re-commences and becomes as thick as in any other place. Perhaps this latter was the site of an outlying town.

These remains lie immediately on the banks of the Ganges, and never extend from it more than three quarters of a mile. It is very evident that all the way from the mouth of the Barṇâ this bank has been, in the lapse of centuries, considerably cut

away; indeed, as much as a quarter of a mile may have fallen into the river. In all probability, therefore, the space covered by *débris* was much broader than it is at present. There can be no question, however, that here a great city once stood. Judging from the great scantiness of ancient structural remains in the present city of Banâras, dating from even the Buddhist period, not to speak of the pre-Buddhist epoch when, as we know from historical records, Banâras was in existence, the original city of the pre-Buddhist and early Buddhist epochs for the most part must have occupied this site. Beyond the northern extremity of the remains of the earlier city is a
III. series of mounds, also covered with *débris*, tending in a north-westerly direction, where formerly forts or fortified towns existed. It is not unlikely that in a far distant age the connexion of the primitive city of Banâras with Sârnâth was along the course of these mounds. Sârnâth is spoken of, in the Ceylon records, as though it may have been a city of itself; and there is no doubt that it is referred to, in ancient documents, as a part of Banâras. Now, modern Banâras is nearly half a mile to the south of the Barṇâ, whereas Sârnâth is out in the country, about three miles to the north of that stream. If we suppose, however, that Banâras in its most remote period was mainly on the north side of the Barṇâ, and if such supposition is corroborated by extensive remains of ancient buildings in the shape of brick and stone *débris* stretching over several miles of country and terminating in mounds lying in the direction of Sârnâth, the proof approaches to demonstration that at that early epoch a union, more or less intimate, existed between Sârnâth and Banâras, as stated by historical records.

If these observations respecting the site of the early city be correct, it must follow that the derivation of the word Vârâṇasî, as the city "lying between the Barṇâ and the Asî," is utterly absurd as applied to the most ancient city. That it may be taken to explain the word as denoting the city of modern times, even as far back as the Gupta period and perhaps somewhat further, is historically unobjectionable. It seems indeed probable that the Buddhists were the first people to occupy to any extent the southern side of the Barṇâ, and such a notion is remarkably substantiated by the existence of various Buddhist remains there, as described above; but none of them date from earlier than the Gupta period. The Pañchkôsî road, or sacred boundary of modern Banâras, regarded by Hindûs as of immense antiquity, is no older than the city which it encompasses, and must also be assigned to a comparatively recent date.

Besides the ancient Buddhist remains mentioned above, Banâras boasts of 1,454
IIb. Hindû temples and 272 masjids and dargâhs.

Of the Hindû temples only one has remained unchanged since the mediæval
IIb. Brâhmaṇical period, namely, the temple of Vṛiddhakâla on the northern side of the city. It formerly possessed 12 separate courts, but now only seven are in existence, and several of these are fast falling into ruins. The site of the other five courts and of the gardens once attached to the temple is occupied by dwelling-houses. When this shrine was in its glory, it must have been a place of some magnificence. The legends connected with this temple ascribe to it a hoary antiquity, and attribute to it the power of healing diseases and prolonging life. The actual date of its erection is unknown, but it belongs evidently to the 13th or 14th century.

The smallness and insignificance, from an architectural point of view, of most of the existing Hindû shrines is the result of the destruction of all important Hindû fanes by Aurangzîb, and of the difficulties put in the way of devout Hindûs who wished to erect temples to their deities during the reign of Musalmân rulers. It was when the power of Musalmân rule in India was beginning to wane that the present shrines were built, or re-built from old materials. All of these lay claim to be erected on spots famed for some deed of one of the numerous deities of the Hindû pantheon.

IIb. Besides the temples, many ghâṭs and wells are accredited with great sanctity, and there are also several sacred tanks to which pilgrims flock to bathe. The legends connected with these relate to incidents said to have happened many centuries ago; but none of the ghâṭs are very old, the destructive action of the Ganges being constantly at work, so that no ghâṭ lasts for more than a few generations at most.

Ib. The Nâga Kûpa, or "Serpents' well," situated in the Nâg Kûân mahallâ, in the north-western part of the city, bears marks of considerable antiquity, and must be regarded as one of the oldest historical places the present city possesses. Steep stone stairs in the form of a square lead down to the well, and a broad wall of good masonry, seven feet thick, surrounds them at their summit, rising to a height of five feet above the ground. Each of the four series of stairs has an entrance of its own. Their junction below forms a small square, in the centre of which is the well. Descending 12 stone steps, the water is reached, which is stagnant and foul. Beneath the water is a sheet of iron which constitutes the door leading to a still lower well, which may be the old well in its original state. The stairs are apparently of no great date. On the inside of those to the east is a Sanskṛit *inscription* to the effect that in Saṁvat 1825 the well was extensively repaired. Many of the slabs of stone of which the stairs are composed display carvings on their external surface, some of which bear unmistakable marks of considerable antiquity. These slabs were doubtless taken from dilapidated buildings in the neighbourhood.

IIb. The Maṇikarṇikâ Kuṇḍ, or Chakrapushkariṇî Tîrtha, a tank of great antiquity, was repaired by Nareṇu, a dependant of King Vâsudêva, in Saṁvat 1680, according to a Sanskṛit *inscription*.[1] The flight of steps was repaired by Nârâyaṇadâsa Gupta for the service of Śivâ in the same year.

IIb. The Pañchagaṅgâ Ghâṭ was consecrated by Raghunâtha of the Ṭaṇḍana family in Saṁvat 1637, as stated in a Sanskṛit *inscription* on the maṭhi, or domed temple, of Sheśâî close by.

IIb. The Draupadî Kuṇḍ at Śivapura, a village three miles from the city of Banâras, was built by Govindadâsa under orders of Ṭoḍaramalla, the famous minister of Akbar, in Saṁvat 1646, according to a Sanskṛit *inscription*. This document is of some importance, as it records the name of the family of Ṭoḍaramalla-Ṭaṇḍana, which had hitherto been doubtful.

Two copperplate grants of Govindachandra Dêva[2] of Kanauj, issued at Banâras in Saṁvat 1181 and 1185 respectively, are of considerable historical value.

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[1] *Proceedings, Asiatic Society of Bengal*, for 1875, pages 82—84.

[2] *Journal, Asiatic Society of Bengal*, Vol. LVI, pages 113—123.

Of the masjids and dargâhs, the most important ones have already been men-
IIb. tioned. The tomb of Lâl Ḳhân, erected in A.H. 1132, as stated in a Persian
inscription over the entrance door, near the western gate of the Râjghâṭ Fort, is a
good specimen of decorated Moslîm architecture. It occupies the centre of an
extensive quadrangle, which is ornamented with four towers, one at each corner.
The tomb itself consists of a massive tower, rising high above the rest, and is crowned
with a dome, from the middle of which a spire emerges. A large portion of its outer
surface is still bright with the colours, chiefly blue, with which it was originally
embellished. Within the building are three tombs, and on the platform outside are
four more.

5. Barâgâon, village in pargaṇa Kôl Aslâ of tahsîl Banâras, 12 miles north-
III. west of head-quarters, possesses a ruined brick fort, built by Kṛipâ Nâth Siṁha in
A.D. 1737.

6. Basnî, village in pargaṇa Kôl Aslâ of tahsîl Banâras, 12 miles north-west of
III. head-quarters, possesses a ruined fort, seven Hindû temples, and four masjids, of no
IIb. architectural or archæological value.

7. Chandaulî, tahsîl, lat. 25°-15′ N., long. 83°-19′ E., 20 miles east-south-east of
III. Banâras, possesses the ruins of a brick fort.

8. Chandrautî (Chandravatî),[1] old village in pargaṇa Katehâr of tahsîl
III. Banâras, 14 miles north-east from head-quarters, possesses the remains of a fine mas-
sive brick fort, erected by Ḍomana Dêva Râjâ on the left bank of the Ganges some
IIb. 300 years ago, three plain Jain temples of no great age, and one masjid.

9. Dâṇdupûr, village in pargaṇa Pandrahâ of tahsîl Banâras, 16 miles west-
IIb. north-west of head-quarters, contains two masjids of no great merit.

10. Dumrî, village in pargaṇa Râlhûpûr of tahsîl Chandaulî, four miles east
IIb. of Banâras, possesses a masjid, a *satî* temple, and a spacious dharmśâlâ, built in the
beginning of this century.

11. Jalhûpûr, village in tahsîl Banâras, 10 miles north-east of head-quarters,
III. IIb. contains the remains of an old Rajpût fort and two Hindû temples.

12. Kaithî, village in pargaṇa Katehâr of tahsîl Banâras, 16 miles north-east of
IIb. head-quarters, contains several Hindû temples, said to be about 200 years old.

13. Moghal Sarâî, or Moghal Chauk, village in pargaṇa Dhûs of tahsîl
III. Chandaulî, 10 miles east-south-east of Banâras, possesses a ruined brick fort, built by
Abdhût Siṁh, a servant of Bâlwant Siṁh.

14. Naubatpûr, village in pargaṇa Narwân of tahsîl Chandaulî, 26 miles east-
IIb. south-east of Banâras, possesses a Hindû temple and a masonry sarâî, built by Biśrâm
Siṁh, a tahsildâr of Bâlwant Siṁh.

III. Near the present site is a *kherâ* covered with *débris*, which evidences the existence
of some pretentious building there formerly. Tradition says that one Nabî Ḳhân,
the âmil of the Dehli Emperor, used to reside there, and that the place which then
extended from the hill to the present bâzâr was called after him Nabînagar.
Ib. On the top of the mound is a fine masonry well.

15. Pindrâh, village in pargaṇa Kôl Aslâ of tahsîl Banâras, 14 miles north-
III. west of head-quarters, is commanded by a massive brick fort, the residence in the

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[1] Cunningham, *Archæological Reports*, Vol. XXII, page 106.

middle of last century of Thâkur Kṛipâ Nâth Siṁh and Thâkur Bariâr Siṁh, father of Râṇî Gulâb Kunwâr, the wife of Bâlwant Siṁh.

III. Half a mile from Pindrâh is the small village of Aslâ. A ruined palace and
the traditions held by the inhabitants show that this now insignificant village was
once a place of importance, having been the residence of a deputy of the Dehlî
IIb. Emperor in the time of Shâh Jahân. Near the ruined palace is a grave said to be
that of Mîr Muhammad, the local Governor. There is a Persian *inscription*, dated
Ib. A.H. 1039, carved on a loose slab, measuring 36 by 24 inches, which is called *tilak
bîr*, *i.e.*, a thing to take an oath on. The inscribed stone is held in high reverence
by the inhabitants of the neighbourhood. The *inscription* is simply an evidence of
the insecurity of private property even so late as Shâh Jahân's reign. It threatens
the destroyer of the building it is designed to protect with such punishment, if a
Musalmân, as would be the due of one who killed a pig in a masjid, and if a Hindû,
of one who killed a cow in Jagannâth's temple.

16. Râmnagar, large town in pargaṇa Râlhûpûr of tahsîl Chandaulî, is situated
on the right bank of the Ganges, four miles south-east of Banâras. In A.D. 1750
IIb. Bâlwant Siṁh selected it for his residence, and built a massive brick fort, ever
since the palace of his descendants. The structure rises loftily on the banks of the
IIb. Ganges, and is the picture of a feudal castle. It encloses a temple dedicated to
Vyâsa. Bâlwant Siṁh's successor, Chait Siṁh, embellished the town, and amongst
IIb. the monuments of his taste remaining are a most lovely tank and a richly-adorned
temple at a garden residence just beyond the bâzâr.

17. Sakaldîhâ, town in pargaṇa Barhaul of tahsîl Chandaulî, 20 miles east
III. of Banâras, possesses the ruins a brick fort, built in the middle of last century by
IIb. Achchhail Siṁh, two masjids and four Hindû temples.

Near the present site of Sakaldîhâ is a kherâ which represents the ancient
III. Śuklapura.

Two miles off at Chaturbhujpûr is the Sakaldîhâ station of the East
IIb. Indian Railway, near which is a temple of Koleśvara Nâtha, built by Achchhail Siṁh.

18. Sârnâth,[1] the site of the great Buddhist establishment described both by Fa Hian[2] and Hiuen Tsiang,[3] lies three and-a-half miles to the north of the city of Banâras. The name, though usually applied to the great Buddhist tower of which the real name is Dhamek, properly belongs to a small Brâhmaṇical temple situated on the west bank of the Sâraṅg Tâl. Sârnâth is generally explained to mean "great lord," a title applied to Mahâdeva, but General Cunningham interprets it to be an abbreviation of Sâraṅganâtha, or the "lord of the deer." This title, while it would be applicable to Śiva, would also be singularly appropriate for Buddha, who in a former existence is fabled to have roamed the woods *(mṛigadâva)* in this very spot as the king of a herd of deer.

Of the ruins found at Sârnâth some date from the sixth or seventh century of our era, while others belong to a period several centuries before. The remains

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[1] *Journal, Asiatic Society of Bengal*, Vol. IV, page 712, *seqq.*; Vol. XXIII, page 469, *seqq.*; *Proceedings, Asiatic Society of Bengal*, for 1878, page 66; Cunningham, *Archæological Reports*, Vol. I, pages 103—130; Sherring, *The Sacred City of the Hindûs*, pages 230—270.

[2] Beal, *l.c.*, Vol. I., pages LXVII and LXVIII.

[3] Beal, *l.c.*, Vol. II, pages 44—58.

Ia. consist of two large towers, one of stone (Dhamek) and the other of brick
(Chaukandî), separated from one another by a distance of half a mile. Between
III. them lies an extensive mound consisting of brick and stone ruins of other buildings.
The extent of this mound is half a mile by a quarter of a mile, and its surface is
strewn with broken bricks and here and there a mutilated statue. On the east of the
IIb. mound lies the Narokâr, or Sâraṅg Tâl, 3,000 feet long by 1,000 feet broad; it
communicates on the north-east with the Chandokâr or Chandra Tâl, a tank
of much the same size, which in turn communicates to the north with a long narrow
sheet of water, half a mile in length, called Nayâ Tâl. The surroundings of the
ruins are the village of Barâhî, the ancient Vajravarâhî, on the north-east,
IIb. Gurônpûr on the west, and a fine wood lying between the brick tower, Chaukandî,
and the great stone tower, Dhamek, which no doubt is the site of the ancient
Mṛigadâva, or "Deer Park." To the south-west of the great tower of Dhamek
IIb. the Jains have erected a modern temple of Pârśvanâtha.

The name Dhamek is derived by General Cunningham from
Ia. Dharmopadeśaka, or "preacher of the law," and the stûpa to which it is applied is described by him as a round solid tower, 93 feet in diameter at the base and 110 feet in height above the surrounding ruins, but 128 feet above the general level of the country. The foundation or basement, which is made of very large bricks, has a depth of 28 feet below the level of the ruins, but it is sunk only 10 feet below the surface of the country. The lower part of the tower, to a height of 43 feet, is built entirely of stone from one of the Chunâr quarries, and with the exception of the upper five courses, the whole of this part of the building is a solid mass of stone, and each stone, even in the very heart of the mass, is secured to its neighbours by iron cramps. The upper part of the tower is built entirely of large bricks, and General Cunningham considers that it was originally plastered over and not encased in stone. The lower part of the monument has eight projecting faces, each 21 feet six inches in width, with intervals of 15 feet between them. In each of the faces, at a height of 24 feet above the ground, there is a semi-circular headed niche, five and-a-half feet in width and the same in height. In each niche there is a pedestal; but the statues which are conjectured by General Cunningham to have been life-size figures of Buddha, the Teacher, are all wanting. Around the niches seven of the faces are more or less richly decorated with a profusion of flower foliage. The carving on some of the faces has been completed, on others it is little more than half finished, while the southern face is altogether plain. About nine feet below the niches there is a triple band of ornament which encircles the entire building. The central band, which is the broadest, is formed entirely of various geometrical figures, the main lines being deeply cut and the intervening spaces being filled with various ornaments; the upper band, which is the narrowest, is a scroll of the lotus plant with leaves and buds only, while the lower band, which is also a lotus scroll, contains the full blown flowers as well as the buds. On the south-south-west side of it occur the only forms of animal life that are depicted; these consist of a human figure seated on a lotus flower and holding two branches of the lotus in his hands, of several pairs of the *chakwâ*, or Brahmaṇî goose, seated in different positions among the lotus plants, and of a frog. The attitudes of the birds are all good, and even that of the human figure is easy, although

formal. The lotus scroll with its flowing lines of graceful stalk, mingled with tender buds and full-blown flowers and delicate leaves, is very rich and very beautiful. Below the ornamental borders are three plain projecting bands.

The shape of the structure, which is a tall, round tower surrounded by a dome, seems to indicate that it belongs to the latest period of Buddhist architecture.

Ib. About 140 yards to the west of the tower Dhamek is an excavated chamber, in which a large number of images and other relics have been found. The chamber is circular and about 12 feet below the level of the ground. Its diameter is 57 feet four inches at three feet above the ground, and it is enclosed by a wall 16½ feet thick, built of bricks. The lower portion of the wall appears to be older than the upper part, and is built in a more solid and lasting way. The excavations carried on at this ruin have been too often made with a view of despoiling it rather than of assisting antiquarian research. This was notably the case with those made by Bâbâ Jagat Siṁh, the diwân of Râjâ Chait Siṁh of Banâras, in 1794. The materials taken from the ruin were carted away in order to build Jagatganj. His workmen found in this chamber 27 feet below the surface two boxes of stone and marble, one inside the other; the inner vessel, according to Duncan's account,[1] contained a few human bones, some decayed pearls, gold leaves, and other jewels of no value. The second box, which in 1794 was again committed to the ground, was re-discovered in 1835 by General Cunningham through the agency of one of the workmen who had been employed in 1794. At the time that these relic boxes were discovered in 1794, a statue of Buddha, bearing an *inscription*[2] dated Saṁvat 1083, was found. The statue was recovered in a mutilated state by Major Kittoe in Jagatganj; the *inscription*, however, was intact. It records that Mahipâla, Râjâ of Gauḍâ,[3] caused to be erected in Kâśi hundreds of lamp-pillars *(iśânam)* and ornamental bells *(chitraghaṇṭa)*, and that Sthirapâla and his younger brother, Vasantapâla, raised this tower with an inner chamber and eight large niches. General Cunningham is of opinion that the original relic stûpa became ruinous, and was repaired by the brothers Sthirapâla and Vasantapâla in A.D. 1026.

Ia. Due south from the great tower of Dhamek, and at a distance of 2,500 feet, there is a lofty ruined mound of solid brickwork, surmounted by an octagonal building. The mound, called Chaukandî, or Lorî-ki-kûdan, is 74 feet in height to the floor of the octagonal building, which rises 23 feet eight inches higher, making a total height of 97 feet eight inches. An *inscription* over one of the doorways of the building records that it was built in the reign of Humâyûn as a memorial of the Emperor's ascent of the mound. Examination of it has shown that the building was not a relic tower, and it is conjectured by General Cunningham that it is the ruin of a stûpa described by Hiuen Tsiang as lying to the south-west of the monastery and rising to no less than 300 feet in height.[4]

Excavations made at different times by General Cunningham, Major Kittoe, and Mr. E. Thomas[5] have established the fact that the walls and foundations lying on the

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[1] *Asiatic Researches*, Vol. V, page 131.

[2] *Asiatic Researches*, Vol. IX, page 204; *Journal, Asiatic Society of Bengal*, Vol. IV, pages 211, *seqq*.

[3] The country to the north of the Ghâghrâ, the present district of Gondâ.

[4] Beal, *l.c.*, Vol. II, page 51.

[5] *Journal, Asiatic Society of Bengal*, Vol. XXIII, pages 469, *seqq*.

III. mound between the towers Dhamek and Chaukandî are all that remains of what was
once a large monastery. The investigations go further to prove that this monastery
was built on the remains of a still earlier building. A great number of sculptured
images and bas-reliefs, some of which are *inscribed* in characters of the fifth and
sixth centuries, have been found among these ruins, representing in many instances
Buddha turning the wheel of the law (the preacher). Another interesting relic is the
chaitya, a small vessel of baked clay, flat below, and ending in a blunt point above.
When the bottom is removed, a clay seal containing a confession of the Buddhist
creed, written mostly in characters of the sixth century, is discovered.

There are numerous signs to show that this monastery *(saṁghârâma)* must have
been destroyed by fire when the Buddhists were expelled from India in the 11th
century. The heaps of ashes found among the ruins, the concealed images, the
uncooked food, and the melted remains of the cooking-vessels of the monks, are all
speaking evidence of the theory that the monastery was fired by the persecuting follow-
ers of another creed, and that its destruction was not the work of an accident. The
existence of so many sacred buildings at Sârnâth, a considerable number of them
built between the visit of Fa Hian, A.D. 400, and of Hiuen Tsiang two centuries later,
testifies to the fact that Buddhism, though sensibly on the decline at the latter period,
still retained a considerable amount of innate vigour. The fact that the sacred build-
ings at Sârnâth were largely added to in this interval may be evidence of an expiring
effort on the part of Buddhism to regain the position from which it had been slowly,
but surely, receding.

19. SAÏDRÂJÂ, or Kalyâṇpûr, village in pargaṇa Narwân of tahsîl Chandaulî,
24 miles east-south-east of Banâras, was founded some 400 years ago by Saïd Râjâ
Ahmad of Karrâ. He made it over to Kalyâṇ Tiwârî, whence the name Kalyâṇpûr.
III. The massiveness of the ruins scattered about the place show that some imposing
IIb. buildings formerly existed here. Saïd Râjâ Ahmad's dargâh is still preserved, and is
the object of some veneration; there also remain a masonry sarâi and a well built by
him. There was till lately an *inscription* on the well, but it has now crumbled away.

Connected with Saïd Râjâ is the village of Śivapûr, which is also called
Baijnâthganj and Harnâthpûr. It was founded 140 years ago by Baijnâth
III. Siṁh of Karaunâ, a courtier of Râjâ Bâlwant Siṁh, who built a fort and bâzâr
which he called Baijnâthganj. The bâzâr passed into the hands of Harnâth and Śiva
Siṁh, who both sought to perpetuate their names to it, whence the names Harnâthpûr
III. and Śivapûr. The latter built a second fort.

20. TÂRÎ, village in pargaṇa Pandrahâ of tahsîl Banâras, 14 miles north-east
of head-quarters, is said to be named after Târêśvara, or Târakêśvara, whose shrine is
supposed to have existed there from time immemorial. It contains a few Hindû
IIb. temples, amongst them that of Târakêśvara (Śiva), three masjids, an imâmbâra and a
III. fort, built by Qâzî Zahûr Muhammad, the âmil of the Dehlî Emperor, in the middle
of last century.

IV.—BASTÎ DISTRICT.[1]

1. AMORHÂ, village in tahsîl Harâiyâ, 23 miles south-west of Bastî, possesses the
III. remains of a long winding canal, extending to Rûpnagar, eight miles in length

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[1] *North-Western Provinces Gazetteer*, Vol. VI, pages 731—797, *passim*.

III. by 30 yards in width, and bearing marks of high antiquity. Along its banks are several *kherâs*, the ruins of ancient brick buildings, in one of which a life-size statue of Buddha was found some years ago. Nothing is known as to the history of these ruined mounds. The villagers, as a rule, ascribe them to the forest tribe of Thârûs; but this ascription is evidently incorrect, and due to the fact that when the ancestors of the present inhabitants immigrated, they found the country, so far as it was peopled at all, in the possession of the Thârûs. The immigrants knew nothing of an earlier and vanished civilization, and naturally ascribed all ruins to the people whom they found in occupation of the country.

In the south-west of the Bastî district the Râjpût and other mediæval settlers displaced Bhârs. In parts of Gôrakhpûr and Bastî the Ḍôms or Ḍôm Kaṭṭârs were the ruling tribe, which had to give way before the immigrants from the west. Consequently in some places ruined mounds will be ascribed to Bhârs and Ḍôms instead of Thârûs; but nowhere is there any trace of genuine continuous tradition handed down from the times of Buddhist ascendancy and civilization. So far as appears, the Gôrakhpûr and Bastî districts lapsed into jangal during the disturbances which accompanied the extinction of Buddhism, and remained for centuries unoccupied by settled or civilized inhabitants.

The thread of tradition was thus broken, and nothing can be learned of the past history of the country except from coins and such other fragments of antiquity as may have survived.

2. Bakhirâ Dîh,[1] deserted ancient site in pargaṇa Maghar of tahsîl Khalîlâbâd, 28 miles east-north-east of Bastî, is situated to the south-east of the great lake, called
IIb. Bakhirâ Tâl. The lake itself is said to have been the site of an ancient city, which was destroyed and overwhelmed on account of its wickedness. The ancient name of the lake is said to have been Lakshmîsarovara, or Lakshmîsara. It has also been called the Badânî Tâl.

3. Bânsî, tahsîl, 32 miles north-north-east of Bastî, possesses on the right bank
III. of the Râptî the remains of a large brick fort, perched on a high *kherâ*, in the
IIb. south-east corner of the town; a Hindû temple and a masjid of no great age.

4. Barâh Chhetra[2] (Varâhakshetra), deserted ancient site in pargaṇa Bastî West of tahsîl Harâiyâ, eight miles north-north-west of head-quarters, is situated in the retreating angle of an extraordinary bend of the Kûânî river. It is evidently the site of an ancient city which had pleasure-gardens and tanks surround-
III. ing it; but all that remains of the traces of that city now are fragments of broken bricks and bits of old pottery, scattered here and there. The greatest monument of the ancient city is the banking-in of the Kûânî river like a canal opposite to its
s'
II. oı
R The Brâhmaṇas claim this to be the real place where the Varâha Avatâra of
bey u was manifested. According to the Purâṇas it occurred at a place called
To hrapuri, which is no doubt identical with the Vyâghrapura or Kôlî,
east Buddhist chronicles, where there was the residence of Râjâ Suprabuddha,
of A er of Mâyâ Dêvî, the mother of Śâkyamuni.

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[1] ingham, *Archæological Reports*, Vol. XXII, page 71.

[2] ingham, *Archæological Reports*, Vol. XII, pages 211—215.

IIb. The *kuṇḍ* and temple of the Varâha Avatâra are situated at the inner southern
angle of the bend of the river, and at the south-eastern angle of the embankment.
On the top of the bank on the north side of the *kuṇḍ* there are the traces of the
III. foundations of some ancient building composed of large ancient bricks. On this there
now stands a small, square, roofless, ruined shrine, which contains a small *liṅgam.*
IIb. To the south of the tank, there is a plain, modern brick temple.

III. Further to the southwards, there is a high, square, deserted mud fort, overgrown
with jangal, which is said to have been constructed by a Râjâ of Bastî, called Lâl
Sâhib. Further to the westwards, there are several fine tanks, on the banks of which
IIa. are three *satî* monuments. This spot may have been the site of a pleasure-garden in
former times, which belonged to the ancient city of Vyâghrapura.

5. Bastî, tahsil and capital of district, lat. 26°-49′ N., long. 82°-44′ E., consists
IIb. chiefly of an old entrenched village whose citadel was the still existing castle (*kôṭ*) of
the Râjâ. The latter stands, highly-raised and strongly-built, on the ancient mound
which it adorns, covering about four acres of ground. The building has a picturesque
frontage with a steep entrance-way rising to the main-gate.

About a quarter of a mile south of old Bastî, at the village of Manhan, there
III. is a *kherâ*, about 200 yards in diameter, irregular in form and surface, and without
any trace of ditch. Tradition says that its summit was once crowned with a *liṅgam*
temple. Here was found, in 1887, a hoard of eleven gold coins[1] of Chandragupta II.

Some three-quarters of a mile north-east of old Bastî, at the village of Lakh-
III. naurâ, rises another *kherâ* of 300 yards in diameter and of no great elevation.
About 1,000 yards beyond this, in the village of Barwâ, is another ruined mound;
III. its diameter is smaller, but its elevation more considerable. On its summit stands
a *liṅgam*, very much decayed. About two miles beyond this, north-east, is another
ruined mound, called Arel. It is about 300 yards in diameter, but is higher than
that of Lakhnaurâ. Some deep and large excavations have been made into it, probably
in search of bricks.

Six miles south of Bastî, there is an old ghâṭ at the Kûânî river, which is called
III. Deôrâmghâṭ (Dêvarâma), near which there is a mound of brick ruins.

6. Bhûila Dîh, deserted ancient site in pargaṇa Bastî West of tahsîl Harâîyâ, 15
miles north-west of head-quarters, has been identified by Mr. Carlleyle[2] with Kapi-
lavastu, the birth-place of Buddha, as described by Fa Hian[3] and Hiuen Tsiang.[4]

III. The principal mound of ruins is situated on the north-western bank of the Bhûila
Tâl. On the eastern bank of the lake are situated the villages of Amâ, Râṇîpûr,
and Parâs Dîh, and on its southern bank the village of Dabhâ; about half a mile
to the south-south-west from the last place, there are the villages of Bâwarpâ a,
Bhankarî, and Parsâ, at all of which there are mounds of ruins, and a nd a
latter the remains of a brick stûpa. About 800 feet from the western bank of th iddle
there is the old village of Jaitapûr; between this village and the lake the
the remains of a large brick stûpa, 70 feet in diameter and 18 feet in height
ses the
length

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[1] *Proceedings, Asiatic Society of Bengal*, for 1887, page 221.

[2] Cunningham, *Archæological Reports*, Vol. XII, pages 108—228.

[3] Beal, *l.c.*, Vol. I, pages XLIX and L.

[4] Beal, *l.c.*, Vol. II, pages 13—25.

may perhaps mark the spot where Buddha competed in archery with the Śâkyas. About 350 feet to the north-north-west of Jaitapûr there is a deep, circular-shaped tank, about 120 feet in breadth, called the Hâthîkuṇḍ, which probably represents the *hastigarta* of the Buddhist traditions, where an elephant is supposed to have fallen, which Buddha is said to have thrown across the ditch of the city. About 300 feet to the north of the Hâthîkuṇḍ there is a channel which towards the eastern end is both deep and broad, but becomes narrow and shallow towards its western end. This ditch runs from a small lake, called Nâka Tâl, eastwards until it joins the Bhûila Tâl, the distance between the two being about 1,000 feet. On the southern side of the ditch there is a conical mound, probably the remains of a stûpa. Immediately on the northern side of the ditch there are two mounds close together and united by a low and narrow ridge. To the north of the last there are two broad, flat mounds of ruins, which are probably the sites of ancient Vihâras, referred to by Hiuen Tsiang.

The great mound of ruins, which was probably the site of the citadel and palaces, is situated about 650 feet to the north of the ditch. This mound measures about 1,090 feet from north to south by about 1,020 from east to west. What Hiuen Tsiang calls the remains of a palace appears to be the remains of a fortified citadel which contained numerous buildings of various kinds and adapted to various purposes. Two nearly effaced and broken lines, one lower than and outside the other, run round the outer face of the great plateau of ruins, showing the site of ancient inner and outer lines of fortifications. There are eight depressions at the sides, showing the positions of former gateways. Mr. Carlleyle notices four mounds outside the gates corresponding with the sites of four Vihâras, each of which contained a statue of one of the four predictive signs, *viz.*, of an old man, a diseased man, a dead man, and a *śramaṇa*, *i.e.*, the sights which met Śâkyamuni's gaze when he left the city on his excursion.

III. About 700 feet to the north of Bhûila Dîh, there is a *kherâ* about 210 feet in length by 100 feet in breadth; beyond it there is a large square tank, on the northern and eastern banks of which the ground is strewn with fragments of brick and pottery.

About 800 feet to the west-south-west of the great mound of Bhûila there is a large shallow lake called Aghiâ Tâl, on the western bank of which are the ruins of an irregular quadrilateral-shaped brick mound.

III. On the north-eastern side of the Bhûila Tâl, and exactly opposite to the great *dîh* of Bhûila, there is a small brick mound, evidently the remains of a stûpa. For some distance around this the ground is high and strewn with fragments of brick and pottery, from which it is evident that this must have been the site of a portion of the ancient city.

III. About 2,000 feet to the north-north-west of Bhûila Dîh there is a square tank, on the northern bank of which there is a slightly elevated piece of ground, called Râghupûr Dîh. This is bounded on the north-west by a small lake; close beyond this, to the north-west, there is the large village of Mâhûâ Dâbar. To the east-north-east of this village there is a very small lake, on the north-east bank of which there is a series of ruined mounds which go by the name of Atrohâ. These mounds are divided into two portions, one of which lies to the south-western side of the ancient village of Koṭwâ, and the other lies a little further to the north-west, a short distance to the west of the village of Râmpûr. A very small lake lies between these two portions of the mounds. The southernmost of these two sites consists of a raised piece of ground, about 1,300 feet in length from north to south by about 700 feet in breadth from east to west. On the southern portion of this site there are the remains of three small brick stûpas, forming the figure of a nearly equilateral triangle. The second portion of the Atrohâ mounds, called Gaṛha Dîh, is situated about 270 feet to the north-west from the former across a very small lake. The area of ground covered by these ruins is about 630 feet from north to south by about 800 feet from east to west. This ruined site, with its assemblage of detached mounds, must evidently anciently have constituted the most northerly extension of the city of Kapilavastu.

There can be no doubt that the ancient city of Kapilavastu, with its attached suburbs, extended from Atrohâ Dih on the north to Bawârpâra Dih and Parsâ Dih on the south, a distance of two miles and a third, and from Aghîâ Dih on the west to Râṇipûr Dih and Parâs Dih on the east, a distance of one mile and a third.

The most distinct, striking, and imposing of the more outlying ruined sites, in the vicinity of Bhûila Dih, are the following:—

III. About a mile and a third to the south-east of Bhûila Tâl there is an ancient mound of ruins, called Pindâri Dîh; it is only one-third less in size than the great mound of Bhûila. The most important fact connected with this site is that coins of the Mittra as well as of the Indo-Skythian dynasty are frequently found on the mound during the rains.

III. About four and-a-half miles to the north of Bhûila Dih, there is a high mass of solid brick ruins, which are the remains of an ancient fortress of great strength, called Kôṭ; it is only about two-thirds of the size of the great mound of Bhûila, but it is much higher. The fort of Kôṭ is quadrangular, and measures about 740 feet from north to south by about 520 feet from east to west. There are high, massive bastions of brick at the four angles and at the four sides; the ramparts are high, broad, and solid. Close to the south of the fort outside there is a pond, and from this a ditch originally ran round the whole outer circuit of the fort on the other three sides.

To the east of the fort, the large village of Kôṭ is situated on a ridge of ruins
III. which is evidently the site of an ancient town.

III. There is another mound of ruins and also the remains of a small stûpa, at the village of Sentûâ, about a mile and three-quarters to the north-north-west of Bhûila Dih; and another mound of ruins, called Morêr Dîh, lies about three-quarters of a mile to the north-north-east from Sentûâ, or about half way between Bhûila and Kôṭ.

At the village of Sikhirî, two and-a-half miles to the north-east of Bhûila,
III. there is a large and important mound of ruins, the remains of a small stûpa, which Mr. Carlleyle believes to be the spot where Buddha sat down to watch the labourers in the field.

At a place, called Bhaṭa or Kosahrâ, a mile and-a-half to the north-west of
III. Bhûila Dih, there is a collection of ruins, apparently of small stûpas, which, according to Mr. Carlleyle, mark the spot where a number of Śâkyas were massacred, in an attack made upon Kapilavastu by Virûḍhaka, Râjâ of Śrâvastî, after he had dethroned his father, Prasênajita, who had been a friend of the Śâkya family.

About seven and-a-half miles to the north-west of Bhûila Tâl, and about three-
quarters of a mile to the south of the village of Bîrpûr, there is an old village,
III. called Nagara, situated on the eastern end of a very large and pretty high mound
of ruins, which is the site of an ancient city. On the southern part of this *kherâ* are
the remains of a ruined brick stûpa which, according to Mr. Carlleyle, marks
the spot where Krakuchchhandra, the fourth Buddha, was born. About 800
feet to the east-south-east of Nagara Dih there is a fine large brick stûpa, 56 feet in
diameter at the base and 25 feet in height.

About 14 miles to the west-north-west of Bhûila Dih, and about eight miles to
the west-south-west of Nagara Dih, there is the old village of Khemrâjpûr, whose
III. mounds are probably the remains of a suburb of the ancient city of Kshemavatî,
the capital of Râjâ Kshema of Mekhala. The principal part of the ancient city
was situated between the villages of Pâîr and Asojpûr, a mile and-a-half to the
north-east of Khemrâjpûr.

About six miles west of Bhûila Dih, and about four and-a-half miles south of
Nagara Dih, there is the old village of Kanakpûr, and only three quarters of a
III. mile to the south-south-east of Kanakpûr, there is a large ancient mound of ruins,
called Khopôâ Dîh, which Mr. Carlleyle identifies with Śobhâvatînagara,
the birth-place of Kanakamuni Buddha.

About four and-a-half miles to the south-south-east of Bhûila Dih there is the
III. village of Sarkuhîyâ, with the remains of a stûpa, which marks the spot where
the arrow of Buddha struck the ground, causing a clear spring of water to flow forth,
commonly called Śarakûpa, or "arrow fountain."

About five miles to the east-south-east of Bhûila Dih, there is the old village of
III. Buddhapâra, to the west of which lies a mound of ruins, the remains of stûpas,
which, according to Mr. Carlleyle, represent the spot where Buddha was born under
a *sâl* tree in the Lumbinî garden.

About 700 feet to the south of Buddhapâra Dih lies the Bairâhwa Tâl
from which issues the Gadî Nâlâ which is the upper portion of the Majhâra Nadî, a
corrupted form of Mrakshavaraṇâ, or "the river of oil," running past the
birth-place of Buddha.

About 1,500 feet to the south-west of Buddhapâra Dih there is the old village of
III. Hardîyâ, where there are several mounds of ruins, the remains of stûpas, and an
ancient *kuṇḍ* with an old well on the edge of it, which place Mr. Carlleyle identi-
fies with the tank in which the infant Buddha was washed by two dragons (Nâgas).

About three quarters of a mile to the south-south-east of Buddhapâra Dih, there
III. are some conspicuous mounds of brick ruins, called Bûâ Dih, on the eastern bank
of the Bûâ Tâl. The first and most conspicuous of these is a brick stûpa, about
50 feet in diameter and eight feet in height, which, according to Mr. Carlleyle,
marks the spot where Indra is said to have taken the infant Buddha in his arms.

At the distance of about 850 feet to the south of Bûâ Dih, there is a large
III. and extensive mound of ruins, occupied by the modern village of Kurdâ. This
kherâ is probably the site of some large Buddhist monastery.

About one mile and-a-quarter to the west of Buddhapâra Dih, and about three
III. miles to the east of Bhûila Dih, there is a small mound of ruins, called Kapilî

Dih, which Mr. Carlleyle believes to be the hermitage of Kapila Ṛishi, from whom the name of Kapilavastu is said to have been derived.

III. At the west side of the village of Barâ Dâr, on the Dochûâ Nâlâ, there is a lowish mound of ruins, which is situated at the distance of about 1,100 feet to the north-north-east of Buddhapâra Dih.

III. At the west of the village of Kesarâî, about a mile and-a-quarter to the north-west of Buddhapâra, there is a low mound of ruins.

The village of Majhâwan is situated at the distance of 3,500 feet to the west of Buddhapâra Dih. Mr. Carlleyle believes this to be a corruption of Mokshavana, "or garden of beatitude," another name of the Lumbinî garden.

III. At the village of Piprâ, about a mile and-a-quarter to the west-south-west of Buddhapâra, there is a *dih*, and two ancient tanks which are said originally to have been *bâolî* wells.

III. At the village of Âînpûr, on the south side of the Âôla Tâl, and about a mile and-a-half to the south-west of Buddhapâra, there is a large and high mound of ruins.

III. The village of Tilchhûân is situated on the Tilchhûân Sohî, or Gadî Nâlâ, about 6,900 feet to the east-north-east of Buddhapâra. This village is partly situated on a mound of ruins; and a short distance to the east of the village there is a small mound of ruins, composed of ancient bricks.

III. The large village of Śivapûr is situated about a mile to the north of Tilchhûân. Close to the north side of this village there is a large mound of ruins.

After a careful inspection of all the places identified by Mr. Carlleyle, I come to the conclusion, as I have shown elsewhere,[1] that Bhûila Dih cannot be the Kapilavastu of Fa Hian and Hiuen Tsiang on the following grounds:—

(1) Hiuen Tsiang states "that the country of Buddha's birth is about 4,000 li in circuit," whilst the tract of land lying between the Ghâgrâ and the Gaṇḍakâ, from Ayodhyâ to the confluence of these rivers, gives a circuit of 550 miles, which would represent upwards of 600 miles by road.

(2) The places excavated and identified by Mr. Carlleyle as the principal palace of Râjâ Ṣuddhodana, the bed-chamber of Mahâmâyâ, and the stûpa of Asita, the Ṛishi, are so insignificant that they cannot be the remains of the ruins mentioned by Hiuen Tsiang.

(3) The circular tank about 340 feet to the south of Bhûila Tâl and still called, according to Mr. Carlleyle, Hâṭhîkuṇḍ, was identified by him with the *hastigarta* or "fallen elephant ditch" of Hiuen Tsiang, and General Cunningham is perfectly convinced that this is the spot indicated in the Chinese text. The chaukidâr and the inhabitants of the neighbouring village Nyagrodhâ, however, state that the name of Hâthikuṇḍ was given to the tank by Mr. Carlleyle himself, and that this name was utterly unknown in that part of the country before the arrival of Mr. Carlleyle.

(4) Mr. Carlleyle indicates Krakuchchhandra Buddha's fabled birth-place at Nagara, seven and-a-half miles to the south-west of Kapilavastu, whilst it must be sought eight miles to the south-east of that place, as Fa Hian[2] visiting this place after leaving Śrâvastî, went north about eight miles, then east eight miles to Kapilavastu.

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[1] *Archæological Reports, New Series*, Vol. I, page 69.

[2] Beal, *l.c.*, Vol. I, page XLIX.

From this it is evident that Bhûîla Dih is *not* the ancient site of Kapilavastu. Our knowledge about the position of Kapilavastu may at present be reduced to this: that it lay on the route, from the Buddhist cities of eastern Gôrakhpûr to the Buddhist Śrâvastî, the Sahet-Mahet of the Gondâ district, and that route probably passed between the Ghâghrâ and Râptî rivers.

7. BHÂRÎ, village in pargana Rasûlpûr, of tahsîl Domarîâganj, 28 miles north-
IIb. west of Bastî, has an old tank, which is celebrated as one of Kṛishṇa's favourite
III. bathing-places. Close to the tank there is a large mound of brick ruins, rising to a
height of some 18 feet above the surrounding plain, apparently the *débris* of some
temple or vihâra. Around the *kherâ* are several smaller tanks and the foundations of
a building, extending some 400 yards from north to south and some 350 from east to
west. The ancient name of this *kherâ* is said to have been Bharatabhârî.

At the neighbouring village of Hâthisarî, or Hastisandâ, there is a
III. large *kherâ*, covered with bricks and fragments of pottery.

At the village of Paurîyâ, there are the ruins of a temple, called
III. Samayasthâna.

8. KATAHLÂ, small village in pargana Bânsî West of tahsîl Domarîâganj, 46
miles north of Bastî, is situated on the southern bank of the Buḍhî Râptî, and possesses
III. many small *kherâs*, scattered at irregular distances over a great extent of ground.
The place seems to have been a town with many brick buildings and small tanks,
but no traces of fortification, and to have extended more than a mile each way.
On the banks of a tank are the foundations of two small stone temples, near which
many fragments of dressed stone are lying.

At the deserted village of Sanaulî, three miles west of Katahlâ in the forest,
III. there is a large mud fort with a deep and wide ditch and a strong rampart, but with
no considerable buildings within the walls.

III. The village of Sarayat, two miles to the east of Katahlâ, stands on the south side
IIb. of a large brick mound. Two small modern temples, consisting of a cubical chamber
surmounted by a dome, are perched on the ruins of a large stone temple, the foundations of which in some places are still a few feet high. Many fragments of pillars,
ceiling stones, etc., are scattered about.

Close to the village of Mahâdêva, eight miles east of Katahlâ, are two brick
III. mounds, apparently the ruins of temples. The top of each mound is crowned with
a *liṅgam*, which evidently belonged to the old temples.

Two miles to the east of Mahâdêva, at the village of Musharûâ, there are the
III. ruins of a large brick fort.

9. KHIRṆIPÛR, small village in pargana Bastî West of tahsîl Harâîyâ, five miles
III. north-west-west of Bastî, possesses on the east bank of the Kûânî river the ruins
of a brick stûpa, which, according to Mr. Carlleyle,[1] marks the very spot where
Buddha, as prince Siddhârtha, crossed the first river he met in his course, after he left
Kapilavastu, in order to enter upon the life of an ascetic. This ruined stûpa is nearly
three miles to the south-south-east of Barâh Chhetra and a little to the south-east of
the Sidhâoni Ghâṭ, which is one of the most ancient ghâṭs on the Kûânî river.

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[1] Cunningham, *Archæological Reports*, Vol. XVIII, pages 1 and 2.

About a quarter of a mile to the north of Sidhâonî Ghâṭ, on the left bank of the
III. Kûânî river, there is an ancient site called Chimrâwa Dih, covered with fragments of brick and pottery, the ruins of an ancient city.

About one and-a-half mile to the east-south-east of Khirṇipûr, there is a large
IIa. ancient tank, called Bhainsâ Pokharâ, at the north-west corner of which there
III. are the ruins of a brick stûpa.

About a quarter of a mile to the west of Bhainsâ Pokharâ there is a small brick
IIa. temple, entirely enclosed within the roots of a huge pîpal tree.

Two miles to the east of Sidhâonî Ghâṭ there is a mound of ruins, called
III. Baheriya Dih.

About four miles to the north-east of Sidhâonî Ghâṭ, and to the east of the
III. village of Barâwa, there are the ruins of a stone temple.

About three miles to the north-east of Sidhâonî Ghâṭ, at the village of Lakshmanpûr
III. there is a mound of ruins.

About five miles to the north-east of Sidhâonî Ghâṭ, there is a large ruined site,
III. called Kailî Dih.

About eight and-a-half miles east-north-east of Sidhâonî Ghâṭ, at the village of
III. Haṭhâ, there is a large mound of ruins.

10. Maghar,[1] village in tahsîl Khalîlâbâd, 27 miles south-east of Bastî, is an
III. ancient site, though its remains at present visible do not appear to be of very
ancient date. It is, however, reputed to have been the seat of Buddhist hierarchs for
some time after Kapilavastu was destroyed.

To the east of the town, on the right bank of the Âmî river, there is the cenotaph
IIb. *(rauza)* of the famous reformer Kabîr Dâs, or Kabîr Shâh, erected in A.D.
1450 by Bijli Khân and restored in A.D. 1567 by Nawâb Fidâî Khân. A little
IIb. further stands another shrine, dedicated to Kabîr Dâs, and frequented by Hindûs only,
and a masjid; but neither is architecturally striking, neither impressively large.

IIb. In the town itself stands the tomb of Qâzî Khalîl-ur-Rahmân, a governor of
III. Maghar in the 17th century. Westward may be traced the remains of a castle which
is said to have been the stronghold of the Maghar Râjâs. The fortifications cover
some 16 acres, and are in the usual style of a quadrangle defended by a ditch and an
earthen rampart. Around the castle itself and thence through the town to Kabîr's
rauza may be seen several mounds covered with brick and pottery.

About two and-a-half miles to the west-south-west of Maghar there is an
III. extensive ruined site, called the Mahâsthân Dih, near the eastern bank of a lake,
called the Sirsâra Tâl. The village of Sirsârâo is situated on a mound of
ruins, and at the distance of about 400 feet to the east of the village there are the
remains of a brick stûpa which, according to Mr. Carlleyle,[2] marks the spot where
Buddha cut off his hair. About 300 feet to the north-east of the Sirsârâo stûpa
there is a massive circular mound of bricks, about 50 feet in diameter, probably the
remains of the great stûpa of Asoka, where Buddha parted with his servant Chanḍaka
and his horse.[3] About 370 feet to the north of this ruin there is a large round-topped
mound of bricks, probably the remains of a stûpa, which marks the spot where Buddha

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[1] Cunningham, *Archæological Reports*, Vol. XXII, page 72.

[2] Cunningham, *Archæological Reports*, Vol. XVIII, pages 27—31; Vol. XXII, pages 5 and 6.

[3] Beal, *l.c.*, Vol. II, page 33.

put off his royal garments and exchanged them for those of a hunter, supposed to be Brahma. About 550 feet to the south-east of this mound there is a smaller, longish, ridge-shaped mound of solid brick, called Paithâna Dih. The whole of the extensive open space lying between these mounds of ruins is covered with fragments of brick and pottery, and betokens a very extensive ruined site, which probably comprises the ruins of various vihâras, besides the stûpas mentioned.

About six miles north of Maghar, at the village of Kôpa, there is a large
III. mound of brick ruins, about a third of a mile in diameter and very irregular in shape.
IIb. A little way to the east of the *kherâ* stands the modern temple of Śiva, called
Kôpêśvara.

11. Mâholî, the ancient Mâhuliyâ, village in tahsîl Khalîlâbâd, near the
right bank of the Katnayâ, 18 miles south-east of Bastî, possesses the ruins of a brick
III. fort, built on an ancient *kherâ*, the ruins of a Buddhist vihâra.

12. Nagar Khâs,[1] or Aurangâbâd Nagar, village in tahsîl Bastî, six miles
south-west of head-quarters, is situated at the east end of a large lake, called Chando
Tâl. Adjoining it is the comparatively modern fort of the late Râjâs. To the west
III. of the modern village of Nagar Khâs, there is a large, long-shaped mound, about
half a mile in length, covered with fragments of large bricks and ancient pottery.

About a mile to the south of Nagar Khâs, on the bank of the eastern end of
III. the Chando Tâl, there is an isolated, circular-shaped mound, probably the remains
of a stûpa.

Near the village of Pokhrâ there is a small *kherâ*, probably the ruins of a
III. Buddhist vihâra. About a mile to the west of Pokhrâ there is another small mound.

The great mound near Nagar Khâs may very probably be the site of some ancient city, perhaps one of the "ten deserted towns" which are stated by Hiuen Tsiang[2] to have existed in the dominions of the Śâkyas.

13. Râmpûr Deorîyâ, village in pargana Mâholî West of tahsîl Bastî, 11 miles south-east of head-quarters, situated near the head of a great lake called Marawâ Tâl, has been identified by Mr. Carlleyle[3] with the Râmagrâma of Fa Hian[4] and Hiuen Tsiang.[5]

III. The village of Râmpûr is situated on a considerably large mound of ruins which
is of greater extent than the present village. And at the north-west corner of the
village there is a large elevated bare space of ruined mound, composed of solid bricks
which was apparently occupied by some large building in ancient times, probably
the Vihâra mentioned by Hiuen Tsiang as existing at Râmagrâma. There are six
IIa. tanks at Râmpûr, of which four surround the village; of these five are ancient and
one is said to be modern. The furthest north-eastern tank is the most ancient of
all, and close to the south-west of it there is a ruined stûpa of about 20 feet perpendi-
IIa. cular height. It stands upon the ruined remains of a brick platform which projects
somewhat beyond the base of the ruined stûpa. The sloping side of it is about 50
feet, and the diameter at base about 85 feet. The top of the ruined stûpa is sur-

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[1] Cunningham, *Archæological Reports*, Vol. XII, pages 83—89.

[2] Beal, *l.c.*, Vol. II, page 14.

[3] Cunningham, *Archæological Reports*, Vol. XVIII, pages 3—10; Vol. XXII, page 2.

[4] Beal, *l.c.*, Vol. I, page 1.

[5] Beal, *l.c.*, Vol. II, pages 26—31.

mounted by a stone *liṅgam* which stands in the centre of the ruined foundations of a small square building. Fragments of Bauddha and Vaishṇava sculptures are scattered about. There can be no doubt that this conical mound is the remains of a stûpa, as the circular courses of brick are clearly visible in many places. A sloping mass of brick, about 80 feet in length, runs down from the north-east front of the stûpa to the ancient tank, most probably a ghâṭ leading from the stûpa to the tank. Mr. Carlleyle believes that in this tank the Nâgas lived who guarded the stûpa, and who assumed the form of men during the day, but resumed the shapes of Nâgas at night.

About 13 miles to the south of Râmpûr, the village of Koron or Korâwa,[1] is
III. situated at the eastern end of an extensive mound of ruins, which is larger than the
great *dîh* at Bhûila, and which has once been the site of an ancient town (Śubhamaṇinagara), upwards of a mile in circuit. The great mound of ruins measures about 2,100 feet in length from east to west, by about 1,400 feet in breadth from north to south. There are no remains now on the Korâwa Dih, except three ancient
III. wells; but to the west there are two small mounds named Piprâwâ Mahâdêva
and Barewâ Mahâdêva, which are the ruins of Brâhmaṇical temples. A great mass of ruins lies to the south of the Rasârhî Nâlâ, on the northern bank of the Harnâyâ Tâl, and one quarter of a mile to the east of the village of Chandûâ. These remains are known by the general name of Bithâ or "mounds," and extend for about 400 feet in length by 150 feet in breadth. The principal ruin is a mound of 10 feet in height with the remains of walls 120 feet apart, probably the remains of a temple or vihâra. Numerous carved bricks and a broken statue of Sûrya are lying about the place.

14. TAMA, small village in pargaṇa Maghar East of tahsîl Khalîlâbâd, 25 miles
III. south-east of Bastî. Close to the village there is a very large and extensive mound of
IIb. ruins, on which there is a modern temple, called Tamêśvara Nâtha, which *kherâ* has
been identified by Mr. Carlleyle[2] as the site of the ancient town of Mânêya, mentioned in the Buddhist chronicles.

The main mass of ruins at Tamêśvara Dîh consists of an elevated flat-topped plateau, about a mile in length from north to south, and which is entirely composed of brick ruins. The breadth of this mass of ruins from east to west is irregular, it being in some places broad and in other places narrow. In the northern end of these ruins there is a large tank, called Sâgar, on the north-west corner of which there is a ruined cone-shaped brick stûpa which is fully 30 feet in height. There are also many other detached ruins scattered here and there, round about. About a mile to the north there is a village, called Mênhiya, a modern corruption of the ancient Mânêya'nagara.

About a mile to the north of Tamêśvara Dîh, and about half a mile to the east
III. of Mênhiya, and about a quarter of a mile from the west bank of the Kûdawâ Nadî,
in the midst of dense jangal, there are the traces of a circular brick ruin, the remains of a stûpa which, according to Mr. Carlleyle, marks the spot where Buddha leaped across the Anomâ with his horse, which river he identifies with the Kûdawâ Nadî,[3] or "the river of the leap."

[1] Cunningham, *Archæological Reports*, Vol. XI, page 101; Vol XII, pages 217—219.

[2] Cunningham, *Archæological Reports*, Vol. XII, pages 223—226; Vol. XVIII, pages 22—27; Vol. XXII, pages 2 and 3.

[3] Cunningham, *Archæological Reports*, Vol. XII, page 224; Vol. XVIII, pages 13—22; Vol. XXII, pages 3—5.

About two miles to the north of Tamêśvar Dih, at the village of Seôsarâ, there is said to be a copperplate *inscription* in the possession of one Kishan Bhât.

15. Warâî,[1] small village in tahsîl Bastî, five and-a-half miles to the south-east
III. of head-quarters, possesses to the north a large mound of ruins at the south-eastern end of a lake, called Barka Tâl, and about half a mile to the south of a village, named Baisukhiyâ. The *dih*, or great mound of ruins, measures about 1,500 feet in length from north to south by about 700 feet in breadth from east to west. On the top of this mound there is a large, octagonal-shaped well. There are also several smaller mounds of ruins a short distance to the west. These extensive ruins show that Warâî Dih must have been the site of an ancient town of some size and importance.

V.—Ghâzîpûr District.[2]

1. Âonrîhâr, small village in tahsîl Sa'idpûr, 26 miles west of Ghâzîpûr, is built on a large *kherâ*, the ruined site of an ancient city. The whole ground is covered with fragments of bricks and stones, and every few yards masonry walls occur. In the village itself large carved stones are scattered about, and pieces of fine sculptures
III. are utilized as common building stones. To the north-west of Âonrihâr the remains of masonry walls may still be traced running in the direction of the enormous mound known as Masâon Dih. Dr. Oldham[3] identifies these remains as the ruins of a monastery founded by Aśoka to the north-west of the capital of the kingdom of Chen-chu, and visited by Hiuen Tsiang.[4] See, however, article on Ghâzîpûr.

2. Bahâdurganj, town in pargana Zahûrâbâd of tahsîl Korantâdih, 20 miles
II*b*. north of Ghâzipûr, possesses on its western outskirts a neat masjid and idgâh.

3. Bâra, old village in tahsîl Zamânîyâ, 18 miles south-east of Ghâzipûr, pos-
III. sesses a pyramidal-shaped mound. About a mile to the west of Bâra, there is a large mound of ruins, probably those of an ancient *kôṭ*. This is about two and-a-half miles to the north-east of a place named Gahmar in the maps; but the correct spelling of which is Gehmur or "abode of Mura," the name of a demon fabled to have been destroyed by Kṛishṇa, who, in consequence of this feat, obtained the name Murâri, or "the foe of Mura."

4. Barhânpur, village in tahsîl Sa'idpûr, 14 miles south-west of Ghâzipûr,
III. possesses an old ruined fort, overgrown with jangal.

About a mile to the north-east of Barhânpûr, there is a small conical mound
III. close to the north-west of Nandganj, and there is another mound about a mile to the south of that place.

III. About two miles to the south of Nandganj there are two mounds of ruins near a village called Sabûwâ, on the south bank of the Gângi Nadî.

III. There is another mound of ruins to the west of Meharâulî, one and-a-quarter miles to the north-east of Chochakpûr Ghâṭ.

5. Bharaulî Gaṅgâtîr, village in pargana Gaṛhâ of tahsîl Korantâdih, possesses
III. on the road to Narhî a banyan grove of great antiquity, in which there are traces

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[1] Cunningham, *Archæological Reports*, Vol. XII, pages 221 and 222.

[2] *North-Western Provinces Gazetteer*, Vol. XIII, Part II, pages 51—56 and 105—147; Dr. W. Oldham, *Historical and Statistical Memoir of the Ghâzipûr District*: Allahabad, 1870, Part I, pages 15—40.

[3] *Memoir*, Vol. I, page 37.

[4] Beal, *l.c.*, Vol. II, page 61.

of ancient buildings. The place has been identified by Dr. Oldham[1] as the site of the "temple of the vast solitude," visited by Fa Hian[2] and Hiuen Tsiang.[3] See, however, article on Bâliyâ.

6. Bhîtarî,[4] village in tahsîl Sa'idpûr, 20 miles west of Ghâzîpûr, situated on the left bank of the Gâṅgî Nadî, contains the most important archæological remains III. in the district. Its appearance in the distance is that of a long low mound which on nearer approach displays a reddish hue on account of the large quantity of brick rubbish entering into its composition. In form it is nearly rectangular, and the only deviation from that form is caused by an eminence or spur running from the south-west corner, which has evidently been crowned by some imposing edifice. A mound rises at each corner, and another half-way along each face, and many more are within the enclosure itself. The general aspect of the site is that of a fort with projecting towers at the corners, connected together by a low embankment or wall, whilst the *débris* scattered about in every direction and the numerous mounds would seem IIb. to indicate that formerly extensive buildings existed upon it. On the spur is a recently-erected imâmbâra, under the foundations of which a hole has been made into the mound on which it stands, revealing the original foundations of a very ancient edifice lying *in situ*. The bricks are of exceedingly large dimensions, some being 19″ × 12″ × 3″. Excavations made, in 1863, by Mr. C. Horne into several mounds in the immediate neighbourhood of the inhabited portion of Bhîtarî, yielded nothing of importance, as only vast masses of earth, pottery, brick, and other rubbish were discovered. It by no means follows, however, that because no ancient relics were brought to light in those *kherâs* which were then laid open, that a further and more complete investigation would be fruitless. It is only natural that the changes which have taken place through many generations among the buildings which the successive inhabitants of Bhitarî have erected, having recourse to the ancient structures for their materials from century to century, rather than to materials of their own manufacture, should have occasioned the formation of some, perhaps of many, of the existing mounds. It is the opinion of General Cunningham that the Bhitarî ruins date from the Gupta period, and that they are amongst the oldest Brâhmaṇical remains known to us. He is wrong, however, in the implied supposition that they are altogether of Brâhmaṇical origin, as there can be no doubt that during the Buddhist period several temples and one or two monasteries flourished in Bhitarî.

IIb. In a masjid in the village, of modern erection, are 30 stone pillars, seven of them being elaborately carved. These must have been taken from buildings situated here in ancient times, for they present similar characteristics to the columns of Buddhist shrines and monasteries, of which remains are still found at Banâras and elsewhere. IIa. In a small uncovered brick enclosure are several old sculptures, among them a rude statue of Buddha in excellent preservation. Of the other sculptured stones found at this spot, one exhibits the figure of a man seated on a prancing ram, which may possibly be intended to illustrate one of the signs of the zodiac. Portions of cloister pillars, square below and octagonal above, may be here and there seen. These were manifestly first cut down and rounded by the Hindûs, to serve as *lingams*, and when the Musalmâns became dominant, were then used by them as head-stones for their graves. Some of the massive stones of the masjid now used as architraves and pillars were evidently taken from ancient edifices; and it is not difficult to trace roofing stones of old cloisters in some of the stones in the pavement and in the covering stones of the graves. It seems evident, therefore, that the ancient remains at Bhîtarî are both of Buddhist and of Brâhmaṇical origin, though it is hard to say precisely which preceded the other. The twofold character of the discovered remains tends to show that ancient Bhîtarî was alternately in the hands of Buddhist and Brâhmaṇical monarchs during the Gupta period, who severally embellished it, according to their distinctive religious views.

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[1] *Memoir*, Vol. I, page 32.

[2] Beal, *l.c.*, Vol. I, page LXVII.

[3] Beal, *l.c.*, Vol. II, page 62.

[4] Cunningham, *Archæological Reports*, Vol. I, pages 96—103; *Journal, Asiatic Society of Bengal*, Vol. XXXIV, pages 82—89; Dr. Oldham, *Memoir*, Vol. I, pages 16—21.

Ib. Judging from the tombs and masjids dispersed over the village and its suburbs, Bhîtarî must have been a place of some importance during the Musalmân period. The bridge over the Gângî below the village was erected by the Musalmâns at least three centuries ago, and the original structure, General Cunningham considers, "consisted of only two small arches," to which two others have subsequently been added. The bridge has been altogether built with cut stones taken from other buildings, and in one place a figure of a non-descript animal, such as supports the brackets, in the Ataladêvî Masjid at Jaunpûr, is inserted into the wall. Although in a dilapidated condition, the bridge nevertheless possesses considerable strength, and its thorough repair which is very desirable might be effected at a comparatively small cost.

The most noticeable object inside the ruined fort enclosure is undoubtedly the

Ib. famous *lâṭ* with an *inscription*[1] of Skandagupta upon it. The column consists of a single block of reddish sandstone, 28½ feet in height, and stands upon a rough stone, seven or eight feet below the present level of the soil. For the first 10 feet two inches it is square, and at the top of the square part is the *inscription*, facing east. The upper part, including the capital, is circular. At its junction with the square part its diameter is two feet three inches, and the same thickness is preserved in its whole length. The capital is about three feet in height, bell-shaped and reeded like the capitals of the Aśoka pillars. From this capital on the western side a slice has been broken off, exposing a deep narrow socket which may have held a metal spike. The shaft of the pillar is split to a depth of about two feet from the top, a fact attributed on the spot to lightning, but is more probably due to the destructive bigotry of the Musalmân invaders. The statue of a lion may have topped the column, and the treatment such objects received during the early Musalmân period is sufficiently notorious to warrant this suspicion. The *inscription* itself consists of 19 lines of well-shaped characters of the Gupta period; but, unfortunately, the letters are much weather-worn and the stone has peeled off in several places. It chiefly refers to the reign of Skandagupta, closing with his death and the accession of his son, Kumâragupta Mahêndra, and records the erection of a sacred image of Vishṇu, and the allotment, to the image, of the village in which the column stands.

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[1] *Journal, Bombay Branch, Royal Asiatic Society*, Vol. X, page 59; Vol. XVI, page 349; *Journal, Asiatic Society of Bengal*, Vol. VI, page 1 *seqq.*; Prinsep, *Indian Antiquities*, Vol. I, pages 240—245; *Corpus Inscriptionum Indicarum*, Vol. III, page 52.

To this monarch General Cunninghan attributes the persecution of the Buddhists mentioned by Hiuen Tsiang.

At the foot of the *lâṭ* several large bricks have been excavated, inscribed with the name of Śrî Kumâragupta. An oval silver plate with an *inscription* of Kumâragupta was discovered, in 1885, amongst the ruins close to the *lâṭ;* but it has as yet not been published. Besides, several hoards of Gupta gold, silver, and copper coins have been unearthed at Bhîtarî.

7. **Bîrpûr**, village in pargaṇa Muhammadâbâd of tahsîl Korantâdih, on the left bank of the Ganges, 22 miles east of Ghâzîpûr, was once a place of some importance, III. as coins of the Gupta period and ancient sculptures have been discovered near the village.

8. **Dhânapûr**,[1] village in pargaṇa Mahâich of tahsîl Zamânîyâ, 16 miles south-west of Ghâzîpûr, is said to have been founded by Râjâ Dhâna Dêva, belonging to a tribe called Sûriyân (probably the Śabaras). To the south-west of the village lies III. an ancient *kôṭ*, overgrown with jangal; and about half a mile to the north-east of the village there is a large mound of brick ruins.

About two and a-half miles south-west of Dhânapûr there is the village of III. Hingotâr, possessing a small ruined fort, close to the south of the village. The fort is surrounded by a ditch; within it there are ruins both of brick and stone. The fort has been added to or rebuilt upon while in the hands of the Musalmâns, and there are several blocks of stone bearing carvings of Musalmân workmanship; but there are also several sculptured pillars, some standing and some fallen, which are decidedly of Hindû workmanship. Inside the fort are the fallen ruins of a masjid which was no doubt partly built out of Hindû materials; and there is a fragmentary Persian *inscription* on a block of stone which must have belonged to the doorway of the building. In the village there is still partly standing, on an elevated platform IIa. of stone, a small flat-roofed structure, built of large and richly carved stones and supported on 16 massive square pillars.

9. **Dildârnagar**,[2] village in tahsîl Zamânîyâ, 12 miles south of Ghâzîpûr, derives its name from a Pathân named Dildâr Khân who settled here in the reign of Aurangzîb, after having destroyed the ancient Hindû town of Akhandhâ, the ruins III. of which are represented by a large *kherâ* lying between the railway station and the village of Dildârnagar. The whole mound of ruins is about 300 feet long by 250 feet broad, on the top of which the remains of temples and other buildings occupy symmetrical positions. Exactly in the middle are the foundations of two temples, of which one was certainly dedicated to Śiva, as it still contains a *liṅgam* of black stone *in situ*, although one-half of the *argha* is gone. The entrance was to the east, with a water-spout to the north. The external dimensions of this small temple are only 17 feet six inches by 15 feet 8 inches. The external dimensions of the second temple are almost the same. Between the two temples there is a broken figure of Durgâ seated on a lion in black basalt. On the east side of the mound there are the remains of a large temple which was most probably dedicated to Lakshmî-Nârâyaṇa, as in the centre of the lower lintel there is a seated figure of Lakshmî being anointed by

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[1] Cunningham, *Archæological Reports*, Vol. XXII, pages 118 and 119.

[2] Cunningham, *Archæological Reports*, Vol. III, pages 63 and 64; Vol. XIX, page 23.

two elephants, with Vishṇu over the right jamb and Śiva over the left. The left jamb is divided into panels with various figures, and the sill is ornamented with a row of musicians, the whole being surrounded with a rich leaf border. Altogether, these remains are fine specimens of Hindû work. Richly ornamented pillars and pilasters, apparently belonging to this fine temple, are lying about near the foot of the mound. To the west of the *kherâ* there is a large lake, called Râṇî Sâgar, attributed to Nala's wife, Damayantî.

10. Ghâuspûr, village in pargaṇa Muhammadâbâd of tahsîl Korantadîh, seven
miles east of Ghâzîpûr, is a place of considerable archæological interest. Large masses
III. of dressed stone and quantities of brick have been from time to time discovered; the
upper half of a finely-carved female figure, dug out of a tank, is now an object of religious veneration. In a *sivâla* near by, the lower half of this figure, and another unbroken female statue, and a remarkably fine sculpture of a lion, four feet long and three feet high, resembling those found as capitals of ancient pillars, have been collected. A very fine sculpture representing the Narasiṁha Avatâra of Vishṇu was discovered in a tank in the village, and is now set up in a temple as an object of worship. Dr. Oldham[1] identifies the place as the site of the Buddhist "monastery of those whose ears are not pierced," visited by Hiuen Tsiang.[2] See, however, article on Baliyâ.

11. Ghâzîpûr, lat. 25°-35′ N., long. 83°-38′ E., capital of the district, on the left bank of the Ganges, is said to have been founded in A.H. 730 by Mâlik-us-Sâ'dât Masâûd Ghâzî, who conquered the district in the reign of Muhammad bin Tughlaq. According to Hindû tradition the ancient name of the city was either Gâdhipura or Gâjpura; and there is some suspicion shown upon this by the fact that the Hindûs generally pronounce the present name of the place as Gâjipûr. There can be no doubt that the spot which the native town of Ghâzîpûr occupies is an old site. On examining an exposed section of the high river bank on which the town of Ghâzîpûr stands, one can see that the soil contains many fragments of old brick and pottery. General Cunningham[3] proposes to identify this ancient site with the capital of the kingdom of Chen-chu, or "the lord of battles," visited and described by Hiuen Tsiang,[4] and he proposes Garjapatipura as the Sanskṛit equivalent for the Chinese rendering of the name.

IIb. The only ancient buildings worthy of notice are the perfectly plain tombs of the
founder of the city and his son, built in the usual Pathân style; the fine masonry tank
and tomb of Pahâr Khân, faujdâr of the city in A.D. 1580; a masjid and imâmbâra,
built by Nawâb Shaikh Abdullâ, a former governor of the Ghâzîpûr sarkâr under the
Nawâb Vazîr of Audh; the large garden, tank, and tomb, known as Nawâb-kî-châr-
IIa. Diwârî, built by the same governor and his son, Fazl Alî Khân; and his palace Chihal
Satûn or "forty pillars," now in ruins. The handsome gateway of this picturesque
building still remains in a tolerably perfect condition. Near the tomb of Mâlik-us-
Sâ'dât Masâûd Ghâzî there is a small neat masjid, which was without doubt formerly
III. a Hindû building. There are also the remains of a mud fort overlooking the river.

[1] *Memoir*, Vol. I, page 37.

[2] Beal, *l.c.*, Vol. II, page 62.

[3] *Ancient Geography of India*, pages 438—440.

[4] Beal, *l.c.*, Vol. II, pages 61—66.

Ia. The only remarkable building in the civil station is the Cornwallis monument. This is a heavy structure with a domed roof supported by 12 Doric columns. The floor is raised some twelve feet from the ground, and is of handsome grey marble. In the centre stands a cenotaph of white marble, bearing on the south side a medallion bust of Lord Cornwallis, who died at Ghâzîpûr in 1805, between the figures of a Brâhman and a Musalmân, and on the north side the figures of a European and native soldier in attitudes of sorrow. The cenotaph is from the chisel of Flaxman.

III. Three miles to the west of the native town of Ghâzîpûr, there is an ancient site near two villages, called Hêmpûr and Atraulî, where a copperplate is said to have been found in 1878; but which apparently has never been published.

III. About six miles to the south-west of Ghâzîpûr, there is a *dih*, or mound of ruins, called Suirî-kâ-Râj, near the south bank of the Gângî Nadî, to the south-east of a village called Permit. The name applied to these ruins seems to indicate the site of an ancient town which was founded by the Sûirs, or Śabaras.

III. 12. Jalâlâbâd, village in pargaṇa Sâdiâbâd of tahsîl Ghâzîpûr, 20 miles north-west of head-quarters, possesses the remains of a brick fort constructed by Nawâb Shaikh ʻAbdullâ, who in 1738 A.D. was governor of Ghâzîpûr.

III. 13. Kâsimâbâd, or Sonbarsâ, village in pargaṇa Zahûrâbâd of tahsîl Korantâdih, possesses the ruins of a brick fort built by Nawâb Shaikh ʻAbdullâ, who named the village after his father. The fort is built on an elevated mound to the west of the village, surrounded by a moat, now dry. The four corners were defended by round towers; part of one of these is still standing, and forms a picturesque feature in the landscape.

Ia. 14. Lâṭiyâ,[1] small village in tahsîl Zamâniyâ, 13½ miles south of Ghâzîpûr, receives its name from a stone *lâṭ*, standing on the western end of a mound of brick ruins, about 500 feet long by 200 feet broad, which is surrounded on all but the east side by a shallow sheet of water. The pillar is a single circular shaft of polished sandstone, one foot eight and-a-half inches in diameter, where it springs from the square base, and 20 feet in height. The square portion now stands two feet six inches out of the ground, but only one foot six inches of this portion is properly smoothed. On the top of the shaft there is a bell-shaped capital, two feet in height, surmounted by an upper capital formed by eight lions facing outwards. The capital was once crowned by two half-length female figures back to back, resting on a circle of lotus leaves. This stone, which is now lying on the ground, has a socket hole nine inches deep. The total height of the pillar was, therefore, just 30 feet. The pillar is about 18 inches out of the perpendicular; but it is firmly fixed in the ground by four large upright stones, one at each side. The actual depth of the column itself below ground is only four feet seven and-a-half inches; but as long as the four upright stones retain their position, the column is perfectly safe. There is no *inscription*, and not even a single letter upon any part of the pillar. From the shape of the bell-capital and the medium size of the bricks in the mound, 14″×9″×2½″, General Cunningham judges the pillar to belong to the Gupta period. Dr. Oldham[2] regards it as a sister column to the Pahlâdpûr *lâṭ*. Nothing trustworthy is known by the

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[1] Cunningham, *Archæological Reports*, Vol. III, pages 61—63.

[2] *Memoir*, Vol. I, page 24.

State Museum,
LUCKNOW.

people either about the monolith or the place. It stands only about one mile-and-a-half east of the Ganges and of the town of Zamânîyâ, to which all the stories refer. See article on Zamânîyâ.

15. Masâon Dih,[1] deserted site on the north bank of the Ganges in tahsîl Saïdpûr, 24 miles west of Ghâzîpûr, is the ancient Krelulendrapura according to an *inscribed* statue found by Mr. Carlleyle in the ruins of an old temple which formerly
III. stood near this spot. The great mound measures about 1,500 feet in length from east to west, by about 1,000 feet in breadth from north to south at the west end, and about 600 feet in breadth at the east end. The highest point of the mound rises to a height of about 50 feet above the surrounding fields, while the height of the rest of the mound varies from 20 to 30 feet. On parts of the mound, mostly near the edge, there are narrow circular wells lined with cylinders of earthenware measuring two and-a-half feet in diameter. The whole of this great mound is entirely waste and unoccupied, and covered with jangal.

A short distance to the north of the great *kherâ*, there is a tank called Kal-
IIb. wâri-kâ-Pokhrâ, with high embankments on both sides.

To the south, west, and south-east of Masâon Dih are traces of an ancient river bed, probably an ancient branch of the Ganges.

About a mile to the south of Masâon Dih and close to the village of Budhûpûr, there is a village called Joharganj. This place is said to have been formerly
III. called Bânjhulâwan from a mound of ruins close to the west of Joharganj, where robbers laid in wait for travellers. This mound was excavated by Mr. Carlleyle, who found several coins of the Buddhist period with legends in the Maurya alphabet, the *kalasa* of an old temple, fragments of statues of Sûrya, clay beads, ivory armlets, agate beads of various shapes, and stone celts.

About 1,000 feet to the south-east of this mound, there is another high *kherâ* on
III. the bank of the Ganges; and close to the west of that mound, there are some lower mounds of ruins and several broken statues of Hindû deities lying on the ground. The precipitous face of the river bank, opposite this spot, is full of ancient broken bricks and fragments of pottery. The ancient name of this ruined site is said to have been Dhanâwar, or Dhanapura; which assertion is corroborated by the fact that a copper coin of Dhanadêva, inscribed in Maurya characters, was found in these ruins.

16. Nârâyanpûr, village in pargana Muhammadâbâd of tahsîl Korantâdih, 24 miles east of Ghâzîpûr, on the north bank of the Ganges, is a place of some archæolo-
Ib. gical interest, as ancient coins and sculptures have been found here. Dr. Oldham[2] identifies it as the site of the temple of Nârâyaṇa Dêva visited by Hiuen Tsiang.[3] See, however, article on Nârâyaṇpûr of the Bâliyâ district.

About a mile to the east of Nârâyaṇpûr on the north bank of the Ganges, there is a place called Maṭhiyâ; and half a mile to the south of Nârâyaṇpûr there is a village called Kôṭwâ. The whole of these places occupy an ancient site covered
III. with the ruins of many temples.

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[1] Cunningham, *Archæological Reports*, Vol. XXII, pages 96—105.

[2] *Memoir*, Vol. I, page 37.

[3] Beal, *l.c.*, Vol. II, page 64.

III. About five miles to the south-west of Nârâyanpûr, on the north bank of the Ganges, there are two groups of *kherâs* called Chetiyâ and Ambi Kôṭ, or Ambirikh. The mounds of Ambi Kôṭ consist of the remains of an ancient fort which is said to have been constructed by Ambika Ṛishi. The place is also said to have belonged to the Chêrû-kâ-Râj. A portion of this ancient site has been cut away by the Ganges, leaving a high perpendicular cliff overhanging the river; in this exposed section numerous bricks and fragments of ancient pottery are visible.

Ia. 17. **Pahlâdpûr**, or Pâllâṭpûr, village in pargaṇa Mahâich of tahsîl Zamâniyâ, 14 miles south-west of Ghâzîpûr, is remarkable on account of a *lâṭ* of red sandstone, about 30 feet high and two feet thick, having been found here. The monolith was removed, many years ago, by order of Mr. Thomason, when Lieutenant-Governor, to the Queen's College at Banâras, where it now stands. It bears a short Sanskṛit *inscription*[1] of Śiśupâla in Gupta characters, of which a good *fac-simile* and transcript is given in *Corpus Inscriptionum Indicarum*, Volume III, page 250.

IIb. 18. **Sâdîâbâd**, village in tahsîl Ghâzîpûr, 14 miles north-west of head-quarters, derives its name from Sâdî, the servant of Mâlik Mardân, brother of Mâlik Bahrî, who first conquered this part of the country. The tombs of Mâlik Mardân and Sâdî are still venerated. That of Mâlik Mardân is said by Dr. Oldham[2] to be really an ancient Hindû structure, transformed by the addition of five domes into a Musalmân dargâh.

IIb. 19. **Sâîdpûr**,[3] tahsîl, 24 miles west of Ghâzîpûr, possesses many ancient remains of great interest and importance. In the town itself there are two Musalmân dargâhs, which are of undoubted antiquity. The first is a small domed building sustained by four stone pillars, the bases of which rest on a platform 12 feet square, raised a few inches above the ground. The shafts of the pillars are square and the capitals are cruciform, each limb being one foot 10 inches in length and having the usual Buddhist bell ornamentation. The pillars on the north and east quarters exhibit a groove which evidently once contained a pierced stone railing. The eave-stones above are apparently original, and have a projection of 15 inches. These eaves are strikingly characteristic of the architecture of the early period to which this building must be assigned, and are often of great size and solidity. In ancient Buddhist structures both in Banâras and in Jaunpûr, as well as in this instance, they are cut on the upper surface to resemble woodwork. Some persons will be reminded by this circumstance of Akbar's stone roof at Faṭhpûr Sikrî, cut in imitation of tiles, and of the carved beams in the caves at Elephanta.

IIb. The second building is 26½ feet long by 23 feet broad, and is upheld by at least 34 columns disposed in the following remarkable order, *viz.*, six at each of the north-east and south-east corners, nine couples at intervals in the circumference, and four single pillars in the centre forming a square. The two clusters of six pillars have been united by stone slabs into two thick ones, each 2½ feet square. This curious amalgamation is in all probability the work of the Musalmâns, though from what motive it is hard to conjecture. The building was already strongly supported, and the alteration considerably detracts from its simplicity. The space between the side pillars is five feet nine inches, between the side and centre pillars six feet four inches, and between the centre pillars themselves five feet one inch. The height of each column is six feet 11 inches, of which the base is nine inches, the shaft four feet eight inches, the stone upon it 10 inches, and the capital one foot eight inches. The innermost line of columns is built into a wall of solid masonry composed of ancient stones, and is of more recent date than other parts of the edifice. The roof is of long slabs, but in its centre is a primitive Buddhist ceiling consisting of four stones placed diagonally upon the architraves and crowned by a flat stone ornamented with a lotus blossom. Each corner stone also exhibits this flower in relief. The existence of the original eave-stones on portions of three sides of this structure, is sufficient proof that it could not have been any larger than it is at present; but the great strength of the supports above alluded to, would appear to indicate that it once possessed a second or even third storey. Upon the roof is a diminutive chamber of comparatively modern construction, sustained by four ancient pillars. The shafts are octagonal, and the capitals and rounded bases are richly carved with the bell and leaf pattern. These pillars have been doubtless taken from old buildings which were formerly situated in this neighbourhood.

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[1] *Journal, Asiatic Society of Bengal*, Vol. VII, page 1055; Dr. Oldham, *Memoir*, Vol. I, page 24.

[2] *Memoir*, Vol. I, page 39.

[3] *Journal, Asiatic Society of Bengal*, Vol. XXXIV, pages 80—82.

There can be no doubt that these two edifices were separate *chaityas* attached to a Buddhist Vihâra, traces of which are still visible. The preservation of these interesting remains is to be attributed to the circumstance of a Musalmân faqîr, named Shaikh Samman, having taken up his abode in one of them, and having been buried in it at his death, in A.H. 1003, as stated in a Persian *inscription* on a pillar close by. The second *chaitya* contains the tomb of one Makhdûm Shâh. Many of the Musalmân tombs, which abound in this locality, have been constructed with stone taken from the usual Musalmân quarries of Brâhmaṇical and Buddhist remains.

About three quarters of a mile from Saïdpûr, on the high road, is the small village
III. of Zahûrganj, between which and the Ganges is a mound regarded by the people
as the remains of an old fort. Bricks are cropping out of its sides, and for some
distance along the banks of the river round to the main road beyond the village, the
soil is strewn with broken brick, showing that formerly buildings of this material
were standing here. To the north of the road, but almost close to it, is a mound called
III. Râm Tawakku, rising abruptly from the plain, on which are also numerous frag-
ments of broken brick. To the north, about a mile from the public road, is an
immense terrace raised from 30 to 40 feet high above the surrounding country;
its length is 420 paces and its breadth 190. The terrace is thickly covered with
broken brick, and at one corner there are likewise fragments of stone. This enor-
mous mound is of irregular shape. There is little doubt that extensive buildings lie
buried here, which, judging from the quantity of brick rubbish found above, are for
the most part probably of this material. Close by are two other *kherâs* and further
III. off, in the Khânpûr pargaṇa, on the banks of the Gûmtî, are many more which
contain masonry wells and *débris* of brick.

About half a mile beyond Zahûrganj, a few steps from the road, is a stone plat-
Ib. form on which are two statues, one representing the Varâha Avatâra, and the other
Kṛishṇa with the gôpîs. Both are old and in excellent preservation.

Dr. Oldham[1] identifies the country round Sa'îdpûr as having been the site of the capital of the kingdom of Chen-chu visited by Hiuen Tsiang. See, however, articles on Ghâzîpûr and Udharanpûr.

III. 20. SHAIKHÂNPÛR, village in pargaṇa Zahûrâbâd of tahsîl Korantâdîh, 12 miles north-east of Ghâzîpûr, is a place of some antiquity, as ancient remains have often been found by the villagers. Dr. Oldham[2] found here during an excavation a small, but finely-carved, stone head and an extensive brick building, now buried beneath earth and *débris*.

III. 21. UDHARANPÛR, small village in tahsîl Zamânîyâ, six miles south-east of Ghâzîpûr, situated on an ancient bed of the Ganges, possesses extensive mounds of ruins. Mr. Carlleyle[3] thinks the name of Udharanpûr might be a modern corruption of Yuddharaṇapura, the Sanskṛit equivalent of Chen-chu, or the capital of "the lord of battles," visited by Hiuen Tsiang.

22. ZAMÂNÎYÂ,[4] tahsîl, 10 miles south of Ghâzîpûr, on the right bank of the Ganges, is a place of some historical interest. According to the Hindûs, Jamadagni Ṛishi and his wife lived in a hut on the bank of the Ganges close to the present town, whence it received its name of Jâmadagnîyâ, which they say is the true form of the present name. The wife of Jamadagni was a sister of the queen of Râjâ Madana, who lived in the town. One day when Râjâ Madana and his wife were passing by the Ṛishi's hut, on a visit to his father-in-law, Râjâ Gâdhi of Gâdhipura, the sage's wife wished to entertain her sister and brother-in-law. The Ṛishi gave his consent very reluctantly. The Râjâ was accordingly treated with the dignity due to his rank, the whole of the entertainment having been supplied by the never-failing cow Kâmadhênu. The Râjâ was surprised, but instead of being thankful, he carried off Kâmadhênu by force. Râjâ Madana was afterwards overcome in fight by Paraśurâma, son of Jamadagni, and Kâmadhênu was recovered.

The Râjâ was humbled, and offered a sacrifice in satisfaction of his sin. No less than 11 *padams* of *rûpîs* were expended on an *aśvamêdha* by Râjâ Madana. About 60 years ago a copperplate *inscription* giving an account of Râjâ Madana's sacrifice was found at Zamânîyâ by a Musalmân. It was enclosed in a pewter box inside a stone box. The copperplate was thrown either into the Ganges or into the Maknâ tank owing to a quarrel which arose on the Tiwârî Brâhmaṇs of the place asserting that it recorded a grant of land made to their ancestor by Râjâ Madana.

After the sacrifice the Râjâ erected a temple to Madanêśvara at Lâṭiyâ, one mile east of Zamânîyâ, and set up the *lât* on the mound where it now stands, as a memorial that he wished to build a city on the site of Jâmadagnîyâ, which was to be called Banâras. But the Brâhmaṇs considered the site not sufficiently auspicious, and the design was abandoned. Jâmadagnîyâ was then called Madana Banâras, "the desired or intended Banâras," a name which is mentioned in the Âin-î-Akbari.[5]

Such is the story which is now in everybody's mouth, the whole of which General Cunningham believes to have been invented within the last three centuries by the fertile mendacity of the Brâhmaṇs. The place was originally called Madana Banâras; but the whole story about Jamadagni has been invented to account for the name of Jamânîyâ, as they pronounce it, but which is correctly speaking Zamânîyâ, as the town was founded in A.D. 1560 by Ḳhân Zamân, governor of Jaunpûr, in the early part of Akbar's reign. Two hundred years after its foundation, the town was burnt down by Fazl Âlî Ḳhân, and remained for some years deserted till the âmil of the pargaṇa, Chaudhrî Muhammad Ajmâl, rebuilt it.

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[1] *Memoir*, Vol. I, page 37.

[2] *Memoir*, Vol. I, page 26.

[3] Cunningham, *Archæological Reports*, Vol. XXII, page 94.

[4] Cunningham, *Archæological Reports*, Vol. III, page 62.

[5] Blochmann, *Âin-i-Akbari*, page 320.

III. In the northern portion of the town, near the Ganges, there is an extensive *kôṭ* from which massive carved stones have been frequently excavated. They are to be found in numbers scattered about the mound, and also in the walls of dwelling-houses, masjids, and other buildings in the vicinity.

VI.—GÔRAKHPÛR DISTRICT.[1]

III. 1. ANÂÛLÂ, or Saṅgrâmpûr, village in tahsîl Bânsgâon, 13 miles south-south-west of Gôrakhpûr, is built on an ancient *kherâ*, covered with fragments of brick and pottery; a good many old brick wells may be found in its neighbourhood.

A memorial of ancient woodland survives in tappâ Bankatâ, "forest-clearing," to the west of Anâûlâ.

III. 2. BAIRÂÛNÂ KHÂS, village in pargaṇa Salîmpûr of tahsîl Dêorîyâ, 37 miles south-east of Gôrakhpûr, contains the ruins of an ancient fort attributed to the Bhars.

III. 3. BÂNSGÂON, tahsîl, 19 miles south of Gôrakhpûr, is perched on an old *dih*, the highest eminence of which is called Barâban, or "the great forest." It possesses

IIb. two Hindû temples, erected on old temple mounds, and a masjid of no great architectural pretensions.

III. 4. BARHAJ, town in pargaṇa Salîmpûr of tahsîl Dêorîyâ, 41 miles south-east of Gôrakhpûr, possesses near the banks of the Râptî the ruins of a fort said to have been built by Kuâr Dhîr Sâhi. This stronghold is believed to have been stormed and destroyed by Musalmâns about 200 years ago. The town contains five modern

IIb. Hindû temples, dedicated to Śiva, and a good-looking masjid.

IIb. Legend derives the name of Barhaj from one Barahan or Barhajî, a Brâhmaṇ hermit who turned Musalmân; his supposed tomb is still an object of veneration.

IIb. 5. BARHALGANJ, small town in pargaṇa Chillûpûr of tahsîl Bânsgâon, 36 miles south-south-east of Gôrakhpûr, possesses a famous temple sacred to Śiva as Jaleśvaranâtha Mahâdêva, and a Vaishṇava temple, known as Charaṇapâduka.

III. 6. BARHÎ, village in pargaṇa Havelî of Sadr tahsîl, 13 miles south-east of Gôrakhpûr, is situated on the left bank of the Râptî. A short distance east of Barhî, in the villages of Updhâolîyâ and Râjdhâni, are the extensive remains of a very large ancient city, which has been identified by Mr. Carlleyle[2] with Môriyanagara, the city of the Môriyas in the Nyagrôdha forest, where the charcoal ashes of Buddha's funeral pyre were enshrined in a stûpa.

This ancient city appears to have extended from the Râptî river eastwards to the Pharên river, or for a distance of fully four miles from west to east, with a varying breadth of about a mile from north to south. The ruins commence near Dih Ghât

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[1] *North-Western Provinces Gazetteer*, Vol. VI, pages 459—550, *passim*.

[2] Cunningham, *Archæological Reports*, Vol. XVIII, pages 31—41; and Vol. XXII, pages 7 and 8.

on the eastern bank of the Râptî, a series of detached mounds of brick ruins extending
thence to the Gorrâ river. Next, on the eastern bank of the Gorrâ river, there is
a very large mound of ruins, called Updhâolîyâ Dîh, which is about a mile in
length from north to south by about 1,600 feet in breadth from west to east. On
the western part of the *dih* there is a conical ruined brick stûpa, which is still nearly
30 feet in perpendicular height. These are probably the remains of the famous Ashes
stûpa, visited by Fa Hian[1] and Hiuen Tsiang.[2] At the south-eastern corner of the
dîh there is another ruined stûpa, about 17 feet in height. At the distance of about
three-quarters of a mile to the north-east of Updhâolîyâ Dîh there is the village of
III. Râjdhâni, which is situated on part of a wide flattish mound of ruins, the rest of
which is covered with jangal. About one and-a-quarter mile to the north-east of
Râjdhâni, there is an ancient brick enclosure, called Sâhankôṭ, which is situated
in the midst of a dense forest of *bar*, *sâl*, and *jâman* trees, and at the distance of
about half a mile from the banks of the Pharên river. This square brick enclosure
measures about 1,900 feet in length from west to east, by about 1,300 feet in breadth
from north to south. But traces of brick ruins already commence in the jangal half-way
between the village of Râjdhâni and Sâhankôṭ. This brick enclosure is most
probably the large *saṁghârâma*, or monastery, mentioned by Fa Hian and Hiuen
Tsiang, which appears to have been situated to the north-east of the city of the
Môriyas.

Five miles to the south-east of Râjdhâni lies the ancient village of Mithabel[3]
III. which is situated on a broad mound of ruins in the midst of a dense forest of banyan
trees, which are apparently the remains of the ancient Nyagrôdha forest mentioned
by Hiuen Tsiang. To the north side of Mithabel, there is a large tank and a
IIb. *sivâla*. About one mile to the south of Mithabel, and in the middle of the *bar* forest,
IIb. there is a small temple of modern age, containing ancient statues of Nârâyaṇa and
Lakshmî. Close to the west side of the temple there is a double-topped mound of
brick ruins which appear like the ruins of twin stûpas. About a quarter of a mile to
the north of the last there are three conical-shaped mounds of brick ruins, probably
the ruins of stûpas; the ground all around is strewn with fragments of brick for some
distance.

Six miles to the north of Mithabel lies the village of Châorâ, and half a mile
to the north-west of Châorâ there is an old village called Bhôpâ,[4] which is situated
III. on a flattish mound of brick ruins, and many fragments of old bricks are strewn about
the southern side of the village. Immediately to the north of the high road, exactly
opposite to Bhôpâ, there are three high conical mounds of bricks, which are evidently
the ruins of stûpas. About half a mile to the south-west of these mounds there is a
considerably extensive mass of ruins, including also some high conical mounds of
brick, in a grove of high trees and jangal. About two miles to the west-north-west
of these ruins, in the middle of a forest, and near the left bank of the Pharênd river,
III. there is a smallish mound of ruins, on which there is an *âsthâna* of Dêvî, called Tarkulaki-kî-Dêvî-ki-thân,
where a great *melâ* is held every year.

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[1] Beal, *l.c.*, Vol. I, page XLI.

[2] Beal, *l.c.*, Vol. II, page 31.

[3] Cunningham, *Archæological Reports*, Vol. XVIII, pages 52 and 53; Vol. XXII, page 13.

[4] Cunningham, *Archæological Reports*, Vol. XVIII, page 54; Vol. XXII, page 15.

7. Bhâgalpûr,[1] village in pargaṇa Salîmpûr of tahsîl Dêorîyâ, on the left bank of the Ghâgrâ, 52 miles south-east of Gôrakhpûr, was evidently the site of an ancient city, said to have been named Bhârgavapura. Apparently the ruins at Khairâgaṛh, near Turtipâr, which are now on the Bâliyâ bank of the river, were once conterminous with Bhâgalpûr, and have been separated from it by a change in the course of the Ghâgrâ. The ancient buildings on the Gôrakhpûr side have almost Ia. all disappeared, and only the *inscribed* monolith of rough grey sandstone remains, which stands about half a mile to the east of Bhâgalpûr, and quite close to the river banks. The total height of the pillar is about 17 feet, with a circumference of about five feet; it had a square base below, but the whole shaft is round. The capital is merely a circular slab supporting a cone. The *inscription* is on the east face of the pillar, and consists of 21 lines written in so-called Kuṭila characters of the 10th century. Unfortunately, the inscribed portion is much injured and defaced, as a large piece on the right side has been broken out of the pillar. About the top of the Kuṭila *inscription* is a short record of a Hindû yogî, engraved in large modern Dêvanâgarî letters. The people call the *lâṭ* the club (*gadâ*) of Paraśurâma.

About three miles east of Bhâgalpûr, at the village of Sahiyâ, there is a modern IIb. temple, called Chaturbhûjî Nârâyaṇî, standing on a mound of brick ruins, apparently the site of a Buddhist monastery, as several Buddhist statues have been recovered from this *kherâ*.

8. Bhâuâpâr, village in tahsîl Bânsgâon, eight miles south of Gôrakhpûr, possesses III. the ruins of a large castle on the highland overlooking the Râptî, and in the neighbourhood numerous mounds, the sites of ancient forts or villages, attributed as usual to the Thârûs.

9. Chetiyâon, small village in pargaṇa Sidhuâ Jobnâ of tahsîl Parâûnâ, 47 miles III. south-east of Gôrakhpûr, contains the extensive ruins of an ancient city which has been identified by Mr. Carlleyle[2] with Pâwâ, at or near which Buddha is said to have rested and drank water and bathed, before proceeding on to Kuśinagara on his last journey, the course of which was from Vaiśâlî (the modern Besârh in the Muzaffarpûr district of Bangâl) to Kuśinagara (the modern Kasiâ of the Gôrakhpûr district). Afterwards, on the death of Buddha, Mahâkaśyapa, his chief disciple, also halted at Pâwâ, on his way to Kuśinagara. Here, also, was a great stûpa in which one of the original eight portions of the relics of Buddha was enshrined. In the Ceylonese Buddhist chronicles, Pâwâ is said to have been situated at the distance of about 12 miles from Kuśinagara in the direction of the Gandak river, that is evidently somewhere to the east or south-east of Kuśinagara and on the old road which people travelled between Vaiśâlî and Kuśinagara. The Ceylonese chronicles also mention that between Pâwâ and Kuśinagara there was a small river, called the Kukuttha, at which Buddha stopped to bathe and drink; but in the Burmese version the stream is called Kakukhâ.[3] This is probably the present Ghâgî river, which runs at a distance of nearly six miles to the east-south-east of Kasiâ.

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[1] Cunningham, *Archæological Reports*, Vol. XVI, page 130; Vol. XXII, page 60; *Journal, Asiatic Society of Bengal*, Vol. VII, page 34.

[2] Cunningham, *Archæological Reports*, Vol. XVIII, pages 101 to 116; Vol. XXII, pages 29 to 35.

[3] Cunningham, *Ancient Geography of India*, page 435.

III. The remains at Chetiyâon consist mostly of a large *dih*, the north-eastern corner of which is situated at the distance of less than half a mile to the south-west of the village of Fâjila or Fâzilnagar. The greatest length of this mound of ruins is 1,900 feet from north to south, whilst the greatest breadth is 900 feet from east to west. There is a large pond of water, about 1,200 feet in length by 550 feet in breadth, close to the western side of the Chetiyâon Dih. At the distance of about 650 feet to the south-west of the great *dih* and in the middle of the fields, there is a gradually-sloping somewhat circular-shaped mound, about 270 feet in diameter, the remains of a stûpa. Besides these, there are several other mounds and large ancient tanks in the neighbourhood of the great *dih*. The bricks composing the ruins of this ancient city are of a large size, 18″ × 10″ × 2″.

III. Less than half a mile to the north-east from the north-eastern corner of the great *dih* of Chetiyâon lies the village of Fâjila, or Fâzilnagar, perched on the narrow northern extension of a great mound of moderate elevation containing traces of brick ruins. On the very top of this mound are the ruins of a large stûpa which stands upon a great oblong-shaped quadrangular platform of masonry, measuring 270 feet from east to west by 157 feet from north to south. The circumference of the ruined stûpa at its base, above the plinth, was about 400 feet, giving a diameter of about 127 feet. The present perpendicular height of the ruined stûpa appears to be about 35 feet above the plinth; but if the stûpa was originally hemispherical, its original height must have been about 63½ feet. This ruined stûpa is probably the famous stûpa of Pâwâ, which contained one of the eight portions of the relics of Buddha.

III. On the top of the long eastern extension of the great platform, and about 40 feet to the north-east of the stûpa, there is a mound, the circumference of which measures about 170 feet, and which contains the ruins of an oblong-shaped building, the remains of walls of which crop out at the top of the mound. This building, apparently a temple, appears to have been about 30 feet in length from east to west by 21 feet in breadth.

III. Three miles to the north-north-west of Chetiyâon Dih, on the west bank of the Sarêyâ Tâl, lies a mound of ruins, called Sarêyâ.

About three and-a-half miles to the north-west of Chetiyâon, and near the junction of the Ghâgi and Bândî rivers, is the village of Kukkurpati. The place is only remarkable from its name, which might possibly be connected with that of the Kukuttha river of the Ceylonese Buddhist chronicles.

III. About three miles to the west-south-west of Chetiyâon is a mound of ruins, called Nandwâ.

III. About three and-a-half miles to the south-west of Chetiyâon lies a mound of ruins called Danahâ.

III. At the distance of three and-a-half miles due south of Chetiyâon is a very large mound of brick ruins, called Asmânpûr Dih.

III. About four miles to the south-east of Chetiyâon lies the village of Mîr Bihâr, at which there is a small conical-shaped mound of brick ruins. The name Bihâr is apparently derived from some former Buddhist vihâra.

III. About three and two-thirds miles to the north-east of Chetiyâon is a large flat-topped mound of ruins, named Jharmatiyâ.

About three and-a-quarter miles due north of Chetiyâon is the village of
III. Gaṅgî Tikar. Close to the south of it there is a large mound of ruins, covered with *baṛ* trees, which is called Gaṅgî Dîh.

10. CHÙATARÎYÂ,[1] small village in pargaṇa Vinâyakpâr of tahsîl Mahârâjganj, near the Nepâl border, 52 miles north of Gôrakhpûr, is only remarkable on account of two copperplate grants, dated Saṁvat 1836 and 1845, and written in the Bhôjpurî dialect of Hindî, having been found there in 1877.

11. DÊORÎYÂ, tahsîl, 33 miles to the north-west of Gôrakhpûr, is built on an old
III. *kherâ*. About a mile north, at the village of Bharâulî, is a great *kherâ* beside the Karṇâ watercourse, on the top of which there is an ancient statue of Śiva and the foundations of a temple. In the village of Bâhmnî, south of the Karṇâ, there are
III. more extensive ruins, in which a *liṅgam* and a statue of Pârvatî have been discovered, besides the moulded foundations of two temples. West of these temples is an ancient tank about 40 yards square, and up to the temples there are the remains of a flight of masonry ghâṭs. At the other side of the Karṇâ are the remains of a mud fort, the moat of which is still clearly traceable. On the top of the fort is the tomb of some Shahîd.

About five miles south-south-west of Dêorîyâ, at the village of Saraulî, are the
III. remains of an extensive fort, overgrown with jangal and covering an area of about 22 acres. Within are three large masonry wells and the remains of a *bâolî*. Traces of a surrounding ditch are still visible.

12. DHURIÂPÂR, village in tahsîl Bânsgâon, 26 miles south-south-west of Gôrakh-
III. pûr, contains the ruins of an enormous fort on the left bank of the Kuânâ river, which is traditionally assigned to the Bhârs or Thârûs.

About eight miles to the north of Dhuriâpâr, at the village of Barhiâpûr or
III. Bhadâr Khâs, is a series of enormous mounds, evidently marking the site of a very extensive ancient city.

13. GAGAHÂ,[2] small village in pargaṇa Bhâuâpâr of tahsîl Bânsgâon, 26 miles
III. south of Gôrakhpûr, is an ancient site, covered with mounds of brick ruins and possessing a very ancient masonry well. In one of these mounds were found, in 1877, two copperplates[3] constituting one grant of Râjyapâla, son of Govindachandra Dêva of Kanauj, dated Saṁvat 1199, or A.D. 1142. In the *inscription*, Râjyapâla is simply called *mahârâjaputra*, so that he was not reigning.

Three miles to the north-east of Gagahâ lies the village of Kôṭwâ, perched on an
III. old *dîh* on the left bank of the Râptî. A hoard of 16 gold coins of the Gupta dynasty[4] was found loose under some bricks, in 1887, by some chamârs when digging in a field adjoining a high *kherâ* close to the village. This hoard is remarkable for its variety, as no less than seven distinct types are comprised in this small batch of coins. They all belong to the reigns of Chandragupta II and Kumâragupta Mahêndra, and are now deposited in the Lucknow Museum Coin Cabinet.

Two miles north of Kôṭwâ lies the village of Gajpûr, possessing a ruinous *kôṭ*
III. on the left bank of the Râptî.

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[1] Cunningham, *Archæological Reports*, Vol. XXII, page 61.

[2] Cunningham, *Archæological Reports*, Vol. XXII, page 59.

[3] *Indian Antiquary*, Vol. XVIII, page 20.

[4] *Proceedings, Asiatic Society of Bengal*, for 1887, pages 182—185.

14. GÔPÂLPÛR, village in pargaṇa Dhuriâpâr of tahsîl Bânsgâon, 33 miles south
IIb. of Gôrakhpûr, possesses a fine brick castle, still used, and to the west of the village an
III. extensive mound, apparently the site of an ancient city.

15. GÔRAKHPÛR, head-quarters of the district, lat. 26°-42′ N., long 83°-23′ E.,
possesses very few buildings of any real mark, and these are of rather modern date.
IIb. The masonry sarâî stands in mahallâ Basantpûr on the rising ground overlooking the
stretch of alluvion which intervenes between the city and the Râptî. Its high and
turreted enclosing wall is entered by a great gateway; within there is a small masjid.
IIb. The imâmbâra, an imposing structure, was built by Raushan Ȧlî in the time of Ȧsaf-
IIb. ad-daula, Nawâb of Oudh (A.D. 1775—1797). The Khudâî Masjid, a plain and
rather heavy-looking structure, was erected by Qâzî Khalil-ur-Rahmân of Maghar
under orders of Prince Mu'azim, afterwards Emperor Bahâdur Shâh of Delhî,
in whose honour Gôrakhpûr was for a short time called Mu'azîmâbâd. The Jail
marks the site of the old fort above the Râptî built by Râjâ Basant Singh of Satâsî;
the site is raised about 10 feet above the general level of the town.

IIb. The temple of Gôrakhanâtha is more remarkable for the strange legends
told of Gôrakhnâth in whose honour it was founded than for any architectural merit.

About one and-a-half miles to the north-west of Gôrakhpûr, close to the junction
III. of the Rôhiṇî with the Râptî, is a large and high mound, the ruins of the ancient
Ḍômangaṛh,[1] said to have been founded by, and to have received its name from, a
ruling tribe called Ḍôm-kaṭṭar. The bricks which compose the interior or oldest
portion of the ruins of Ḍômangaṛh are very large and thick, and of a square shape.

During the construction of the Bengal and North-West Railway, in 1884, a relic casket was discovered near this *kherâ* containing an amulet of thin plate gold, representing Yaśôdharâ and Râhula, the wife and son of prince Siddhârtha, as well as the ornaments of a child. The relics are deposited in Lucknow Provincial Museum.

About a mile to the north-north-east of Gôrakhpûr, at the village of Jattâî,
IIb. there is an ancient tank, called Asurân-kâ-pokharâ, and popularly ascribed
to Râjâ Śrî Pâla.

Besides these, there are several other mounds of ruins in the neighbourhood of
III. Gôrakhpûr, *viz.*:—Râmgaṛh, two and three-quarters miles to the east of Gôrakhpûr,
on the east bank of the Râmgaṛh Tâl, and on the south side of the road to Kasiâ.

Bhêriyâgaṛh, two and-a-half miles to the north-east of Gôrakhpûr, and on the south side of the road to Piprâich.

Baitâlgaṛh, about four and-a-half miles to the north-east of Gôrakhpûr and to the south side of the road to Piprâich.

Mâola Kôl and Patara, eight miles to the north-east of Gôrakhpûr and on the road to Piprâich.

Jakahî Dîh, on the west bank of the Jakahî Tâl, seven and-a-quarter miles to the north-west of Gôrakhpûr. One mile to the east of this mound there is an old *dîh*, called Sakhuî.

Bhîti, nine and-a-half miles to the north-north-west of Gôrakhpûr.

Râjâ Bâri, on the east bank of the Râpti, 11 miles to the north-north-west of Gôrakhpûr.

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[1] Cunningham, *Archæological Reports*, Vol. XXII, pages 65—72.

Kanapâr Gaṅgâpâr, 11½ miles to the north-north-west of Gôrakhpûr.

Khâkukhûrî, 16 miles to the north-north-west of Gôrakhpûr.

Sarahrî Dîh, on a lake close to the east bank of the Rôhiṇî, 11 miles due north of Gôrakhpûr. Two miles to the east-north-east of this *kherâ* there is a mound of ruins near the village of Tekriyâ.

Narkatahâ Dîh, on the Rôhiṇî, 14½ miles north of Gôrakhpûr.

Matihaniyâ, about 20 miles to the west-north-west of Gôrakhpûr.

Barâichâ and Matkopâ, 30 miles north-east of Gôrakhpûr.

IIb. 16. ITÂYA, hamlet in pargaṇa Havelî of Sadr tahsîl, eight miles north-east of Gôrakhpûr, possesses the dargâh of Âbdûl Qâdir Hazrat, an object of pilgrimage.

III. IIb. 17. KAHÂON,[1] small village in pargaṇa Salîmpûr of tahsîl Dêoriyâ, 46 miles south-east of Gôrakhpûr, is the ancient Kakubha, or Kakubhagrâma built on a low but extensive mound of brick ruins. Although the *kherâ* is of rather irregular outline on the east side, it may be best described as a square of nearly 800 yards. The village occupies the south-eastern quarter of the square, and contains some fine old wells built of very large bricks, which are a sure sign of antiquity. The other ancient remains at Kahâon consist of an *inscribed* stone pillar, two ruined temples, and several tanks. The tanks, which would seem to have been connected with the old buildings, are all called *gaṛ*, probably another form of *gaḍha* or *gaḍhâiyâ*. These are the Purêṇagaṛ, to the north of the village; the Karhâhîgaṛ to the north-west angle of the ruins; and the Askâminî, or Akâskâminîgaṛ to the east of the village.

Ib. The pillar, popularly known as Bhîmsêna's *lâṭ*, is a single block of coarse grey sandstone, 24 feet three inches in height from the ground to the metal spike on the top. The existence of this spike shows that the pillar has once been crowned by a pinnacle of some sort, perhaps by a statue of a lion; but its height could not have exceeded two and-a-half or three feet. The total height of the column, therefore, must have been about 27 feet. The lower part of the shaft, to a height of four and-a-half feet, is a square of one foot 10 inches; above this, for a height of six feet three inches, it is octagonal; then sixteen-sided for a height of five feet 10½ inches, and then circular for a height of two feet one and-a-half inches. Above this, for a height of nine inches, the pillar becomes square with a side of 18 inches, and then circular again for a height of four and-a-half inches, making the total height of the shaft 19 feet 10½ inches. The height of the capital, in its present incomplete state, is four feet four and-a-half inches. The lower portion, which is two and-a-half feet high, is bell-shaped, with circular bands of moulding both above and below. The bell itself is reeded after the fashion of the Aśoka pillars. Above this the capital is square, with a small niche on each side holding a naked standing Jain figure. The square top slopes backward on all sides, and is surmounted by a low circular band in which is fixed the metal spike.

On the western face of the square base there is a niche holding a naked standing figure, with very long arms reaching to his knees. Behind there is a large snake folded in horizontal coils, one above the other, and with its seven heads forming a canopy over the image, which represents the Jain Tîrthaṁkara Pârśvanâtha. Two small figures, male and female, are kneeling at the feet and looking up to the Tirthaṁkara with offerings in their hands.

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[1] Cunningham, *Archæological Reports*, Vol. I, pages 91—95; Vol. XVI, page 129.

On the three northern faces of the octagonal portion of the *lât*, there is an *inscription*[1] of 12 lines in Gupta characters, recording the dedication of five stone images of Âdikartṛis, or Tîrthaṁkaras by one Madra in Gupta Saṁvat 141 during the reign of Skandagupta.

Immediately to the north of the pillar, and on the highest point of the mound, there are traces of the brick walls of two temples. General Cunningham presumes that the pillar must have been placed opposite the entrance of the temple in which the five Jain images were enshrined. It is probable that there were several temples and other buildings crowded around the pillar, otherwise it will be difficult to account for the great size of the mound, which, though not more than six feet above the fields, extends from west to east upwards of 1,200 feet, with an average breadth of 400 feet.

18. KASÎÂ, village in pargaṇa Sidhuâ Jobnâ of tahsîl Parâûnâ, 37 miles east of Gôrakhpûr, has been identified by General Cunningham[2] with the celebrated Kuśinagara, which, as the scene of Buddha's death, was famous throughout India. This sacred spot was visited both by Fa Hian[3] and Hiuen Tsiang,[4] and the latter has left a detailed account of the various stûpas which still existed in his time. Most of these have now disappeared, owing partly to the removal of bricks by the villagers, but chiefly to the inundations of the little Gandak river, which at some former period must have flowed close by the sacred buildings of Kuśinagara, as there are several old channels between the two principal masses of ruins which are still occasionally filled during the rainy season.

The existing remains lie south-west of the village near the Khânuâ Nadî, and
III. consist of a lofty mound of solid brick-work, called Devîsthân, or Râmabhâr Bhavânî; an oblong mound, called the fort of Mâṭhâ Kuâr, which is covered with broken bricks and jangal, and on which stands a much-ruined brick stûpa; a
Ib. large statue of Buddha, the ascetic; a colossal statue representing Buddha's Nirvâṇa; a low square mound covered with broken bricks near the village of Anirudhwâ, and a number of low earthen mounds like barrows, which are scattered over the plain to the north and east of the great mound.

III. The mound, called Devîsthân, or Râmabhâr Tilâ, is the ruin of a large ancient stûpa of solid brickwork which is still 49 feet in height above the fields. It is situated somewhat less than one mile to the south-west of Kasiâ. On the top, under a fine old banyan tree, was once the shrine of Dêvî or Bhavânî; there is neither statue nor building, but only some votive figures in baked clay, the offerings of the poor people to their favourite Dêvî. The goddess is also called Râmabhâr Bhavânî, because the mound is situated on the western bank of the Râmabhâr Jhîl, a large sheet of water, which forms part of the bed of the Chakdawâ Nâlâ, one of the old channels of the little Gandak. As the mound is also called Râmabhâr Tilâ, it is possible that this name may have originally belonged to the stûpa. The mound has been thoroughly excavated, but nothing was found except a few lac seals. At the south-eastern foot of the great stûpa are the remains of a small stûpa, formed of very large wedge-shaped bricks with a diameter of only 16½ feet.

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[1] *Journal, Asiatic Society of Bengal*, Vol. VII, pages 36 to 38; Prinsep, *Indian Antiquities*, edited by E. Thomas, Vol. I, page 250; *Corpus Inscriptionum Indicarum*, Vol. III, page 65.

[2] *Archæological Reports*, Vol. I, pages 76 to 85; Vol. XVI, pages 120 to 125; Vol. XVIII, pages 55 to 101; Vol. XXII, pages 16 to 29.

[3] Beal, *l.c.*, Vol. I, page li.

[4] Beal, *l.c.*, Vol. II, pages 31 to 47.

III. The large mound, called Mâṭhâ-kuâr-kâ-kôṭ, or "the fort of the dead prince," *i.e.*, Buddha, is situated nearly 1,600 yards to the west-north-west of Râmabhâr Tilâ, and is 600 feet in length from north-west to south-east, and from 200 to 300 feet in breadth. Towards the eastern end of the mound, at its highest point, which is 30 feet three inches in height above the plain, the *kherâ* is formed entirely of solid brick-work, the remains of a Buddhist relic stûpa of the usual type, *viz.*, a round brick tower with a spherical roof. General Cunningham concludes that this tower was built between 200 and 600 A.D., on the *débris* of some older buildings. Its original diameter, now somewhat reduced, was about 27½ feet, and its original height would, according to the usual proportion, have been about 55 feet.

Close to the west side of this great stûpa, Mr. Carlleyle,[1] during his excavations,
Ib. discovered the famous Nirvâṇa statue of Buddha, just as it was described by the Chinese pilgrim, Hiuen Tsiang. It is quite certain that this statue is the same that was seen by the pilgrim, as there is an *inscription*[2] on the pedestal of the mourning figure, beside the *siṁhâsanam*, of two lines in early Gupta characters, recording it to be the meritorious gift of Haribala, the great master of the vihâra. The figure is colossal, 20 feet in length, and is represented lying on the right side with the right hand under the head, and facing to the west precisely as described by Hiuen Tsiang. The statue was enshrined in a vaulted temple, the inner chamber of which was 30 feet in length by 12 feet in breadth, the vault being constructed in the old Hindû fashion, such as is found in the great temple of Mahâbodhi at Buddha Gayâ. In this construction the radiating voussoirs are placed edge to edge, instead of face to face. The thickness of the walls of the temple, on a level with the floor, was nearly 10 feet, and the dimensions of the temple exteriorly, along the foot of the walls outside, were about 47 feet eight inches by 32 feet. But there was, besides, also an ante-chamber on the west side, which was about 35 feet 10 inches in length by about 15 feet in breadth outside, with walls about five feet thick, the dimensions of the interior being about 26 feet by 10 feet six inches.

This great vihâra has been roofed in and repaired by Mr. Carlleyle at his own expense and according to his own taste, to afford shelter for the colossal statue of Buddha's Nirvâṇa discovered by him on the mound in A.D. 1875. But the vihâra, which Mr. Carlleyle repaired, was not the original or most ancient temple, or at least not the only temple that had been built on the same site; for he discovered that the present temple was closely surrounded on three sides by the ruined remains of the base of another brick wall which extended from the front along the sides to within six feet of the back of the present temple, while it extended about 10 feet beyond the front of the present temple. The exterior outline of this low ruined wall presented a series of horizontal step-like ins and outs, the four corners being thus frittered off by a series of angular recessions. The dimensions of this outer building would appear to have been about 85 feet from north to south by about 50 feet from east to west. There were ancient steps running down from the west side of the base of the ancient temple. These ancient steps were lower than, and about 10 feet distant to, the west of the steps of the present temple; and the ancient steps probably originally reached down to the same level as the base of the lower plinth of the great stûpa.

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[1] Cunningham, *Archæological Reports*, Vol. XVIII, pages 55 to 103; Vol. XXII, pages 16 to 29.

[2] *Corpus Inscriptionum Indicarum*, Vol. III, page 272.

The circular tower of the great stûpa stands at the distance of only 13 feet to the east of the back wall of the vihâra. The vihâra and stûpa stand on one and the same plinth; for the plinth of the stûpa is carried on westwards, as it continues to be visible along the southern and northern sides of the vihâra, and it terminates close to west or front of the temple. The original total length of the grand plinth from east to west was thus probably about 150 feet, the breadth of the plinth at its base from north to south being about 92 feet.

Close adjoining to the east side of the base of the lower plinth of the stûpa, Mr. Carlleyle excavated a row of five small stûpas of various diameters, *viz.*, nine feet one inch, eight feet four inches, seven feet eight inches, six feet, and three feet 10 inches. Adjoining the south side of the basement of the great stûpa, he discovered another small stûpa, six feet in diameter, and in a very perfect condition; and in the course of his general excavations he found a numerous assemblage of small brick stûpas scattered over the eastern half of the great mound.

To the west-north-west of the great temple, Mr. Carlleyle uncovered a portion of the walls of two sides of some large building, which appears to have been probably a great monastery. The greatest length of this building from south to north appears to be about 120 feet, whilst the length of the building from east to west, as far as the excavation was carried, was only about 80 feet; but as the excavation at this side was not complete, it is probable that this side of the building was equally as long as the other, namely about 120 feet. It is not impossible that this building was a great equilateral quadrangle, with a court in the centre, surrounded by a series of chambers on all four sides.

During his excavations round the plinth of the great stûpa, Mr. Carlleyle found the following objects of interest:—a terra-cotta figure of Buddha, the teacher; a small sitting figure of Mâyâdêvî; two fragments of a canopy of a small statue, which from a fragment of a Kuṭila *inscription* on the back of one of the fragments would appear to have been a statue of Sâriputra, the most famous of Buddha's disciples; a small copperplate, four and-a-half inches by one inch, with the Buddhist creed formula *inscribed* in characters of the fifth century of our era; upwards of 20 burnt clay seals, with the Buddhist creed formula impressed upon them in characters of the eighth century; a statue of Buddha, sitting in meditation, with the Buddhist creed formula inscribed on the back in Kuṭila characters; a four-armed figure of Gaṇêsa, and a broken statue of Vishṇu. The scarcity of Brâhmaṇical figures discovered in the various mounds, seems to show that Kuśiṅagara boasted of very few Hindû temples.

About 400 yards to the south-west of the great stûpa there is a large statue[1] of Buddha, known as Mâṭhâ Kuâr; it is of the dark blue stone of Gayâ, split into 16. two pieces from top to bottom, and otherwise much injured. The short Kuṭila *inscription* on its pedestal has been almost worn out by the villagers in sharpening their tools. The figure itself represents Buddha Bikshu, seated under the Bodhi tree at Buddha Gayâ. The whole sculpture is 10½ feet in height by four and three-quarter feet in breadth. The height of Buddha alone is five feet four and-a-half inches, the breadth across the shoulders being three feet eight and-a-half inches and across the knees four feet five inches. Close to the east side of the statue there is a low square mound, containing the base of a small square temple, about 23 feet exteriorly and about 10 feet square interiorly, in which the image was formerly enshrined. On excavating round about the walls outside, Mr. Carlleyle found a large slab of blue stone, with a mutilated Kuṭila *inscription*, measuring two feet 11 inches by 18 inches, lying near the wall on the south side of the doorway.

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[1] *Journal, Asiatic Society of Bengal*, Vol. VII, pages 477—479.

III. Between the Mâṭhâ Kuâr-kâ-kôṭ and the Râmabhâr Tilâ there is a low mound of brick ruins about 500 feet square, which is said to have been a *kôṭ*, and to which no name is given; but as it lies close to the village of Anirudhwâ, on the north-east, it may be called the Anirudhwâ Kherâ. There is nothing now left to show the nature of the buildings which once stood on this site; but from the square shape of the ruins, it may be conjectured with some probability that they must be the remains of a large palace. The adjacent village clearly derives its name from Anirudha, the cousin and disciple of Buddha; it is situated on a low mound of irregular shape which is mainly composed of the *débris* of ruins. General Cunningham identifies the mound and village of Anirudhwâ as the site of the ancient Buddhist city, in the middle of which the palace of the Malla nobles was standing, where Buddha's cremation took place.

About 1,400 yards westwards from the village of Anirudhwâ and on the west bank of the Khanûâ Nâlâ, there is a small village called Râmnagar, situated on a low mound. III.

Three thousand feet to the north-east of the great vihâra on the Mâṭhâ Kuâr-kâ-kôṭ, there is an ancient tank called the Kusmî Pokharâ; close to the south side of Kusmî Pokharâ there is a small village called Binâoliyâ, situated on a low broad-shaped mound of ruins. III.

III. On the plain lying between the Mâṭhâ Kuâr-kâ-kôṭ and the Kusmî Pokharâ as well as on the plain lying between the Mâṭhâ Kuâr-kâ-kôṭ and the Râmabhâr Tilâ, there are about 50 small mounds or barrows, from three to six feet in height and from 12 to 25 feet in diameter. These mounds are called *bhîmawât*, or "fearsome spots" by the natives of the neighbouring villages; they are probably sepulchral. Megasthenes (300 B.C.) describes the Indian sepulchres as plain tumuli of low earth. But neither General Cunningham's nor Mr. Carlleyle's excavations of some of these mounds did result in any discovery, except a small quantity of a pale powdery substance resembling bone-ashes and a few minute dark-coloured particles resembling charcoal.

19. Khakhundû, village in pargaṇa Salîmpûr of tahsîl Dêorîyâ, 44 miles south-east of Gôrakhpûr, is said to be the ancient Kishkindapura, so called from Kishkinda, a mountain in Southern India, famous in the history of Râma. General Cunningham[1] believes it to be the large village described by Hiuen Tsiang,[2] in which a rich Brâhmaṇa had spent his wealth in the magnificent decoration of a Buddhist monastery; whilst Mr. Carlleyle[3] places this spot at the ancient town of Rudrapûr.

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[1] Cunningham, *Archæological Reports*, Vol. I, pages 85—91; Vol. XVI, pages 127—129.

[2] Beal, *l.c.*, Vol. II, page 12.

[3] Cunningham, *Archæological Reports*, Vol. XVIII, page 41.

The extensive remains at Khakhundû consist of a few large tanks and of about
III. 30 low mounds covered with broken brick and thick jangal. The ruins which lie
scattered about over the plain and amongst the fields to the south of Khakhundû cover
nearly one square mile of ground. All the larger mounds are square in form and are
beyond all doubt the ruins of Brâhmaṇical and Jain temples, whose overthrow General
Cunningham attributes to the destructive power of the roots of lofty trees growing
on the summits of these mounds. Only three of them have special names, the rest
being simply called dêorâ. The greatest mound is 120 feet square at base and 18
feet in height.

On the tops of the mounds many ancient and interesting objects are even now
Ib. visible. There are four-armed figures of Vishṇu in blue stone, and representations of
the same god under five of his ten avatâras; there are *liṅgam* and *yoni* of blue stone,
and statues of Śiva, Pârvatî, and Gaṇêśa. But there are also the stone foundations
of several *liṅgam* temples, and fragments of moulded bricks, with flower ornaments.

In some cases the remains, whether sculpture or masonry, are distinctly Jain in
Ib. character. There are statues of Âdinâtha, Śântinâtha, Pârśvanâtha, and Mahâvîra-
nâtha, the statue of the latter being called by the people Jugbîr, or Yugavîra. There
is also one good piece of sculpture representing two seated figures, entirely naked
with the exception of some ornaments, male and female, the latter with a child in her
arms. A tree rises behind them, and with its branches forms a canopy over their
heads. The figures represent Naya and Triśalâ, the father and mother of Mahâvîra-
nâtha, or Vardhamâna Nâyaputta, the 24th and last Tîrthaṁkara of the Jainas, or
Nigaṇṭhas.

Though it now contains no Jain residents, Khakhundû has still a Jain temple;
IIb. this is a modern structure, square, flat-roofed, and brick-built. Inside, squatting
beneath a triple umbrella, is a large image in blue stone, of Vṛishabhanâtha, the
first Tîrthaṁkara. The temple is often visited by Baniyâs and Agarwâlâ Sarâugîs of
Gôrakhpûr and Patnâ.

III. On a long low mound of ruins, to the south-west of Khakhundû, General Cun-
ningham discovered the remains of an octagonal building of 14 feet across, with
projections on the four sides facing the cardinal points, which he is inclined to believe
a Buddhist stûpa.

20. LÂR, village in pargaṇa Salîmpûr of tahsîl Dêorîyâ, 52 miles south-east of
IIb. Gôrakhpûr, possesses a Hindû temple, whose foundation is ascribed to Vaśishṭha, three
masjids, and an imâmbâra, which in design and workmanship is the best modern
Muslîm building in the district.

21. MAJHÂULÎ, village in pargaṇa Salîmpûr of tahsîl Dêorîyâ, 53 miles south-
IIb. east of Gôrakhpûr, on the left bank of the Chotâ Gandak, possesses four Śaiva temples,
and a castle, the residence of the Majhâuli Râjâs, which is a block of commonplace
brick buildings on a sandy bluff overlooking the Chotâ Gandak.

IIb. On the opposite bank of the river lies Salîmpûr, which possesses two masjids.

Two miles south-east of Majhâulî, at the village of Kunarâ, also called
III. Kundilpûr, are the ruins of a brick fort.

22. MOTIRÂM-KÂ-ADDÂ, or Addâ Motirâm, a police outpost on the Dêoriyâ
road, eight miles south-east of Gôrakhpûr, is also known as Châh Shikasta, or

Ib. the broken well; the *bâolî* being a large masonry structure in the dense sâl forest close by.

III. 23. NICHLAVAL, an ancient village in pargaṇa Tîlpûr of tahsîl Mahârâjganj, 51 miles north-north-east of Gôrakhpûr, contains the ruins of a large brick fort.

24. PADARÂUNÂ, or Parâunâ, tahsîl, 49 miles north-north-east of Gôrakhpûr, has been identified by General Cunningham[1] with the ancient Pâwâ, both on account of its situation and the similarity of names, taking the name of the village to be merely another reading of Paḍaravana, which might have been shortened to Parban and Pâwâ. See, however, article on Chetiyâon.

III. The remains to the south of Paḍarâunâ consist of a large mound covered with broken brick and a few statues. The mound is 220 feet in length from west to east, 120 feet in breadth from north to south, and 14 feet in height at the western end above the fields. General Cunningham made an excavation on the highest part of the mound, and concludes that the mound must have been the site of a large Buddhist monastery, about 100 feet square, with cells on each side for the accommodation of the monks. In the centre of the courtyard, whose entrance was seemingly on the eastern side, stood probably a relic stûpa, as wedge-shaped bricks and bricks with rounded edges of two sizes as well as the base of a grey sandstone pillar were unearthed during the excavation.

In a small roofless brick building at a short distance to the north of this mound there are a few old sculptures. The temple is dedicated to Hâthi Bhavânî, most probably to Pârvatî as mother of Gaṇêśa. The principal image, however, from which the temple derives its name, is not that of a Hindû goddess, but of some naked Jain Tîrthaṁkara, squatting under a triple umbrella.

IIb. About four miles east of Paḍarâunâ is the tomb of Barhan Shahîd, said to have been one of Sâlâr-î-Masaûd's principal officers. The tomb of a martyr so called is also shown at Badâon.

III. 25. RÂṆÎGHÂṬ, village in pargaṇa Salîmpûr of tahsîl Dêorîyâ, 46 miles south-east of Gôrakhpûr, possesses on the banks of the Chotâ Gandak the remains of a very large brick fort.

26. RUDRAPÛR, town in pargaṇa Silhaṭ of tahsîl Hâtâ on the eastern bank of the Mânjhuê river, 27 miles south-south-east of Gôrakhpûr, has been identified by Mr. Carlleyle[2] with the large village where a hospitable Brâhmaṇa lived, who was devoted to Buddhism, and which was visited by Hiuen Tsiang[3] on his way from Kuśinagara, the moder Kasiâ, to Banâras. Its ancient name is said to have been Haṁsakshetra.

III. [illegible]ns are situated mostly to the north, but also extend to the east and west of [illegible] of Rudrapûr. The great fort, called Sâhankôṭ or Nâthnagar, is situated about three-quarters of a mile to the north of the town. This great ancient fort is a quadrangle of which the sides are not equal. According to Mr. Carlleyle's measurements, the northern side is 2,500 feet in length, the eastern side 2,300 feet, the southern side 2,200 feet, and the western side 2,015 feet. There is also a sort of outer and lower enclosure to the south of the former, which measures 2,300 feet from north to south by 3,700 feet from east to west; this was probably some outer *shahr panâh.* The ramparts of the great fort are very high and broad, and vary in height from 15 to 25 feet.

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[1] *Archæological Reports*, Vol. I, pages 74 and 75; Vol. XVI, pages 118 and 119.

[2] Cunningham, *Archæological Reports*, Vol. XVIII, pages 41—62; Vol. XXII, pages 9 to 13.

[3] Beal, *l.c.*, Vol. II, page 42.

IIb. Outside the fort and near the eastern side of it, there is the temple of Dûdhnâth (Śiva), which is much more modern than the ruins surrounding it. The original temple of Dûdhnâth appears to have been a plain square stone building, without any ornament, but the lower part of which has been encased within a modern closed-in brick verandah. The temple is surrounded by a broad round-topped octagonal dome which has a sort of small cupola on the top of it. There is nothing in the temple except a small *liṅgam.* The temple is surrounded by a walled-in court. Along the sides of the enclosure there are some four smaller modern shrines which are surmounted by tall pointed spires. There are several broken statues of various Brâhmaṇical divinities, as well as a small Jain figure within the enclosure.

III. There are about 25 isolated mounds of ruins round about Rudrapûr, which are nearly all the ruins of *liṅgam* temples, many with enormous black stone *liṅgams* still standing embedded in the tops of them. There are only four mounds that have even the outward appearance of stûpa mounds, and of these four two are oblong-shaped and huge *liṅgams* embedded in their tops, surrounded by traces of straight walls of a former temple.

III. There is, however, a conical stûpa-shaped mound, at a village called Amâonî, about two miles to the north of Rudrapûr. On the top of this conical mound there is an enormous black stone *liṅgam,* which is encircled by three great rings of stone, the uppermost of which is an *argha.*

Ib. There is a long statue of Vishṇu, about 11 feet in height, standing under a tree, to the east of Rudrapûr.

On a high square-shaped mound, close to the west of Rudrapûr, Mr. Carlleyle found a broken Jain statue, with a partly defaced *inscription* in Kuṭila characters, dated Saṁvat 1161.

The whole extent of all the ruins, taken together, is about two miles from north to south, by from one-and-a-half to two miles from east to west.

About six and-a-half miles to the south of Rudrapûr, there are some ancient
III. ruins of considerable extent near two places called Barâon and Samôgar.

27. SÔHANÂG, hamlet in pargaṇa Salîmpûr of tahsîl Dêoriyâ, 50 miles south-east of Gôrakhpûr and three miles south-west of Salîmpûr, is remarkable as containing
IIa. an ancient tank, 27½ bighas in length from north to south, and a large mass of ruins and sculptures, apparently dating from the later Buddhist period. To the west of the tank and along its entire length rises a mound of large brick ruins, the extreme elevation of which is about 50 feet and the breadth in the widest part about 100 feet. The highest part was probably a relic stûpa, and the lower portion, which shows traces of a quadrangular building, a Buddhist vihâra.

On the highest top of the mound is a small ruined brick enclosure, containing a
IIb. modern Hindû temple of the common type dedicated to Paraśurâma. In this shrine are four Buddhist sculptures, locally known as Chaturbhuj Nârâyaṇa, Paraśurâma, Kuvera Bhaṇḍârî, and Ranchhôr Tikam. In the same enclosure are some ruined Buddhist cloisters and the remains of a small *liṅgam* temple, with a black stone *liṅgam,*

known as Mahârudranâtha. Close by there is a ruinous temple, containing a small black stone image representing a man with a woman in his lap, known as Gaurî Śaṅkara. At the base of the mound is a small ruinous temple containing a *liṅgam*, called Jhârkandi Mahâdêva, and two Buddhist black stone images in excellent preservation, said to represent Paraśurâma's parents, Jamadagni and Rêṇukâ. On the edge of the tank are the remains of an ancient stone ghâṭ, and under an adjoining pîpal tree is a small Buddhist figure known as Laukus. The name seems to have been compounded from those of both Râma's sons, *viz.*, Lava and Kuśa, that son of Râmachandra who was miraculously formed out of a handful of *kuśa* grass. Most of the statues discovered at Sôhanâg are of Buddhist origin, and have been appropriated by the Brâhmaṇical cultus.

The ancient name of Sôhanâg is said to have been Nâgapura, where Paraśurâma did penance to recover his divinity.

On the whole Sôhanâg is very interesting, and offers a good field for archæological exploration, as it seems never to have been excavated. It was probably one of a line of Buddhist cities extending from Bhâgalpûr Ghâṭ on the Ghâgrâ to Kuśinagara; the intermediate stages being perhaps Kahâon, Sôhanâg, Khakhundû, Dêorîyâ, and Târakulwâ, in all of which Buddhist remains exist.

III. 28. TÂRAKULWÂ,[1] large village in pargaṇa Shâhjahânpûr of tahsîl Hâtâ, 40 miles south-south-east of Gôrakhpûr, is situated on a great low mound of brick ruins, on which small Buddhist coins are frequently found in the rainy season. A short distance westwards there is a much higher *dîh*, apparently the remains of a Buddhist stûpa.

VII.—MÎRZÂPÛR DISTRICT.[2]

III. 1. ADHÊSAR,[3] hill in tappâ Upraudh, pargaṇa Kaṇṭit of tahsîl Mîrzâpûr, 48 miles south-west of head-quarters, is a lofty, flat-topped peak, some 800 feet in height. It stands on the left side of the road leading from Mîrzâpûr through Haliyâ and Dibhôr into Rewâ. It is said that there are several caves in the precipitous sandstone cliff near the top of the hill, but the lower slopes are so densely covered with jangal that none of the Kôl population ever attempt to ascend it. It is believed, however, that one of the Bijaypûr Râjâs managed to reach one of the caves by means of ladders, and that he found an image of Pârvatî.

The Adhêśar Hill seems to be similar in its formation to the hill forts of Kâlañjar and Ajaygaṛh, the lower three-fourths being comparatively easy slopes of granite, thickly covered with jangal, and the upper fourth being a bare bluff of sandstone. The hill itself is an isolated offshoot of the Kaimûr Range, immediately facing the most easterly peaks of the Vindhya Range on the opposite bank of the Adhwâ river. It is possible that there may have been some connection originally between the name of the river and that of the hill. The latter was probably named after the former, as the "hill of the Adhwâ river," which, after the adoption of the *liṅgam* stone by the Brâhmaṇs, would naturally have been changed to the hill of Adhêśar.

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[1] Cunningham, *Archæological Reports*, Vol. XVI, page 123.

[2] *North-Western Provinces Gazetteer*, Vol. XIV, Part II, pages 146—229, *passim*.

[3] Cunningham, *Archæological Reports*, Vol. XXI, page 125.

2. AGÔRÎ KHÂS, village in tahsîl Robertsganj, 62 miles south-east of Mîrzâpûr, at
III. the confluence of the Rehand and Sôn rivers, contains many ruins which testify to the
former existence of a very large town, said to be the city of the Bâland Râjâs,
which, according to tradition, was as large as Banâras. The only remains, however,
now standing are the fort and a few temples at Gôṭhânî.

III. The fort is picturesquely situated on a hill on the right bank of the Sôn. At the entrance some carved stones are embedded in the masonry, and the present fort was probably erected on the site of an older structure. The oldest portion of the present building is a gloomy, but admirably built, suite of rooms in the north-east corner. The stones are carefully hewn and fitted, and the roof has at first sight the appearance of being arched, as the stone beams of the roof have been placed on curved supports. This portion of the fort was built in A.H. 1026, or A.D. 1616, by Râjâ Mâdho Singh, the brother of Râjâ Madan Shâh, as is shown by a Persian *inscription.* In contrast to this part of the fort is the crumbling portion to the west, the clumsily rubble masonry of which dates as clearly from the Bâlwant Singh period (1745—81) as the similarly ill-executed and ill-preserved additions in the fort of Bijaygaṛh. Tradition, however, makes the fort the seat of the Bâland Râjâs, and would therefore throw back the date of its erection by seven centuries. But it is the custom in the neighbourhood to ascribe all great works to the Bâlands who are said to have retained Asuras, probably Bhârs, as architects, and to have constructed the forts of Bijaygaṛh and Bardî in the Rewâ territory, and the large tanks at Pûr and Korâdîh.

IIb. The few temples at Gôṭhânî, dedicated to Śobhnâth (Śiva), are commonplace buildings, and neither of archæological nor architectural interest.

3. AHRAURÂ, town in tahsîl Chunâr, 32 miles east-south-east of Mîrzâpûr, lies
near the foot of the Sukrît Pass in the Vindhya Range. At the back of the town is a
III. fine, flat-topped hill said to have once been the site of a Kôl fort.

About three miles to the south, in the gorge of the Sukrît Pass, is the ruined stone
III. fort of Latifpûr. It is of rectangular shape, enclosing a considerable area, two
sides being protected by the precipitous banks of a deep stream, and the other two by a
solid stone rampart and ditch. The buildings which are now but a shapeless, though
picturesque, mass of jangal-clad ruins, are said to have displayed considerable signs of
architectural taste. In some passes leading towards this fort, there are some small
stone *garhis* or redoubts, built for the protection of outposts.

The great number of old forts and castles scattered along the outskirts of the Vindhya Range is a very striking indication of the insecurity of person and property in former times; but all are now deserted and in ruins.

IIb. At the village of Rasûlpûr, close to Ahraurâ, is the tomb of a *quasi*-shahîd Saîd Ashraf Alî, an object of pilgrimage from the surrounding districts.

About one and-a-half miles to the south of Ahraurâ is the small village of Bel-
khâra;[1] lying in a field near it there is a stone pillar, 11 feet seven inches long
Ia. and 15 inches in diameter, with two *inscriptions.* Above there is a small figure of
Gaṇêsa, with a few letters, and between the two inscriptions there is a bird and a still
ruder horse. The upper inscription is a record of Râjâ Lakhaṇa Dêva of

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[1] Cunningham, *Archæological Reports*, Vol. XI, pages 126 and 129.

Kanauj, dated Saṁvat 1253, or A.D. 1196. This document is interesting from its date, which is just three years after the final defeat and death of Jayachchhandra, the last Raṭhôr king of Kanauj. It must have been close about this very date of A.D. 1196 that Muhammad Bakhtiyâr Khiljî received the two districts of Bhâgwât and Bhûilî in fief together with Patîla and Kuntilâ,[1] all of which places are in the neighbourhood of Chunâr. But the *inscription* takes no notice whatever of the Musalmân conquest, and speaks of the Hindû kingdom of Kanauj as if it were still in existence.

About nine miles to the east of Ahraurâ, at the village of Hetunpûr,[2] are
Ib. about 21 pieces of at least 15 square stone obelisks collected near a modern temple, the largest being 13 inches square and five feet seven and-a-half inches high. It is divided into seven compartments on each face, each containing a small sculpture. There are men and women dancing; a single woman dancing and playing on an instrument; a man killing an animal; a man standing near a house; a man sitting over a prostrate body with a fish's tail; a large fish; and several scenes representing the Varâha and Narasiṁha Avatâras. The top of the obelisk is crowned with a low pinnacle like that of a temple. Amongst the smaller obelisks General Cunningham noticed several other objects: such as a sow with six small pigs; a woman lying on a bed; two women with swords and shields; a woman and child churning butter; a man and a horse; a woman seated and kissing her child. Along with these there is a large figure of Hanumân treading on a kneeling figure; he has a small sword resting on the right hip, his right hand being placed above his head and the forefinger of his left hand upraised.

Apparently General Cunningham is right in attributing these monuments to the aboriginal races, especially to the Sûirs, or Śabaras of Sanskṛit writers. Amongst them the principal objects of worship are Hanumân and Bhainsâsurî, the great buffalo-killing goddess.

There are similar-shaped obelisks at Bhûilî, Mangraur, and Chayanpûr in the Mîrzâpûr district, at Baijnâth and Daraulî in the Shâhâbâd district of Bangâl, at Patharî in Mâlwâ, and at Mârkandâ in the Chânda district of the Central Provinces.

4. AHUGÎ,[3] old village in tappâ Upraudh, pargaṇa Kanṭît of tahsîl Mîrzâpûr, 38 miles south-west of head-quarters, is situated on the road between Haliyâ and Dibhôr at the point where it divides into two branches, one going direct to Dibhôr and Bhopâri (Rewâ), and the other to the east of the Adhêsar Hill to Bardî (Rewâ) on the Sôn river. The houses of the village are scattered along both banks of the Adhwâ river, which here flows in a deep channel with plenty of water. Its favourable situation amongst fine old trees on the banks of a running stream must have led at an early date to the selection of Ahugî as a halting-ground for the Banjâra merchants, and afterwards to its occupation by the Brâhmaṇs as a pleasant site for their temples. There are, however, no temples now standing, but there are many ruins of stone temples both to the north and to the west of the village, beside numerous statues.

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[1] Raverty, *Tabakât-i-Nâsiri*, pages 549 and 550.

[2] Cunningham, *Archæological Reports*, Vol. XI, page 131.

[3] Cunningham, *Archæological Reports*, Vol. XXI, page 126.

III. On a low mound to the west of the village, there are the ruins of a Śaiva temple, of which the sill, one jamb, and the lintel of the entrance to the sanctum still remain on the ground. The lintel has a figure of Śiva, four-armed, seated in the middle, with Brahmâ to his right and Vishṇu to his left. There is a single pilaster, five feet five inches in height, and a standing figure of Sûrya, three feet two inches high, with Aruṇa on the pedestal, and five horses.

III. To the north of the village there are the remains of three small *liṅgam* temples. The first temple is facing the west, the interior being only three feet nine inches by three feet, while the walls are formed of single upright slabs only four and-a-half inches thick. The entrance of the second temple is to the east; the interior is only four and-a-half feet by four and-a-quarter feet, and the walls are formed of single slabs containing figures in panels, amongst which Gaṇêśa, Bhainsâsurî Dêvî, and Durgâ are chiefly represented. On a long flat slab a few letters are still visible, which are sufficient to show that the temples belonged to the mediæval period of about 1000 A.D. The third temple is similar to the east, but is much more broken.

5. Akorhî, village in tappâ Upraudh, pargaṇa Kanṭît of tahsîl Mîrzâpûr, 11
IIb. miles west of head-quarters, possesses several temples of some local repute, on the
banks of the Pahârî Nadî, but none of any architectural pretensions.

6. Ashṭabhuja, eight miles south-west of Mîrzâpûr, and two and-a-half miles
south-east of Bindhâchal, is a noted place of pilgrimage on the most northern
spur of the Vindhya table-land. The name of the place is derived from the tutelar
deity, Ashṭabhujâ Dêvî, one of the numerous titles of Pârvatî. The pilgrimage hither
is usually an adjunct to the worship at Bindhâchal. The pilgrims proceed by the
IIb. old Mîrzâpûr and Allâhâbâd road to the foot of the hill, where there is a tank, fed by
a perennial spring, known as Sîtâkuṇḍ. Thence two flights of steps lead to the
IIb. brow of the hill, one old and comparatively deserted, and the other lined with shrines
of great sanctity, but of no architectural pretensions. Arrived at the summit, the pilgrims
pass across the plateau to the opposite declivity, about a mile distant, where
III. another handsome staircase leads to the Kâlî Khô, the cave of Kâlî, with a half-ruined
temple. Thence the route leads back, directly across the plain, to Bindhâchal.
Below the first ascent is a large and ancient mango grove; and the slopes being
similarly wooded, the temples have a pleasing and picturesque effect from a distance,
which their squalid surroundings somewhat dispel on closer inspection.

7. Barainî, village in talûka Majhwâ of tahsîl Mîrzâpûr, nine miles north-east
IIb. of head-quarters, on the north bank of the Ganges, possesses a large stone temple, a
conspicuous object in the landscape, and a three-storeyed *sati* monument, still the
object of considerable veneration.

8. Bhadohî, ancient capital of the pargaṇa of the same name, in tahsîl Family Domains of the Mahârâjâ of Banâras, 21 miles north of Mîrzâpûr, is now much decayed, and retains little of its former importance. The first settlements on the spot seem to date from a period anterior to the Musalmân conquest, and to have been made by the Râjpûts shortly after the expulsion of the Bhârs; but it is to its Musalmân rulers that it owes whatever it has of importance. It is said that Saîd Ibâd-ullâh, one of Shahâb-ad-dîn Ghori's officers, reduced this part of the country. The first regular settlement of Musalmâns, however, in this part of the country seems

to have been in the time of the Sharqî dynasty of Jaunpûr. The ancestors of the still resident Qâzî family claim to have come in the time of Bâhlôl Lodî, when Ȧbd-ul-Mulk was appointed Khalîfa of the pargaṇa; Ȧbd-al-Karîm was appointed Qâzî in the reign of Shêr Shâh. Akbar confirmed the Qâzî in his appointment, III. and appointed Nawâb Shêr Ḳhân as governor, who built a fort, now utterly in ruins, IIb. around which the town grew up. None of the present masjids is of any note. At Marjâdpatti close by is a dargâh copied from the tomb of Saîd Sâlâr Ghâzî at Bahrâich, where a *melâ* is held every year.

The pargaṇa is almost entirely destitute of architectural monuments. The only IIa. building worthy of notice is an old Śaiva temple in a magnificent grove of tamarind trees at Samradh on the banks of the Ganges. This temple which is now partially sunk in the ground, is solidly built of stone, in a simple and massive style, almost without any ornament. The forts of the Môna occupants of the pargaṇa were constructed III. of mud, and are now mere shapeless mounds; the ruins of their stronghold at Suriânwân, however, are still to be traced, and there are two fine tanks, the larger of which is 30 acres in extent. The earlier strongholds along the banks of the Barṇâ, known as Bhâr dîhs, apparently the ruined sites of Buddhist cities, evidently had within their circuit large brick buildings; but of these nothing but the foundations, the neighbouring tanks, and heaps of broken moulded bricks remain. Nothing bearing upon early history has been discovered, but the pargaṇa has never been the scene of a systematic archæological survey.

9. Bhûîlî,[1] village in tahsîl Chunâr, 30 miles east of Mîrzâpûr, contains a ruined III. fort on the hill above the village. The derivation of the name is not known, but General Cunningham suspects it to be connected with the great tribe of Bhûîas, and that it may be only a slightly altered form of Bhûîâla.

The Bhûias are by far the most numerous class in the Mîrzâpûr district, they are evidently the aborigines or old inhabitants of the country, the proper application being bhûmyâs, or autochthones, a title given to them by the Brâhmaṇs. They generally call themselves Musahar, which points to some connection with the Sahariyas, or Śabaras. One great branch amongst them takes the title of Rikhiâsan, and claims to be descended from Ṛishyaśriṅga.

Of the few objects discovered, an *inscription* of Qutb-ad-dîn Mubâraq Khiljî (A.H. 716—720), of five double lines, let into the lower wall of a masjid in Dakhin Tôlâ, is of some interest; unfortunately, however, it is much injured. At the same place also there are three Hindû pillars and a bracket capital.

IIb. In the hill to the south there is a cave dargâh of Makhdûm Sâhib Chirâgh-i-Hind. It is whitewashed inside, and no *inscriptions* are visible; it is only a small room of eight feet by six feet and six feet high. There is also a rock shelter called Chilam marfia, 15 feet by 12 feet and six and-a-quarter feet high. Near it there is a curious natural monolith, five and-a-half feet in height, or with its base and pinnacle, nine and-a-half feet. It is reckoned a curiosity, as the shaft is considerably curved.

A little further there is another cave, called *khô*, containing two early Kuṭila Ib. *inscriptions* cut on the rock inside; one of them is quite illegible, and the other is a short record of a pilgrim. The cave is simply an enclosure made of three walls under an overhanging rock, with the rock for the back wall; the room is nine feet seven inches long by seven feet nine inches broad.

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[1] Cunningham, *Archæological Reports*, Vol. XI, pages 130 and 131; Vol. XXI, page 130.

In the neighbourhood there are some square stone obelisks, with curious carvings
Ib. on all four faces, attributed to the Sûirs, or Śabaras. The scenes sculptured on them are either ordinary occurrences of life, such as a woman suckling a child, or monstrous ones, such as a man astride on a serpent. A figure often repeated seems to represent a man in the act of killing a buffalo.

IIa. 10. Bijayagaṛh, hill fort in tahsîl Robertsganj, 60 miles south-east of Mîrzâpûr, lat. 24°-34′ N., long. 83°-13′ E., is 2,017 feet above the sea-level and about 800 feet above the table-land from which it rises. The position is one of great natural strength, the hill being steeply scarped all round and accessible only by two difficult paths. The approach to the fort from Robertsganj is by a massive and evidently ancient bridge
Ib. over the Gâghar Nadî. This bridge bears a Sanskṛit *inscription*, recording its erection by Bâlwant Singh, in Saṁvat 1829; but for "erection" we should read "restoration," as the body of the work is evidently much older, and probably dates from the time of Shêr Shâh. The bridge consists of 11 arches, small in width, and with massive piers between. It has a fortified gateway, and is further protected by a square fort on a small eminence close by, connected with the bridge by a curtain wall. From the bridge the path to the fort rises some distance by an easy slope; along which at intervals are the remains of ancient outworks. It then suddenly rises by an abrupt ascent of some hundreds of feet through close jangal to the entrance of the fort, which is by a triple gateway, apparently of Pathân architecture, but with much later and more flimsy restoration. Within there is an area of nearly three miles in circumference, surrounded with a continuous masonry rampart with circular bastions at irregular intervals and pierced for fifteen guns.

Near the gateway is a tomb said to be that of Sa'îd Zâin-al-Âbdîn, the Mîra Sâhib
IIb. of local fame. Here again is one of Bâlwant Singh's tablets with the date Saṁvat 1829; there is said to be another *inscribed* stone close by with the date Saṁvat 1300. Near the tomb of Mîra Sâhib is a tank known as Mîra Sâgar, and beyond this another known as Râma Sâgar; both are hewn out of the solid rock and never run dry even in the hottest seasons. Between the two tanks is the Rang Mahal of Bâlwant Singh, and beyond the Râma Sâgar another palace, called Shîsh Mahal; but neither of these buildings is in any way noteworthy, and both are rapidly falling into decay. There is little else within the *enceinte* deserving notice.

The fort, like most of the strongholds which crown the natural fastnesses of the Kaimûr Range, is of uncertain foundation. It seems to have been a stronghold of the Kôḷs or of some other aboriginal race, and is attributed to Asuras, or demon architects. Two hostile demons, as the story runs, vowed to each other that whichever first built a fort should be the conqueror, and that the losing party should forfeit his life. They commenced their labours in the evening, one on the Bijayagaṛh hill and the other on the top of Kandâkôṭ, a hill of similar shape about 12 miles to the west in pargaṇa Barhar. The demon of Bijayagaṛh having lost his tools in the dark, struck a light to find them. His adversary, imagining that the fort was completed and that instant death awaited him, fled precipitately, while the Bijayagaṛh fort was completed during the night. The fort is next found as a fortress of the Bâland Râjâs, and it passed with their kingdom into the hands of the Chandellas of Agôri-Barhar; but the local tradition, with every show of probability, assigns the design and completion of the present works, excluding the later and flimsier work of Bâlwant Singh, to Shêr Shâh. Indeed, there is an extravagant legend of a subterranean passage connecting Bijayagaṛh with Rohtâsgaṛh in the Shâhâbâd district of Bangâl. On the dissolution of Shêr Shâh's empire, the Chandellas appear to have regained possession and held the fort till it was seized by Bâlwant Singh; since the expulsion of Chait Singh, it has remained *nazûl* of British Government.

11. Bindhâchal, large village in tappâ Chhiânave, pargaṇa Kaṇṭît of tahsîl Mîrzâpûr, seven miles south-west of head-quarters, is celebrated throughout a great part
IIb. of India for its temple of the goddess Vindhyêśvarî, which is, however, an ugly
square building with no attempt at embellishment of any kind. The ancient town of
Bindhâchal, or Vindhyâchala, famous in the Purâṇas, is said to have been
included within the circuit of the ancient city of Pampâpura.

III. To the east of Bindhâchal are the remains of a fort, from which spot, in a westerly direction, ancient remains are found in great abundance, broken bricks and stone *débris* lying scattered over the fields for several miles. From its size and the substantial nature of the buildings which, judging from the relics it contained, this ancient city must have been of sufficient importance to be the capital of the country. Tradition says that the city once possessed 150 temples, all of which were destroyed by Aurangzib. This is perhaps an exaggeration; but there is little reason to doubt that there were formerly many magnificent temples on this spot.

About three-quarters of a mile to the south-east of Bindhâchal is the village of
IIb. Kaṇṭît, possessing an old masjid, now entirely modernised, and the extensive *débris*
III. of a fort, probably originally the citadel of ancient Pampâpura. Of this only the
mud ramparts and ditch and a few scattered fragments of masonry walls remain.

About one and-a-half mile to the west of Kaṇṭît lies the village of Sêopûr.[1]
In former days it possessed a very large temple, of which the ruins now lie scattered
III. about. The present temple of Râmêśvara Nâtha contains many large capitals, and
there are numerous broken sculptures and other remains in the neighbourhood. The
most striking object is a life-size female figure seated on a throne with a child in her
lap; the sculpture is five feet two inches high by three feet eight inches broad, and
one foot eight inches deep. The face is gone, but a small figure of a Buddha or
Tîrthaṁkara still remains on the top of the head. The right arm is broken at the
elbow, and the left arm supports the child. The left knee is bent, and the leg is
resting on the ground at the foot of the throne. At the back of the figure there is a
large tree with foliage and flowers. At the foot of the throne under the left leg there
is a lion. There are seven attendants on each side, two flying and five standing. The
statue is now called Saṅkaṭâ Dêvî, and General Cunningham believes it to be a
representation of Shashṭî, the goddess of Fecundity; but it is more likely a representation of Triśalâ, the mother of Mahâvîranâtha.

12. Chakiâ, village in pargaṇa Kêra Mangraur of tahsîl Family Domains of the
Mahârâjâ of Banâras, 44 miles east of Mirzâpûr, possesses above the falls of the Karam-
IIb. nâsâ in a very picturesque situation the mausoleum of Latîf Shâh, a celebrated

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[1] Cunningham, *Archæological Reports*, Vol. XXI, page 130.

local saint, but the architecture of the monument is hardly commensurate with its sanctity.

13. CHUNÂR, or Charaṇâdrigaḍha, tahsîl, 20 miles east of Mîrzâpûr, lat.
Ia. 25°-7′ N., long. 82°-55′ E., is celebrated for its old and strong hill fort, built on a high detached sandstone hillock, an outlying spur of the Vindhya Range, close to the right bank of the Ganges, whose position has rightly been compared with that of some old feudal castle on the Rhine. The rocky eminence on which the fort stands rises abruptly from the edge of the river to a height of 104 feet, and attains its greatest elevation about 200 yards further south-east. The circuit measured round the rampart is 1,850 yards, and there are towers at intervals round it. The buildings inside
IIb. are comparatively modern, with the exception of the shrine of Bhartṛinâtha, a massy vaulted edifice, in the walls of which are many old carved stones; it is still invested with sanctity and visited by devotees from all parts of India. The enclosure contains a wall 30 feet in diameter and a subterranean dungeon. In a small square court there is a large slab of black marble said to be that at which Bhartṛinâtha performed his devotions. In November, 1888, the Military Works Department found a
Ib. so-called cave temple during the progress of a retaining wall for No. 2 Battery, in the south-west corner of the fort. It contains sculptures of Śiva, Pârvatî, and Bhairavâ beautifully cut on the rocks, bearing short dedicatory *inscriptions* in characters of the sixth century A.D. As the fort is still used as a fortress, no further description of it can with propriety be given; it has contained a State Prison since A.D. 1815.

The fancied resemblance of the ground-plan of the whole upper surface of the rock to a gigantic footstep, with the toes and ball of the foot projecting into the river and the heel towards the land side, has apparently given Chunâr its name, which is an abbreviation of Charaṇâdri, or footstep hill. Of course, tradition says that it is the real foot-print of some divine being of the *Dvâpara yuga* who, in stepping from the Himâlayas to Cape Komorîn, rested his foot upon this hill, and impressed it with his mark.

The ancient history of the fort is obscure. We are told that Bhartṛinâtha, the younger brother of the famous Vikramâditya of Ujjayinî, having embraced the life and profession of a *yogî*, selected as his place of retirement the rock of Chunâr. Vikramâditya is said to have discovered the hiding-place of his brother and to have visited Chunâr and built for his brother a residence, the present temple of Bhartṛinâtha. The next name in the legend is that of Pṛithvîrâjâ, who is reported to have effected a settlement in this part of the country. After his death the country was taken from his successors by Khair-ad-dîn Subaktgîn. It appears, however, from a mutilated Sanskṛit *inscription*,[1] dated Saṁvat 1390, or A.D. 1333, over the gateway of the fort, that the place was again recovered by Svâmî Râjâ, who put up the stone to commemorate the event. The fort was finally acquired by the Musalmâns through the skill of Mâlik Shahâb-ad-dîn, one of Muhammad Shâh's generals.

Shêr Khân Sûr, the great opponent of Hûmâyûn, obtained possession of Chunâr by marriage with the daughter of a local chieftain, into whose power it had

[1] *Journal, Asiatic Society of Bengal,* Vol. V, pages 341 to 347.

fallen during the disorders antecedent to the consolidation of the empire of the house of Taimûr.

In A.D. 1536 Humâyûn besieged the fort and took it after a siege of six months, conducted under the direction of his General, Rûmî Ḳhân. Humâyûn then continued his advance on Bangâl, but Shêr Shâh shortly afterwards retook Chunâr, and thus cut off Humâyûn's communications, and intercepting him on his return, utterly destroyed his army.

It was not until 1575 A.D. that the fort was recovered for the Moghals by the armies of Akbar, whose conquest of Bangâl and Bihâr, of which Chunâr was the key, was facilitated by the miserable condition into which the debased and effeminate successors of Shêr Shâh had by their misrule brought these provinces.

At the disruption of the empire, Chunâr fell into the hands of the Nawâb Vazîr of Audh; and through all the subsequent aggressions and intrigues, it remained the one place which Bâlwant Singh was not able or did not dare to reduce into his possession. In 1764 Chunâr was beseiged by a British force under Major Munro, and in 1772 the fort was formally ceded by treaty to the East India Company.

IIb. About a mile from the fort is the dargâh of Shâh Kâsim Sulaimânî, a building of considerable architectural pretensions, situated in the south-west corner of the town. The saint whose remains are here interred is said to have been an Afghân by birth, and to have lived in the reigns of Akbar and Jahângir. Losing parents, wife, and child at the age of 27, he betook himself to a holy life, and set out to visit the sacred places at Makkâ and Madînâ. The prestige gained by his pilgrimage procured him on his return a considerable following of disciples, and he unfortunately excited the anger of the usually tolerant Akbar by declining to subscribe to that monarch's peculiar view on religion. During Akbar's reign he was not molested further than having his place of residence fixed at Lâhor; but on the accession of Jahângîr, his enemies represented to that Emperor the danger of allowing Shâh Kâsim to attract so large a number of followers. At first, Jahângîr appears to have contemplated punishing the faqîr with death, as he had done in the case of many others in Lâhor who were suspected of favouring the claims of Ṣulṭân Khuzrû. Better councils prevailing, Shâh Sulaimânî was sent a prisoner to Chunâr in A.H. 1015, or A.D. 1606, where he died the following year. His disciples erected the mausoleum in A.H. 1016 as recorded in an Arabic *inscription* on the principal entrance gate, the Nakkâshî darwâza, and his two sons were installed as chief attendants. Even Jahângîr recognized the sanctity of the shrine by a grant to the saints' sons of 30 bîghas of land in the adjacent village of Tikor. One of these sons, Shâh Kabîr Bâla, himself became a saint, and his disciples erected a mausoleum to his memory at Kanauj. Another son, Muhammad Wâsit, and two grandsons, Muhammad Afzal and Muhammad Haqîm, were honoured with tombs near to that of Shâh Kâsim, built in A.H. 1028, or A.D. 1618. Other buildings
IIb. attached to the dargâhs are, a small masjid, the Fawâra Sâwan Bhâdon, or the fountain of the rainy season, and the Rang Mahal, on the corner walls of which are engraved the first six couplets of the beginning of Jâmi's *Yûsuf-o-Zulaikhâ*, with the date A.H. 1028. The buildings and the grove within which they stand are very solemn and striking; the carving of the principal gateway, and of the stone lattice

with which the garden is enclosed, is more like embroidery than the work of the chisel. The dargâh is said to have suggested to Shâh Jahân the design of the Tâj at Âgrâ.

About half a mile up a narrow ravine to the south-south-west of the railway
station at Chunâr is a perennial pool, called Durgâ kuṇḍ.[1] On the north side of
IIb. the ravine stands the temple of Kâmâkshî Dêvî, and just below it a small old temple
without name. The ravine or Jhîrṇâ Nâlâ, is spanned by a bridge, which leads to a
III. row of three *dâlâns* or cloisters, formed by building against the face of the rock.
Against the back wall there is a low platform, or seat, 15 inches high and 16 inches
broad, which was probably intended for the reception of statues. Sculptured on the
rock there are several figures of lions, horses, and elephants in outline. The face of the
rock is five feet three inches high, above which the required height was obtained by
building up. The beams and pillars of the present arcade are quite new. The whole
Ib. back wall is literally covered with short *inscriptions* of all ages from the Gupta period
downwards. There is nothing amongst these records of any interest, except perhaps the juxtaposition of the names of Chandra and Samudra. As they are in old Gupta characters, similar to those used upon the coins, it is possible that the names may refer to the two kings, Chandragupta and his son, Samudragupta. Most of the names appear to be those of the quarrymen or stone-cutters, who occupied the rock shelter which has been turned into a long arcade.

Ib. Similar records are also cut in the rock of the Durgâ khô, or Durgâ's cave, a little further up the ravine, near which an annual *melâ* is held on the ninth day of the Durgâpûja festival. The cave itself is simply an old quarry, which has been turned into a dwelling by building up two pillars under the edge of the overhanging rock in front so as to form a room. The *inscriptions* are of considerable antiquity, several of them being of the Gupta period, and are chiefly the personal records of pilgrims who have visited the cave of Durgâ, where she is said to have sprung out of the rock.

14. Dibhôr,[2] hamlet in a narrow valley of the Vindhya Hills in tappâ Upraudh,
pargaṇa Kaṇṭit of tahsîl Mîrzâpûr, 43 miles south-south-west of head-quarters,
IIb. possesses a small temple of the modern Mîrzâpûr type, only 10 feet nine inches square.
There is a long Sanskṛit *inscription* of 22 lines of raised letters in the verandah of the temple, describing its erection by Śrimân Nâyak Mân Môr in Saṁvat 1881, or A.D. 1825. Close to the temple there is a fine tank, 430 feet in length from north to south by 352 feet in breadth, with steps all round.

About two and-a-half miles to the north-east of Dibhôra, and close to the Rewâ
village of South Lohâri, there is a perennial spring, called Turâ,[3] near the top
of the hill. Close by the spring there is a rude stone cell that was formerly occupied
III. by a *sidhû*. The people call the cell a cave, but it is simply an irregularly-shaped
room built of rough stones; it is only six feet long by four feet broad, covered with a flat roof. Formerly there was a second room, six feet square on the east side, but it has now fallen in. The cave, or cell, is approached by a flight of steps on the east

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[1] Cunningham, *Archæological Reports*, Vol. XI, page 126; Vol. XXI, page 128.

[2] Cunningham, *Archæological Reports*, Vol. XXI, page 126.

[3] Cunningham, *Archæological Reports*, Vol. XXI, page 121.

side. The spring flows out from beneath, the cave and its course is marked by a green truck right down to the foot of the hill. There is no *inscription* in the cave.

15. Halîyâ,[1] village in tappâ Upraudh, pargana Kantit of tahsîl Mîrzâpûr, 31
miles south-west of head-quarters, is situated on the right bank of the Adhwâ. It
III. possesses an old mud fort, once doubtless of use as commanding the ford of the Adhwâ
close to the village. The place was formerly of much importance as a halting-place
on the old route of the Dakhin trade which passed through Halîyâ to Mîrzâpûr
from the Dibhôr and Kerâhi passes; but it has lost most of its importance since the
new road by the Katrâ Pass from Mîrzâpûr to Rewâ was completed.

Ia. On the bank of the river, on a high point above the road, there is a large flat slab,
seven feet eight inches high by four feet six inches broad, with two long *inscriptions*
in English and Hindî, describing the capture of the fort of Bhopâri (Rewâ) on the
Sôn river on 18th April, A.D. 1811, by a regiment of native infantry. Both inscriptions
are rather roughly cut.

16. Karsotâ, small village in pargana Barhar of tahsîl Robertsganj, 30 miles
III. south of Mîrzâpûr, possesses a large irrigation tank, formed by a massive masonry dam
thrown across the head of a shallow valley. The work is referred by the people
vaguely to the Bhârs, but is probably the work of the Bâland Râjâs of Agorî.

17. Kera Mangraur, pargana of tahsîl Family Domains of the Mahârâjâ of Banâras, lies along the eastern border of the Mîrzâpûr district, and stretches from the Ganges southwards to about the centre of the Vindhya Range. It possesses very few buildings of any note.

At Bhîkampûr and Sikandarpûr are the scanty remnants of ancient forts
III. dating from Gaharwâr times; but these are now little more than heaps of stone.

On the precipitous cliff overhanging the great fall of the Chandraprabhâ,
there is a large enclosure, surrounded by a high wall of dressed stones. This is called
by the people the *kôṭ* of Râjâ Pûrva, and the fall is in consequence known as
III. Pûrvadarî. The enclosure contains no buildings, and was probably meant solely as
a place of refuge in troublesome times.

At Muzaffarpûr on the Chandraprabhâ, shortly after it issues from the hills,
and where the dam which diverts its waters in the Bahachandrâ canal is erected, are
III. the remains of a Chandella temple built of large dressed stones put together without
cement.

In the north-eastern extremity of talûka Naugaṛh there is a very singular dell,
called Amchuhâ. It is a deep cleft in the mountain, formed by the bed of a small
torrent, dry in the hot weather. A reservoir excavated in the solid rock remains constantly
full of delicious fresh water, being fed apparently by percolation from the rock.
The descent to the dell is exceedingly steep, and beneath a projecting rock, which
III. overhangs the reservoir, is a deep cavern which presents the *beau ideal* of a *sâdhû's* cell.

More than one of the hill tops of the Vindhya Range bear the half-obliterated signs of fortifications, which the people, probably with correctness, attribute to the vanished aboriginal races.

18. Korâdîh, small village in pargana Bhâgwat of tahsîl Chunâr, 28 miles south-east
III. of Mîrzâpûr, is situated on the banks of a large artificial lake, similar to the one at

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[1] Cunningham, *Archæological Reports*, Vol. XXI, page 121.

Karsotâ. It is said to have been constructed in the time of the Bâland Râjâs. Within a range of 10 miles there are two other lakes larger than this referred to the same era.

19. MÎRZÂPÛR, capital of the district, lat 25°-9′ N., long. 82°-38′ E., being of
modern origin, affords little scope for antiquarian research. No buildings of consider-
able size or boldness of outline rise from the banks of the Ganges; the ghâṭs, though
numbering more than a score, great and small, are with four exceptions small in size
and feeble in design; and many, from the insecurity of their foundations, are in various
IIb. stages of ruin and decay. But the clusters of temples at Bariâghâṭ and Nârghâṭ,
and the graceful arcades, massive piers, and broad stairways of the Pakkâ and Tir-
mohâni ghâṭs are worthy of more than passing notice. Many of these temples,
however, enshrine ancient statues and decorative pieces of sculpture of apparently
IIb. ancient date. The temple of Vindhyavâsinî at Bariâghâṭ claims a hoary
antiquity; but the present building is comparatively modern, having been erected in
succession to one which the Ganges swept away, the ruins of which are still visible
III. when the river is at its lowest. The finest site along the whole line, that whose name,
the *kôṭ*, recalls the memory of an entirely obliterated and forgotten fort, is occupied
by the dismal ruins of immense warehouses.

In the town itself are few buildings of note, the only ones whose towers break
IIb. the sky-line being a couple of modern masjids of no great pretensions, the largest of
which the town owes to Gaṅgâ Bibî.

20. PATÎTA, village in pargaṇa Bhâgwat of tahsîl Chunâr, 32 miles south-east
III. of Mîrzâpûr, possesses a large mud fort, once one of the principal strongholds of the
Musalmân zamîndârs of the pargaṇa in the last century.

21. PÛR, village in pargaṇa Barhar of tahsîl Robertsganj, 34 miles south-east of
III. Mîrzâpûr, is remarkable for a large masonry tank, attributed to a certain Arjan, a Râjâ
of the Gaḍaria caste; but the work is similar to the other monuments of Bâland
supremacy in these parts, and may probably be referred to that dynasty.

22. SAKTÎSGARH, small village in pargaṇa Kanṭiṭ of tahsîl Chunâr, 22 miles
III. south of Mîrzâpûr, is only interesting from its connection with the fort, erected by
Sakat Singh, to control the Kôls in the reign of Akbar. This stronghold is
situated just at the mouth of the gorge by which the Jirgo river debouches from the
hills. It consists of a small, plain, rectangular building of stone, with flanking towers
at the corners, enclosing a two-storeyed building, the decorations of which in glass
mosaic have obtained for it the name of the Shîsh Mahal. Around the fort there
is a considerable *enceinte* enclosed on two sides by projecting hills, and towards the plain
by a rampart and ditch, which must have formed a place of refuge for the neigh-
III. bourhood in times of invasion. Inside this area there are the foundations of a small
temple.

VIII.—LAKHNÂÛ DIVISION.[1]

I.—Bâra Bañkî District.

1. Alîâbâd, town in pargaṇa Rudaulî of tahsîl Râmsanchî Ghâṭ, lat. 26°-56′
N., long. 81°-41′ E., 30 miles east of Bâra Bañkî, is supposed to be about five
III. hundred years old. The size and number of the now dilapidated buildings attest
its former importance.

2. Baddû Sarâî, village in tahsîl Fathpûr, lat. 27° N., long. 81°-30′ E., 20
miles north-east of head-quarters, said to have been founded some 500 years ago 1
IIb. by Baddû Shâh, a faqîr, possesses the dargâh of Malâmat Shâh, which is considered
a place of great sanctity in the neighbourhood.

IIb. At a distance of four miles east-south-east of the village is the temple of Jagan- 2
nâtha Dâsa, with a fine brick tank in front.

3. Bâra Bañkî, or Nawâbganj, tahsîl and head-quarters of district, lat.
III. 26°-55′ N., long. 81°-15′ E., situated on a high bare *kherâ*, is a place of great anti-
quity, and was known before the Musalmân conquest as Jasnaul,—from Jas, a
Râjâ of the Bhâr tribe, who is said to have founded it some nine hundred years
IIb. ago. The masjid in Bîch-kî-sarâî, built by Sirâj-ad-daulah, and two Hindû 3
temples are the only buildings of any interest, and even these are of very little
historical or architectural value.

At the village of Sarthrâ, five miles south-west of tahsîlî, there is a well with
III. a Persian *inscription* of A.H. 1166.

The village of Sarâî Akbarâbâd, three miles south of tahsîlî, possesses a 4
IIb. masjid near Pul Mînâ, built by Akbar in A.H. 987, according to a Persian
inscription.

III. At the village of Dalvî, nine miles north of tahsîlî, there is the ruined masjid
of Qâzî Mahmûd, built by Malik Tuti in A.H. 718, according to a Persian
inscription in Kûfi characters, now deposited in the house of Shâh Fazl Husain.

4. Daryâbâd, village in tahsîl Râmsanchî Ghâṭ, lat. 26°-53′ N., long. 81°-36′
III. E., 24 miles east of head-quarters, was founded by Daryâ Ḳhân, a subâhdâr of
Muhammad Ibrâhîm Sharqî.

Ia. A copperplate grant of Râjâ Govindachandra Dêva of Kanauj, dated
Saṁvat 1208, was found in December 1887, in a field near the village of Bangâ-
wan in this pargaṇa. The original plate is now in the Lucknow Museum.

5. Dêwâ, town in tahsîl Nawâbganj, lat. 27°-5′ N., long. 81°-21′ E., eight miles
north of the Sadr station, was once an old Hindû head-quarters town, and is a Musal-
mân town of very old standing, but no remains are now visible. In the centre of
III. the town is a high *kherâ*, which was formerly crowned by a brick fort, as mentioned
in the *Âîn-î-Akbarî*. On the west was a handsome sarâî of red brick, built by a
former chakladâr, Afzal Ḳhân, but now disused.

6. Fathpûr, tahsîl, lat. 27°-10′ N., long. 81°-15′ E., 15 miles north-north-east 5
IIb. of head-quarters, said to have been founded about A.D. 1321 by Fath Muham-

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[1] *Oudh Gazetteer*, Vols. I—III, *sub voce*, *passim*.

mad Khân, one of the Dehlî princes, possesses a common-place masjid of Ȧbul Fazl, called *sâtburjî*, and built between A.H. 1083—1093, as stated in an Arabic *inscription.* The most imposing structure is an imâmbâra, built by Maulavî Karâmat Ȧlî, an officer of high rank at the court of Nasîr-ad-dîn Haidar of Lakhnâû.

7. Haidargaṛh, tahsil, 25 miles east of head-quarters, possesses in its neigh-
III. bourhood several mounds, covered with bricks and fragments of statues, which are
ascribed to the Bhârs.

At the village of Ahrwâ-Bhavânî, four miles south-east of tahsîlî, are several good sculptures of Pârvatî, Nârâyaṇa reclining on Ananta, etc.

8. Kursî, town in tahsîl Fatḥpûr, lat. 27°-8′ N., long. 81°-9′ E., 16 miles west-
III. north-west from head-quarters, is perched on a high *dih*, the site of an old fort,
IIb. said to have been called Kesrigaṛh. The only objects of interest are the masjid
of Sirâj-ad-dîn, built during the reign of Shâh Jahân in A.H. 1063; a masjid in
Qâzî tôlâ, built during the reign of Ȧlamgîr, and the masjid of Sa'âdat Ȧlî Khân,
erected in A.H. 1193, as is apparent from the Persian *inscriptions* inside these buildings.

About two miles to the north of Kursî lies the village of Mansar, or Mah-
III. sand, on a very high brick-covered *dih* of great extent, and below it on the north
IIb. is a huge well built of slabs of *kankar*, and ascribed to the Bhârs. The tomb of
Sa'îd Nûr Ȧlî Shâh, who is revered as a *shahid*, is a common-place building.

At the neighbouring village of Ghugtîr there is another large brick-strewn
III. mound.

9. Rudaulî, town in tahsîl Râmsanehî Ghâṭ, lat. 26°-45′ N., long. 81°-46′ E.,
IIb. 37 miles east-south-east of head-quarters, possesses the dargâh of Shâh Ȧhmad, a
local saint, and the tomb of Zohra Bibî, the daughter of the Sa'îd Râṇî of Rudaulî.

IIb. 10. Satrikh, old Hindû town in tahsîl Nawâbganj, lat. 26°-51′ N., long.
81°-14′ E., five miles south-east of head-quarters, possesses a dargâh of Sâlâr Sâhû,
the brother-in-law of Mahmûd Ghaznavî.

11. Siddhaur, village in tahsîl Haidargaṛh, lat. 26°-46′ N., long. 81°-26′ E.,
IIb. 16 miles west of head-quarters, is said to be the ancient Siddhapura. The old
temple of Siddhêśvara Mahâdêva, the dargâh of Qâzî Quṭb, and the masjid near
Machhî Mahal, erected in A.H. 1156, are the only buildings of any interest.

III. 12. Subehâ, village in tahsîl Haidargaṛh, lat. 26°-38′ N., long. 81°-34′ E., 30
miles east of head-quarters, is built on an ancient *kherà*, ascribed to the Bhârs.
It possesses a brick fort built by Mirzâ Quli in the reign of Ȧsaf-ad-daulah
of Lakhnâû.

II.—Lakhnâû District.

1. Amethî, or Amethi Dingur, town in tahsîl Mohânlâlganj, 17 miles
III. east-south-east of head-quarters, is perched on a Bhâr *dih*, and possesses numerous
IIb. masjids and tombs, amongst which the most noteworthy are those of Jûgan Shahîd,
Tâj-ad-dîn Gada Shahîd, Hazrat Bandagi Miyân, Shaikh Bahâ-al-Haq, and Shâh
Yûsuf Qalandarî Faqir, built during the time of Akbar.

About three miles south-west of Amethi lies the village of Gosâinganj,
III. possessing the somewhat extensive remains of an old mud fort. The small walls

of the fort are still standing surrounded by a deep moat, now almost fallen in and
overgrown with grass and bushes. The fort was built on a deserted village site,
III. one of the old Bhâr *dihs* of the country, and is elevated enough to command an
extended view of the country lying round. An old statue of Vishṇu is worshipped
as Chaturbhujî Devî in a modern temple, and a heap of stones on the old *dih* as
Râjâ Bîr.

A few miles south-east, at the village of Kanhûpûr, are several well-executed *kankar* statues, representing the *saptamâtris*, the Vâmana-Avatâra, and
Sûrya; the *saptamâtris* are worshipped as *sâtbahinîs*.

2. Bîjnôr, town in tahsîl Lakhnâû, lat. 26°-44′ N., long. 80°-56′ E., 10 miles
III. south of head-quarters, possesses to the south the ruins of an old brick fort, and on
the west side the extensive remains of brick tombs built over the Musalmâns who
fell in battle against the Hindûs. The place is called the Ganj Shahîdân, or
IIb. martyrs' gathering-place. Close to the Ganj Shahîdân is a tomb of immense size,
ascribed to Malik Ambar, who, according to tradition, was killed with Sâlâr
Masaʿûd at Bahrâich, but wandered back on his horse, a headless corpse, to Bîjnôr.

The town is said to have been founded by, and to take its name from Bijli Râjâ,
III. a Pâsî, who built the great fort of Nathâwân, about a mile to the north of
Bîjnôr; an elevated mound of considerable extent and striking appearance from
the wide plains in which it is situated still marks its site. This Râjâ is said to have
possessed 12 forts, amongst which were Kâlî Pachchhim, Mâtî, Parwâr
Pûrab, lying to the east of pargaṇa Bîjnôr, and others whose names are forgotten,
but which extended up to Sarsâwân and the Gûmtî in a north-eastern direction.

3. Kâkorî, town in tahsîl Lakhnâû, lat. 26°-12′ N., long. 80°-57′ E., nine miles
west of head-quarters, is probably of considerable antiquity. It is said to have been
III. inhabited by Bhârs, whose fort was known as Kâkorgaṛh. A little below the
IIb. fort to the south are three old tombs, one erected to Shâh Bhikhan and two to his
disciples, Sulṭân Gulrat of the Imperial family of Dehlî, and his foster-brother
Shams-ad-dîn. According to the Persian *inscriptions* on the tombs, they were built
in A.H. 988 and 1037 respectively. Further on to the outside of the town on the
IIb. south-east are two other dargâhs raised to Makhdûm Shâh, Muhammad Kâzim, and
Makhdûm Shâh Turâb.

4. Kasmandî Kalân, village in tahsîl Maliyâbâd, lat. 26°-55′ N., long. 80°-45′
E., 19 miles west of Lakhnâû, is chiefly worthy of notice as the seat of Râjâ Kamsa,
who fell in battle against Saʿîd Sâlâr Masaʿûd. Outside the village are numerous
III. dargâhs, and two especially are pointed out as the tombs of Saʿîds Hâshim and Qâsim.

III. At the village of Kaithaulî, close by, is a small mound of broken bricks
which is pointed out as *raṇakhambhâ*, or battle-pillar.

5. Lakhnâû, the capital of Audh, lat. 26°-52′ N., long. 81° E., is said to be the
ancient Lakshmaṇâvatî, founded by Lakshmaṇa, the brother of Râmachandra
III. of Ayodhyâ. To this mythical period is ascribed the Lachhmaṇ Tîlâ, the high
ground situated within the defences of the dismantled Machhî Bhawân Fort,
IIb. which is now surmounted by a small masjid, erected during Aurangzîb's reign.

Lakhnâû, viewed from a distance, and not too closely scrutinized, is one of the
IIb. most beautiful and picturesque large cities of India. There are two noble masjids,

one Imâmbâra of imperial dimensions, four tombs of regal splendour—those of
Sa'âdat Ȧlî Ḳhân, Murshîd Zâdî, Muhammad Ȧlî Shâh, and Ghâzî-ad-dîn Haidar;
Ia. there are two great palaces, or rather collections of palaces, the Chhatar Manzil
and the Qaisar Bâgh; besides a host of garden-houses, pavilions, town mansions,
IIb. masjids, karbalâs, and dargâhs—all erected during the last one hundred years by a
number of wealthy, prodigal kings, and their equally lavish courtiers. But nowhere
can we see more markedly the influence of a depraved oriental court and its politics
upon art and architecture than in Lakhnâû. Whilst some of the tombs, masjids, and
portals, erected by Ȧsaf-ad-daulah and Ghâzî-ad-dîn Haidar, though
detestable in detail, are still grand in outline, and have a strong smack of the old
solemn sepulchres of a better age, and whilst especially one building, the great
Imâmbâra, is the architectural glory of Audh, the more modern buildings of Nasîr-
ad-dîn Haidar and Wâjid Ȧlî Shâh are the most debased examples of
architecture to be found in India.

IIb. The great Imâmbâra cannot, it is true, compare with the pure examples of Moghal architecture which adorn Âgrâ and Dehlî; but taken along with the adjoining masjid, the Husainâbâd Imâmbâra, and the Rûmî Darwâza, it forms a group of buildings whose dimensions and picturesque splendour render it one of the most imposing in India. According to Fergusson[1] the principal hall is 162 feet long by 53 feet six inches wide. On the two sides are verandahs, respectively 26 feet six inches and 27 feet three inches wide, and at each end an octagonal apartment, 53 feet in diameter; the whole interior dimensions being thus 263 feet by 145. This immense building is covered with vaults of very simple form and still simpler construction, being of a rubble or coarse concrete several feet in thickness, which is laid on a rude mould or centering of bricks and mud, and allowed to stand a year or two to dry and set. The centering is then removed, and the vault, being in one piece, stands without abutment or thrust, apparently a better and more durable form of roof than our most scientific Gothic vaulting; certainly far cheaper and far more easily made, since it is literally cast on a mud form which may be moulded into any shape the fancy of the architect may dictate. The building is as solid as it is graceful, built from very deep foundations, and no woodwork is used throughout. It was erected by Ȧsaf-ad-daulah in A.D. 1784 according to the plan of the architect Kifâyat-ullah, and at his death he was buried in it.

IIb. The Rûmî Darwâza is a magnificent gateway that still leads out of the Machhi Bhawân Fort. Though standing almost alone, yet the abutments are so contrived as to remove all appearance of heaviness; it is almost 60 feet high to the apex of the arch, which indeed is rather an alcove than an arch. The gateway is but the half of a huge dome, cut down perpendicularly, and the passage is a comparatively small square doorway in the base.

Ib. The plans of Ȧsaf-ad-daulah's bridge, fort, masjids, and towers are simple and grand. The arches are the finest features; constructively they have little to be desired, except a better material. His fort, noticeable for its round earthen bastions and famous for its strength, was demolished some years ago for strategic reasons.

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[1] *History of Indian and Eastern Architecture*, page 605.

I*a*. The Residency, standing on a considerable elevation about 300 yards from the right bank of the Gûmtî, was another of the works completed by 'Âsaf-ad-daulah. It is, however, far too famous a place and too generally known to require a detailed description.

III. The remaining buildings of a later period, whose style was avowedly and openly copied from debased European models, are unfit to be spoken of in the same chapter as the earlier buildings. All the mongrel vulgarities which were applied in Vauxhall, Rosherville, and the Surrey Gardens, took refuge in the Ḳaisar Bâgh and Chhatar Manzil when expelled from thence, as, for instance, Corinthian pilasters under Moslîm domes, false venetian blinds, imitation marbles, pea-green mermaids sprawling over a blue sky above a yellow entablature, etc.

II*b*. The oldest epigraphic monument in the town is the tomb of Shaîkh Mînâ, the patron saint of Lakhnâû, who induced the Shaîkhs to colonise Lakhnâû, on the esplanade of the Machhî Bhawân Fort. According to the *inscription*[1] Shaîkh Mînâ would have died in A.H. 884, or A.D. 1479; whilst the biographical works on Musalmân saints mention A.H. 870, or A.D. 1465, as the year of his death. Shaîkh Mînâ's real name was Shaîkh Muhammad; he was born at Lakhnâû, and was brought up by Shaîkh Qiwân-ad-dîn, a dervish of repute.

II*b*. There are, besides, some common-place masjids of the time of Akbar and Shâh Jahân. Shêr Shâh and Akbar struck copper coins at the Lakhnâû Mint, and the later Moghals coined silver here. Humâyûn visited Lakhnâû in 1530.

About four miles to the north of Lakhnâû lies the village of Maṇḍigâon, or Maṛiâon. The village is said to derive its name from Maṇḍala Rishi, who here in the centre of a large forest performed his solitary devotions to Śiva. It possesses the
III. dargâh of Naugajâ Pir, and the remains of the old cantonments of Sa'âdat 'Ali Ḳhân.

6. Mahonâ, village in tahsîl Maliyâbâd, lat. 27°-5′ N., long. 80°-55′ E., 15
III. miles north of Lakhnâû, possesses the ruins of a brick fort.

At the neighbouring villages of Arjunpûr and Rukhâra are old mounds
III. of considerable extent, with the usual broken bricks scattered about, which are ascribed to the Bhârs.

III. At the villages of Mâl and Ânt is a huge masonry well and the foundation of a large brick building.

7. Maliyâbâd, tahsîl, lat. 26°-55′ N., long 80°-45′ E., 15 miles west of Lakhnâû,
III. possesses the ruins of an old brick fort.

8. Mohânlâlganj, tahsîl, 14 miles south of Lakhnâû, is built on the land of the old village of Chorhân-kâ-Mâû, which, however, is devoid of any remains; but
III. the pargaṇa of Mohânlâlganj abounds in about 20 old *dihs* which are sometimes of great elevation and extent. They are quite deserted, and the only signs of the ancient habitations are the broken bricks which lie scattered over the mounds, and occasionally a hut on the summit devoted to some deified hero, who is worshipped under the title of Bîr. These mounds are usually ascribed to the Bhârs; but they are in fact the deserted sites of Buddhist towns and forts. The greatest of these
III. mounds are at Pahârnagar Tikuria, Siris, and Nagrâm.

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[1] *Proceedings, Asiatic Society of Bengal*, for 1873, page 11.

III. Nagrâm, the ancient Nalagrâma, possesses the ruins of a large fort, the site
of which, a high mound in the centre of the village, still exists. It seems to have
fallen in the track of Sa'îd Sâlâr's invasion; for on the mound of the fort are
IIb. the dargâhs of Munawwar and Ánwar Shahîds, and outside the tomb of Pîran Hâjî
Bard, and a Ganj Shahîdân. A very interesting *kankar* image, representing Śiva
and Pârvatî, has lately been dug out of the fort mound, and has been placed in the
Lucknow Museum.

9. Nigohân, town in tahsîl Mohânlâlganj, 23 miles south of Lakhnâû, said to
III. have been founded by Râjâ Naghusha of Ayodhyâ, is built on a Bhâr *dih*.

III.—Unâo District.[1]

1. Ajgâôn, large village in tahsîl Mohân, 24 miles north of Unâo, possesses an
III. extensive *dih* in the centre of the village. The masses of broken brick that cover
it speak of a different people or different circumstances and customs than those of
its present inhabitants.

About four miles south of Ajgâôn, lies the town of Asîwân, which possesses
IIb. a masjid built in A.H. 1040, or A.D. 1631, as stated in a Persian *inscription*. This
is, however, not the original date of the settlement, as the Musalmâns of Asîwân
III. are an offshoot from Safîpûr, the inhabitants of which place found there the tombs
of those followers of Sâlâr Masa'ûd who had been killed in the fight of
Bârithâna, a village close by.

2. Asohâ, village in tahsîl Pûrwâ, 32 miles east of Unâo, is said to have been
III. founded by Aśvatthâman of the Mahâbhârata; but it contains no ancient
remains of any importance, except a small modern shrine in honor of the eponymous
hero of the village. See also article on Asothâr in the Fathpûr district.

In November, 1874, a large hoard of ancient Buddhist silver coins, exhibiting
the *dharmachakra*, the *bodhi*-tree, and the *chaitya*-emblem, were discovered in the
village of Simrî, near the banks of the river Sâî, in the immediate neighbourhood
of Asohâ.

3. Baksar Ghâṭ,[2] village in tahsîl Pûrwâ, 32 miles south-east of Unâo, is a
very holy place on the Ganges which received its name Vakâśrama from the
IIb. demon Vaka, who was killed by Kṛishṇa. He is also said to have founded the temple
of Vakêśvara in honour of Śiva.

III. About four miles west of Baksar Ghâṭ lies Daundiâ Kherâ, a dilapidated
fort of the Bais Râjpûts, perched on a bold projecting point of the river bank, 385
feet square, and about 50 feet high at its highest point, with the walls of two
buildings which are called the Râjâ's and the Râṇî's palaces. The neighbouring
IIb. village of Saṁgrâmpûr possesses seven temples, but they are comparatively
modern. The bricks are all small, the sculptures are all modern, and there is
nothing now to be seen save the lofty mound that would suggest an antiquity of
more than a few centuries.

General Cunningham,[3] in 1862, placed at this place the capital of the kingdom
of 'O-ye-mu-khi (Hayamukha), visited by Hiuen Tsiang.[4] But as there

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[1] A. Elliott, *The Chronicles of Unâo*, Allahabad, 1862, *passim*.

[2] Cunningham, *Archæological Reports*, Vol. XI, page 57.

[3] *Archæological Reports*, Vol. I, page 296.

[4] Beal, *l.c.*, Vol. I, page 229.

are no remains of any buildings which can be identified with the monuments described by Hiuen Tsiang, he changed his opinion in 1878, and identified[1] Tusârân Bihâr in the Pratâpgaṛh district and Singraur in the Allahâbâd district with that ancient Buddhist place.

4. BÂNGARMÂÛ, town in tahsîl Safîpûr, 31 miles north-west of Unâo, built on the high bank of the old course of the Ganges, is the earliest Musalmân settlement in the Unâo district. The name of the place is significant: "the fort on the Bângar," or highland beyond the danger of fluvial action, as opposed to Kachâr, or lowland subject to inundation when a river rises in the rainy season. It is a ruinous town now; but there are many roomy masonry houses which are the remnants of past prosperity and importance. The present homestead covers but a trifling part of the rising ground which marks the site and extent of the original town and fort. Traces of old buildings are to be seen cropping up here and there at
IIb. some distance from the habitations now occupied, and a few old shrines still stand in the outskirts of the town.

There are two ancient monuments of the early Musalmân incursions or settle-
IIb. ments existing at Bângarmâû. The earlier of these is a dargâh erected to the memory of Sa'id Alâ-ad-dîn Alî, son of Qatâim Samsâṭî,[2] who died in A.H. 702, or A.D. 1302, as stated in two Arabic *inscriptions* on the building, written in Khaṭṭ-i-Suls characters. The courtyard of the dargâh is paved with large bricks, 15 by 10 inches, stamped with four finger marks, and the verandah contains twelve Hindû pillars, and lying round about there are many blocks of *kankar*, of red sandstone, and of a dirty yellowish stone; there are also several capitals of pillars in red sandstone. The tombs are on a high mound, which was no doubt the site of some old Hindû building.

Ib. Close by is another tomb which memorializes an historical fact, *viz.*, the erection of the dargâh by Firûz Shâh Tughlaq in A.H. 784, as stated in two Persian *inscriptions*. The occupants of the tomb are Sa'id Muzaffar-ad-dîn and Jalâl Khusrû of Bângarmâû, who accompanied Malik Sulṭân Shâh Khushdil, one of Firûz Shâh's generals, who was murdered in A.H. 792. A third *inscription* records the date A.H. 782.

Close by, about two miles to the north-west of Bângarmâû, on the bank of the Pachnâî Nâlâ and on the high bank of the old course of the Ganges which is now called Kalyâṇî Nadî, is a very extensive mound of ruins covering some 15 acres,
III. known as Nawal. Local tradition claims for it that it was a city prior to the rise of Bângarmâû, that in fact it was the fall of Nawal which led to the rise of Bângarmâû. This tradition is supported by the fact that although old coins prior to the Musalmân era are found at Nawal, none are found at Bângarmâû.

There is, however, a tradition linking the overthrow of Nawal and the foundation of Bângarmâû with Sa'id Alâ-ad-dîn Alî, who died in A.H. 702. They say that Nawal was the capital of a Hindû sovereign when this Musalmân worthy, whom they locally speak of as Mîran Sâhib, came and settled in a jangal of *nâgphanni*, or prickly pear, on the elevated ground, where now stands Bângarmâû. The washer-

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[1] *Archæological Reports*, Vol. XI, page 68.

[2] Samsâṭ is a town on the Euphrates, celebrated for its learned men.

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man, who washed Mîran Sâhib's clothes, lived in Nawal and was named Bângâ. He also washed for the king. On one occasion when the *dhobî* washed the venerable Moslîm's drawers and the king's clothes at the same time, the royal garments became pervaded by a sweet odour, and no sooner did they reach the palace than every chamber became fragrant. This excited the king's curiosity, and he enquired and found that the scent came from the clothes. He sent for the *dhobî* and demanded the secret; the washerman explained his inability to explain the origin of the perfume. The king threatened to kill him next day unless he disclosed the secret. The unfortunate Bângâ went to Mîran Sâhib and told him everything. He told the *dhobî* to return to Nawal and shout in every street:—"To-morrow shall Nawal be overturned." The *dhobî* did so, but the inhabitants thought him mad. Next morning the saint overturned *(lautâ)* the city of Nawal, and then a new town was founded and called Bângarmâû after the *dhobî* Bângâ. To this day Bângarmâû and Nawal are collectively called Lautâ Shahr.

This tradition bears obviously the traces of Musalmân embellishment and is a figment, but from it we gather that Nawal was a capital at one time prior to Musalmân invasion and to the rise of Bângarmâû. It was quite in keeping with the general character of the Moslîm advance to raze a Hindû capital and erect another centre of government near it. Besides, the position of Bângarmâû and Nawal lying on the line which connects three great ancient cities, *viz.*, Mathurâ, Kanyâkubja and Ayodhyâ, must not be lost sight of. This line was and is a highway of communication, and there are not less than six ferries connecting Kanauj with Audh, and all within easy range of Bângarmâû and Nawal. The chief of these is the Nânâmâû Ghâṭ, due west of Bângarmâû. An old unmetalled road leads from the ghâṭ to the town, and the distance is 10 miles. There is no doubt that the latter kings of Kanauj held sway over the part of Audh opposite their capital, and when the earlier Musalmân sovereigns of Dehlî established themselves at Kanauj, they entered Audh by Bângarmâû and Nawal.

The ruins of Nawal have been identified by General Cunningham[1] with the Na-po-ti-po-ku-lo, or Navadevakula, of Hiuen Tsiang.[2] The word means "the community of the new god;" but it is natural to suppose the word *navakula*, "the new sect," equally applicable to the eponymous community, and the transition from Navakula to Nawal is obviously easy.

III. The ancient remains at Nawal consist of five mounds, *viz.*, Deorâ dîh, Sîtalâ dîh, Dânothêro, Mahâdêva, and Phûlwârî; with traces of walls, carved bricks, broken statues, and terra-cottas, both Brâhmanical and Buddhist, including also Buddhist coins and beads. The village itself stands on a mound, and is undoubtedly an old place, being a vast ruin, undulating, uncultivated, a concrete of ruined houses smoothed down by the wear of ages, with a few prominences, and with one or two shrines still crowning its heights.

In comparing Hiuen Tsiang's account of the buildings at Navadevakula with the remains now existing at Nawal and Bângarmâû, it is necessary to remember that although the extreme points of the two places are about two miles apart, yet the distance between the village of Nawal and the high mounds of Bângarmâû is only one mile. There can be no doubt, therefore, that the old buildings which once stood on the mounds of Bângarmâû must have belonged to the larger town of Navadevakula, which Hiuen Tsiang describes as being 20 *li*, or upwards of three miles in circuit.

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[1] *Archæological Reports*, Vol. XI, pages 47—53.

[2] Beal, *l.c.*, Vol. I, page 223.

According to Dr. Hörnle,[1] the modern Nawal is identical with the forest of Â-lo, mentioned by Fa Hian. It is stated[2] that on his way from Kanauj to Sha-chi (see Sañchânkôṭ in the Unâo district), Fa Hian met that forest on the eastern side of the Ganges. He stayed and preached there; and there were also stûpas there. It is clear, therefore, that it cannot have been a mere forest, but that there was an inhabited place (Âlavî) in or near it. Dr. Hörnle is of opinion that the town named Âlavî in Pâli books and existing in Buddha's time is the same as the town called Âlabhî or Âlabhiyâ in Jain books, and which lay within that comparatively narrow circle within which Mahâvîra made his missionary peregrinations. Compare, also, notes on Airwâ in the Iṭâwah district.

It is interesting to note that, in 1876, several rectangular Chinese silver coins III. were found close to the river Ganges in a *dîh* at Âlâ-ad-dînpûr, about six miles west of Bângarmâû.

About five miles north-east of Bângarmâû lies Jogîkôṭ, perched on a large III. ancient *kherâ*. A statue of Pârvatî, locally called Phûlmatî Devî, bears a short dedicatory *inscription* in characters of the fifth century.

5. Bihâr, old decayed town in tahsîl Pûrwâ, 28 miles south-east of Unâo, is usually called Pâtan-Bihâr, by joining to it the name of Pâtan, a small town in the neighbourhood, in order to distinguish it from other places of the same name. The present town of Bihâr is not more than about 300 years old; but the site of the III. large ruined fort to the south-east is said to be very ancient. It is rather more than a quarter of a mile long from north to south, by 1,000 feet in breadth at the northern and 750 feet at the southern end. The whole is built of mud, with round towers and a broad deep ditch, which widens into a large sheet of water on the north side. In the middle of the fort there is a square mound of brick ruins, of which the walls have been dug out. The remains of rooms are still marked by the straight lines of excavation. There are fragments of very large thick bricks of the olden time, mixed with the thin bricks of a later date; but the old bricks are said to have been nearly all carried away to build the houses of the present town. There are also IIb. large bricks in the foundations of a dargâh and îdgâh close to the fort.

General Cunningham[3] conjectures that this might possibly be the Buddhist site mentioned by Hiuen Tsiang[4] under the name of O'-yu-t'o. In favour of Bihâr, according to his opinion, there is its eminently Buddhist name, and the remains of a square building in the middle of the fort which answers to the *saṁghârâma* of Vasubandhu Bodhisattva inside the town. See, however, article on Jagatpûr in the Râî Barêlî district.

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[1] *The Uvâsagadasâo*, Appendix III, page 51.

[2] Beal, *l.c.*, Vol. I, page XLIII.

[3] *Archæological Reports*, Vol. XI, page 55.

[4] Beal, *l.c.*, Vol. I, page 224.

The neighbouring town of Pâtan is perched on an extensive *dih*, crowned with
III. a small modern temple where ancient statues of Vishṇu, Nârâyaṇa, Pârvatî, etc., are
IIb. collected. The tomb of Mahâbat Shâh, a celebrated faqîr, who died in the time
of Âsaf-ad-daulah of Audh, is a common-place structure.

6. Harhâ, village in tahsîl Unâo, eight miles south-east of head-quarters,
III. possesses the ruins of a large brick fort, ascribed to Mahmûd of Ghaznî, and a
dargâh of Sa'îd Magbûl-i-Âlam, inside the fort, of the same period.

Ib. In the neighbouring village Badarqa Harbans there is a large dwelling-house erected in A.H. 1052 by Râjâ Harbans Kâyath, an officer of the court of Shâh Jahân. The walls of this fine building are of *kankar* blocks to a height of about 15 feet, then rises a brick turreted wall; over the gateway is an elaborate frieze of red sandstone in which appear alternately pairs of geese and pairs of elephants. A large hall of audience supported on carved pillars formerly stood inside the building; but Âsaf-ad-daulah of Audh took these away to help in building his great Imâmbâra at Lakhnâû. This structure is very picturesque and massive; from its strength of construction it would seem to defy the hand of time, which has only as yet clipped off the coigns and pinnacles, and here and there planted a *pîpal* tree on its loftiest towers.

7. Kursaṭ, village in tahsîl Safipûr, 28 miles north-west of Unâo, possesses
III. the remains of a brick fort. The village is said to have been founded by Quds-ad-dîn
in the time of Bâbar, and named after him Qudsat, now changed to Kursaṭ.

8. Mawâî, village in pargaṇa Maurâwân of tahsîl Pûrwâ, 32 miles south-east
III. of Unâo, stands on an old *kherâ*, said to be the ruins of a Bhâr fort.

9. Mohân, tahsîl, 24 miles north-east of Unâo, a Musalmân town of considerable
III. size and importance, stands on a high *dih*, the deserted site of some ancient
Hindû town. A well has been sunk through the centre of the *kherâ*, and at several places on its steep side may be seen the remains of pipes in a good state of preservation, through which water was apparently drawn from a reservoir supplied from the river Sâi. The workmanship of the piping is of no mean order, and the separate pipes are some 20 inches in diameter, four inches in depth, and curved to enable one to lap over the other.

About two miles south-west of Mohân lies the Musalmân village Nêotînî,
III. perched on an ancient *dih*, and possessing some old ruined masjids. According to
tradition, the place was formerly called Khudâdâd, which would give, according to *abjad*, A.H. 614 as the year of its foundation.

10. Pariâr, village in tahsîl Unâo, 14 miles north-west of head-quarters, is a sacred bathing-place of the Hindûs on the left bank of the Ganges. Tradition relates that there was formerly a dense jangal here, and that Sîtâ, the wife of Râmachandra of Ayodhyâ, was turned out on this land, when divorced by her husband; hence the name of the village from the Sanskrit *parihâra*, "abandoning, deserting," afterwards corrupted into Pariâr. The great *jhîl*, which almost surrounds Pariâr, is called Mahnâ, said to be a corruption from *mahâraṇa*, "the great fight," in which Lava and Kuśa, the sons of Râmachandra, unaided, vanquished
IIb. the mighty armies sent by their father. In the temple of Somêsvara Mahâdêva on
the banks of the jhil are collected a large number of metal arrow-heads said to have

been used by the contending armies; they are also occasionally picked up in the bed of the jhîl and of the Ganges. See, also, note on Bithûr in the Kâṇhpûr district, which is on the opposite bank of the river.

IIb. The temples on the bank of the Ganges are all modern and of no interest. The
III. ruins of a large brick fort, erected in the time of Vazîr Mîr Ȧlmâs Ȧlî Ḳhân, are
very picturesquely situated on a high cliff overlooking the Ganges.

11. **Parsandan**, village in tahsîl Mohân, 14 miles north-east of Unâo, is believed
to have taken its name from having been the residence of Paraśurâma, who performed
his penances here. There are, however, no ancient remains now visible, with the
III. exception of the ruins of an old brick fort.

12. **Pûrwâ**, tahsîl, lat. 26°-32′ N., long. 80°-52′ E., 20 miles south-east of Unâo,
possesses a noted *liṅgam*, called Bilêśvara Mahâdêva, in a common-place
IIb. temple. A large masonry tank, with *zanâna* ghâṭs for women, in front of the
temple, is called Trivedî-kâ-talâo; fragments of ancient sculptures are built into the
IIb. walls of the tank. The tombs of Mînâ Sâhib, Niyâmat Shâh, and Hîra Shâh are of
little or no interest.

The village of Maurâwân, six miles east of tahsîlî, is said to have been
founded by Mayûradhvaja, who, according to tradition, celebrated the *aśvamedha*
IIb. simultaneously with the Pâṇḍavas at Hastinâpura. It possesses two masjids and
nine Hindû temples of no interest.

At the village of Panhan, five miles south of tahsîlî, are the remains of an
III. old brick fort, ascribed to the Bhârs, on the summit of which stands a noted
IIb. *liṅgam*, called Achalêśvara Mahâdêva. The dargâh of Faqîr Muhammad
Shâh is a common-place building.

About six miles north-east of Pûrwâ lies the ancient village Sarwan, where
king Daśaratha of Ayodhyâ is said to have killed the holy ṛishi Sarwan, who, being
III. on a pilgrimage, was carrying his blind parents in a *kanwar*, slung over his
shoulders. An ancient stone figure of Sarwan Bâbâ is still lying under a tree near
the banks of the village tank.

13. **Rasûlâbâd**, town in tahsîl Mohân, 14 miles north of Unâo, possesses the
III. ruins of a brick fort and a masjid erected by Mujâhid Ȧlî Ḳhân, during the reign of
Âlamgîr, in A.H. 1085, according to a Persian *inscription*.

14. **Safîpûr**, or Sâîpûr, tahsîl, lat. 26°-50′ N., long. 80°-24′ E., 17 miles north-west of Unâo, is one of the earliest Musalmân settlements in the Unâo district. At the time of the conquest, the country belonged to five Râjâs of the Śakal tribe of Brâhmaṇs, who had forts at the five villages of Arâî, Sakhân, Palînd, Pîkhî, and Sâîpûr. In A.H. 818, or A.D. 1414, a dervish named Maulânâ Shâh Ȧkrâm came from Bakkar in Sindh to Jaunpûr, at the invitation of Ibrâhîm Shâh Sharqî. On his journey, he stopped at the Suhora tank, near Sâîpûr, to sound the *azân*, on which occasion he was insulted by Râjâ Sâî Śakal of Sâîpûr. The dervish then went to Jaunpûr and made his complaint to Ibrâhîm Shâh Sharqî. At that time the whole of Audh was subject to Jaunpûr, and Kanauj was the boundary between Jaunpûr and Dehlî, and was the scene of constant battles between the forces of the rival monarchies. Ibrâhîm at once sent troops to redress the injury done to the dervish. The leaders of the force were Sa'îd Bahâ-ad-dîn Arzânî, Ȧkrâm Khel,

Sa'îd Ȧlâ-ad-dîn Wastî, Sa'îd Mîr, and Shaikh Quṭb-ad-dîn. In A.H. 819 they crossed
the Ganges near Bithûr, attacked and slew the Brâhmaṇ Râjâs, and destroyed their
III. five forts, the ruins of which are still to be seen at the villages of Arâî, Sakhân,
IIb. Palînd, Pîkhî, and Sâîpûr. In the battle Sa'îd Ȧlâ-ad-dîn was killed, and his tomb
still exists in Safîpûr; a peculiar sanctity attaches to it, and many miracles are said
to have been wrought at the shrine of this *shahîd*. The great grandson of Shâh
Ȧkrâm was the celebrated dervish, Shâh Safî, who gave his name to the town, which
instead of Sâîpûr was henceforth called Safîpûr; but in the district throughout
IIb. the epithet of Sâîpûr is still more common.

The present town of Safîpûr possesses 14 masjids and six Hindû temples, all
IIb. of which are neither of archæological nor architectural value. The only remains
of antiquarian interest are the dargâhs of five noted dervishes, *viz.*, of Shâh Safî,
Qudrat-ullâ, Fâmi-ullâ, Hâfiz-ullâ, and Ȧbdullâ, in the construction of which
fragments of ancient Hindû sculptures of superior workmanship have been utilized.

IIb. The temples of Râmasvâmî Mahâdêva in the village of Vakarma and of
Pârvatî at Balirâj Atâha claim a hoary antiquity; but they are common-place
structures of the last century.

About four miles north-west of the tahsîlî lies the village of Ugû, perched on
III. an ancient *kherâ*, where the foundations of large brick temples, palaces, and court-houses
are still traceable.

IIb. The village of Qâzîpûr possesses a neat masjid, built by Qâzî Ȧbul Hasan,
in A.H. 1072, according to an Arabic *inscription*.

15. Sañchânkôṭ,[1] or Sujankôṭ, old village in pargaṇa Bângarmâû of tahsîl
Safîpûr, 34 miles north-west of Unâo, on the right bank of the river Sâî, is perched
III. on a great mound, about half-way between Bângarmâû and Sandîlâ. The place is
marked Râmkôṭ in the maps, but if any one were to ask a villager for 10 miles
round for Râmkôṭ, he would be met with a vacant gaze of ignorance and surprise.

The position of the great mound of Sañchânkôṭ reminds one much of that of
Śrâvasti (Sâheṭ-Mâheṭ in the Gonḍâ district), standing as it does in the
general form of an elongated irregular semicircle with its diameter facing the river
Sâî. The view to be had across the Sâî from any high point in the breast facing the
river is incomparably finer than that from any similar position in the ruins of
Śrâvastî. The river Sâî makes a bend and washes two faces of the mound which is
generally known as *qilâ* or the "fort." This was always a favourite position with
the Hindûs, and as the place is on the high road between the ancient cities of Kanyâkubja
and Ayodhyâ, there can be no doubt that it was occupied at a very
III. early date. The fort is nearly half a mile square, with two suburbs outside: one to
the north-west, which is deserted; and the other to the south-east, on which stands
the present village. To the south of the village, and close to the high road leading to
Sandîlâ, there is another mound with a large pit in the middle, from which bricks of
III. a *stûpa* have been dug out by the villagers. The stûpa was only 18½ feet in diameter,
but it stood on a lofty terrace, 60 feet square and 15 feet above the fields, with a
wall six feet thick all round. It was built entirely of very large wedge-shaped
bricks, which must have been made for the purpose, as they are slightly curved

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[1] Cunningham, *Archæological Reports*, Vol. XI, page 53.

outside. Perfect specimens of these bricks measured 18¼ inches in length on the outer face, and 17½ inches on the inner face, with a breadth of 11½ inches, and a thickness of four inches. General Cunningham found that six bricks laid together touching each other formed exactly one-sixth of the circumference, or nine feet 1½ inch. As this was also the radius of the circle, the diameter of the stûpa must have been 18 feet three inches.

The place is unquestionably a field of great promise, for the buildings, though covered, are becoming exposed by the action of the rains, and a thorough exploration would not be difficult. Large hoards of ancient Hindû coins, comprising Buddhist punch-marked and cast silver bits, Indo-Baktrian, Indo-Skythian, and Gupta copper, silver, and gold coins, are constantly dug out by the villagers during their search for bricks. Interesting fragments of stone statues and terra-cotta figures, both Buddhist and Brâhmaṇical, are scattered about over all the mounds.

The position of this great mound on the highway between ancient Kanauj and Ayodhyâ has its bearings on the identification of Sañchânkôṭ with the capital of the Sha-chi[1] (Sâketam), visited by Fa Hian.[2] This identification is placed beyond doubt by the existence of a stûpa on the south-east of the opening which seems to mark the south gate of the city, and four other marked eminences in other places.

It is quite clear that Fa Hian and Hiuen Tsiang both took the same route after leaving Kanauj; but while Fa Hian says he visited the capital of the country of the Sha-chi, Hiuen Tsiang names Navadevakula (Nawal near Bângarmâû). The distances they give differ, and the places they describe differ; thus it is fair to conclude they visited two different places.

The distance from Kanauj to Sañchânkôṭ is 35 miles *viâ* Nânâmâû Ghâṭ; but we must note that the Ganges has been subject to many variations of course in the past fourteen hundred years, and that it is also possible that Fa Hian may have crossed by some other ghâṭ which is lower down the river, and this would add very much to the distance. Again we must remember that the river Ganges touched Kanauj in the pilgrim's time, and that the Kalyâṇî Nadî has since then been directed into its present channel. If the pilgrim visited the sacred place he refers to on the north bank of the Ganges, and thus came down to Nânâmâû Ghâṭ, we will have another distance longer than that covered by the route direct *viâ* Nânâmâû Ghâṭ. This is stated to show that the shortest route from Kanauj to Sañchânkôṭ, and the most usually taken, is 35 miles, and there are other routes which would be much longer and may have been adopted by the pilgrim.

16. SÂTAN, village in pargaṇa Harhâ of tahsîl Unâo, 14 miles south-east of head-quarters, possesses an old temple of Sitalâ Devî, with a square well, built of blocks of *kankar*, in its compound. II*b*.

17. UNÂO, tahsîl and head-quarters of district, lat. 26°-34′ N., long. 80°-22′ E., was conquered from the Bais Râjâ in 1450 A.D., by Sa'id Bahâ-ad-dîn, son of Sa'id Âlâ-ad-dîn, who was killed in the taking of Safipûr. The present town possesses

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[1] General Cunningham, *Bhilsa Topes*, page 180, wrongly identifies Sâñchi in the Bhopâl territory with the capital of the Sha-chi. *Archæological Reports*, Vol. I, page 318, he tries to show that Fa Hian's Sha-chi is the same as Hiuen Tsiang's Visâkhâ, and that both are identical with Sâketam or Ayodhyâ.

[2] Beal, *l.c.*, Vol. I, page XLIII.

III. the ruins of the old Hindû fort, some uninteresting though picturesque mounds,
IIb. several old dargâhs with glazed tiles on the domes, 10 masjids, and 14 Hindû temples of no particular interest. Innumerable fragments of ancient sculptures are scattered about the town, and have been utilized either as isolated posts or as door-steps.

About five miles north-west of Unâo lies the village of Thâna, perched on
III. an ancient *kherâ*, and possessing the ruins of a brick fort.

Two miles further north, at the ancient village of Râo Karṇa, are several
III. high *kherâs*—the ruins of an old fortified city—on one of which, under a large banyan tree, is still standing a noted *liṅgam* of great antiquity.

IX.—SÎTÂPÛR DIVISION.

I.—Hardôî District.

1. **Âlamnagar**, village in tahsîl Shâhâbâd, 24 miles north of Hardôî, possesses, close by the village lands, the ruins of the deserted town of Bâhlolpûr, which are locally called Raho, "the last left."

2. **Barwân**, village in tahsîl Hardôî, 13 miles west of head-quarters, possesses the ruins of a large brick fort.

Within its area of 53 square miles, the pargaṇa of Barwân contains 21 *dihs*, or deserted village sites, which are believed to be of Thathêra origin.

3. **Bâwân**, village in tahsîl Hardôî, six miles west of head-quarters, is traditionally believed to have been the ancient Mahâbalipura, the capital of the well-known *daitya* Mahâbali, from whom Vishṇu, in his Vâmanâvatâra, took away the two worlds (heaven and earth) by two steps; but in consideration of his virtues left the lower regions still in his dominion. The present village is perched
III. on a large *kherâ*, and contains some interesting fragments of Brâhmaṇical sculptures
IIb. of superior workmanship. At the Sûrâjkuṇḍ, a large ancient tank with pakkâ
IIb. ghâṭs, a *melâ* is annually held in honor of Darśanî Devî (Durgâ). The dargâh of Makhdûm Sâhib Âbul Qâsim, a contemporary of Sa'îd Sâlâr Masa'ûd, is of no special interest.

III. There are eleven *dihs* in the pargaṇa of Bâwân, all of which are ascribed to the Thathêras. The most imposing of these mounds is called Kalhaur, or Kilho, and said to be the ruins of the chief stronghold of the Thathêras in this part of Audh. That it was of considerable size is shown by the height and extent of its *débris* which cover several acres in the heart of the jangals of Dânyalganj. The remains of a huge masonry well, 15 feet in diameter, and a ruinous tank, called Râmakuṇḍ, are still visible.

4. **Bilgrâm**, tahsîl, 15 miles south of Hardôî, is built on and round a lofty
III. *tilâ*, said to be ruins of the ancient Hindû town of Śrînagara, whose correct name, however, was most probably Bhillagrâma. The *tilâ* seems to have been originally a high bluff on the edge of the old left bank of the Ganges, whose natural height has been increased by successive strata of *débris* of the habitations of Bhills, Thathêras, Raikwârs, Shaikhs, and Sa'ids. The older portion of the town abounds with fragments of carved bas-reliefs, pillars, surcapitals of old Hindû temples, and huge blocks of hewn kankar, the remains of palaces and temples of the past. The best of these sculptural relics are collected in
IIb. the small modern temple of Gûdar Nâth, in Lamkaniâ tolâ, the Brâhmaṇs' quarter, lying to the north of the lofty *tilâ*, round a *kherâ* attributed to the Thathêras, on which traces of their smelting-houses are still to be seen. There is every reason to believe that these stones are the remains of the old Hindû town of Bhillagrâma, its fort, temples, and tank, called Sâgar. Some 20 years ago, on the traditional site of the tank Sâgar, in the Haidarâbâd mahallâ, a flight of hewn *kankar* steps was found under a deposit of mud and rubbish; but these blocks were speedily used

up for building purposes. Everywhere such blocks are to be traced in the foundations and lower courses of masjids, dargâhs, and houses, in wells, and at door-steps; many of them are grooved, showing that they have been taken from some older building. This tank Sâgar gives its name to a portion of the town lying at the foot of the high mound, or *tîlâ*, on which stood the old Hindû fort, and between it and mahallâ Maidânpura. This quarter seems to have been founded on a flat piece of land *(maidân)* left by the recession of the Ganges. Along the ridge that separates the Haidarâbâd and Maidânpura mahallâs remnants of boats are found from time to time in sinking wells.

The ancient Hindû town of Bhillagrâma could, however, not have grown into a town of much importance by the time of Sulṭân Mahmûd's campaign to Kanauj, in A.D. 1018; otherwise from its vicinity (11 miles north-west) to Kanauj, it would have been noticed by the contemporary historians, and by the author of the *Mirâṭ-i-Masa'ûdi* in his mention of the places to which Sa'id Sâlâr despatched detachments from Satrikh in his Audh campaign, in A.D. 1032.

The campaign of Shahâb-ad-dîn Ghorî, in A.D. 1193, and the fall of Kanauj must have shattered the power of the petty Hindû Râjâs on the Hardôî bank of the Ganges, so that when, a generation later, in A.D. 1217, Shams-ad-dîn Iltitimish poured in his troops to complete the subjugation of the country, only a feeble resistance can have been made, and Shaikh Muhammad Faqih of Irâq and Sa'id Muhammad Sughra seem to have reduced Bhillagrâma and the country round it. Since the Musalmân conquest, Bilgrâm is notorious for the learning of her men. Several works on history and philosophy, as well as poems, have been produced here.

The present town possesses several old masonry wells, the following *inscribed* dargâhs and masjids:—The dargâh of Qâzî Yûsuf, dated A.H. 608; masjid in mahallâ Sa'idwalla, dated 627; the Chauhaṭh masjid, dated A.H. 882; the dargâh of Pîr Abdulla, dated A.H. 909; the masjid of Maulavi Pîr Baksh, dated A.H. 956; the masjid of Qâzî Mahmûd, dated A.H. 1011; the masjid of Muhammad Zâhid, dated A.H. 1042; the îdgâh in mahallâ Katrâ, dated A.H. 1059; and the masjid of Âlî Hasan, dated A.H. 1118. IIb.

IIb. The village of Bojhar, north of Bilgrâm, contains the dargâh of Sa'id Sughra in the garden of Sa'id Mubâraq, dated A.H. 614; the tomb of Hâjî Afzal-ullâ, dated A.H. 980; and the Turvi well built in Akbar's time, according to a Persian *inscription*.

IIb. At the village of Naumalikpûr there is a masonry well with a Sanskṛit *inscription*, dated Saṁvat 1680.

The village of Mahmûdnagar, south of tahsîlî, possesses the dargâh of Qâzî Buddha, erected in A.H. 1022, according to a Persian *inscription*.

IIb. The village of Nazratnagar possesses a ruined masjid near Khajuâ tâlâb, erected in A.H. 1011, according to a Persian *inscription*, and a masonry well of the same date.

At the villages of Shiâmpûr, Barâgâon, Mâron, Nagraurâ, Sâiâ, Tendûâpûr, Borâû, and Bibiâpûr in pargaṇa Katiâri, there are *dihs*, or deserted sites of fortified villages, ascribed to the Thathêras.

III. 5. GÔPAMAÛ, ancient Hindû town in tahsîl Hardôî, 14 miles north-east of head-quarters, is said to have been founded towards the end of the 10th century

by Râjâ Gôpa on or near the site of an old Thathêra clearing in the forest
known then as Mawwa Sarâî, or Mawwa Châchar. Among the scanty
III. relics of that time, two rude stone images, called Kaurehru Dêo and Bâdal Dêo, are
still venerated as having been the gods of the departed Thathêras.

In A.D. 1032, Sa'îd Sâlâr Masa'ûd, whilst staying at Satrikh, sent out
an army under Mîr Sa'îd Azîz-ad-dîn, celebrated now as Lâl Pîr, to conquer
Gôpamâû. A terrible battle is said to have been fought, and Lâl Pîr was buried by
his victorious army in the shrine of Gôpînâtha, said to have been a large stone
temple, with three doors facing to the north. In 1232, Khwâjah Tâj-ad-dîn Husain,
Chhishti Shaikh, was posted at Gôpamâû by Sulṭân Iltitimish, who threw up an
III. earthwork and built an unenclosed masjid, now ruined. At the suggestion of his
II*b*. spiritual preceptor, Khwâjah Quṭb-ad-dîn, he built the dargâh of Lâl Pîr, which,
however, in it's present form was repaired in 1795 by Nawâb Muhammad Alî Ḳhân
Wâla Jâh, subâhdâr of Arkôṭ. The chief development of the town took place in the
II*b*. time of Humâyûn, of whom there still exists, in mahallâ Sa'îdpura, a masjid,
with a well attached to it, called Gondnî-kâ-kûân, built by Sa'îd Kamâl, as stated
in a Persian *inscription*. Up to a height of nearly seven feet from the ground this
masjid is built of large slabs of *kankar*, measuring 46 feet by 10 inches. Similar
II*b*. blocks are to be seen in the doorway and steps of Lâl Pîr's dargâh and in a *bâradarî*,
built by Maulavi Ghulâm Rasûl, Qâzî of Trichinopoly, in the beginning of this
century. These *kankar* blocks have no doubt been taken from the desecrated temple
of Gopînâtha, or some other ancient Hindû fane.

II*b*. The Jâmi Masjid, measuring 62 by 26 feet, an îdgâh and well were built in the
reign of Akbar, under the auspices of Khwâjah Habîb-ullâ, in A.H. 978 and
979, as is apparent from three Persian *inscriptions*. The Jâmi Masjid and îdgâh,
which had been damaged by an earthquake, were repaired in A.D. 1786 by Nawâb
Muhammad Alî Ḳhân Wâla Jâh, subâhdâr of Arkôṭ.

II*b*. To Nawâb Anwar-ad-dîn Ḳhân the town owes a curious square well, called
chaukhanṭha, and a masjid.

II*b*. The present temple of Gôpînâtha, with its fine tank, was built by Nauniddha
Râi in A.D. 1699, during the reign of Aurangzîb, as stated in a short Sanskṛit
inscription inside the temple. The renowned *lingam* of black stone, known as Gopi-
nâtha, and several fragments of sculptured bas-reliefs representing Gaṇêsa, are the
only remnants saved from the original ancient temple.

6. Gandwâ, village in tahsîl Sandîlâ, 34 miles south-east of Hardôî, possesses
III. a ruined masonry fort, and near the villages of Bîbî Kherâ and Bharâîyâ-
III. Kharaulî, on the road to Atrâûlî, immense brick mounds locally called
Bhânkargaṛh, crowned with the ruins of an ancient Nâga temple and tank.

7. Hardôî, tahsîl and head-quarters of the district, lat. 27°-26′ N., long. 80°-10′
E., possesses no ancient buildings of any interest. To the south-west of the present
III. town there is a high irregular *kherâ* of about 16 acres, covered with broken bricks
and fragments of ancient sculpture, said to be the ruins of the ancient Haradohî.
Many of the houses of the modern town are built of large ancient bricks dug out of
the mound, and traces of brick temples and palaces are continually cropping up
here and there on the mound.

About six miles east of Hardôî, at the village of Nîr, there is a high brick
III. *kherâ*, said to be the ruins of the Thathêra stronghold Basohrâ.

Six miles further south-east, at the village of Gauḍâ Kherâ in pargaṇa
III. Bângar, there is a large *dih*, ascribed to the Thathêras.

8. KALYÂṆMAL, village in tahsîl Sandîlâ, 28 miles south-east of Hardôî, possesses
III. the ruins of a brick fort built in the time of Âlamgîr, who stationed an âmil here.

The ancient name of the present village is said to be Rathâulî, which is traced to the staying of Râmachandra's chariot *(ratha)* at this spot on his return from Laṅkâ. Here he halted and visited the sacred tank at Hattiâ Haraṇ *(hatyaharaṇa)*, that he might wash away the sin of slaying the demon Râvaṇa. This sacred spot, also called *panchachhattra*, seems to have been one of the ancient Brâhmaṇical hermitages described in the Râmâyaṇa.

IIb. The present village of Kalyâṇmal possesses in a small modern temple a
noted *liṅgam*, called Panchabgîr Mahâdêva, and believed to have been set up by
Râjâ Yudhishṭhira of Hastinâpura.

III. Close to the village are two deserted sites, *viz.*, Wairî Dîh, the remains of
the ancient fort of Rathâulî, and Kaimgaṛh Dîh, with the ruins of an ancient
shrine of Kâlkadevî.

9. MALLÂWÂN, town in tahsîl Bilgrâm, lat. 27°-3′ N., long. 80°-11′ E., 21 miles
IIb. south of Hardôî, contains four masjids, a dargâh of Makhdûm Shâh (Misbâh-al-
Ashiqîn), two imâmbâras, several ruined brick buildings of some architectural
beauty, 15 Hindû temples, and 24 old masonry wells.

As at Bilgrâm, many of the brick buildings and masjids, dating from the time
of Akbar and Shâh Jahân, are faced with large hewn blocks of *kankar* to a
IIb. height of about three feet from the ground. The dargâh of Makhdûm Shâh, and
the masjid of his pupil Qâzî Bhikhârî, are thus faced throughout, the *kankar*
slabs being relieved here and there with red sandstone. The dargâh is crowned
with a plain Paṭhân dome, supported on eight slender Hindû pillars, richly ornamented;
its style resembles that of Sadr Jahân's dargâh at Pihânî. Close by
IIa. there is a fine well of the same period, also lined with blocks of the same material.
The blocks thus used in the ruined Jâmi Masjid, of Akbar's time, have evidently
been taken from some older building, but apparently at the restoration of the
masjid, not at its original construction. Undoubtedly these *kankar* blocks have been
taken from ancient Brâhmaṇical, Jaîn, or Buddhist shrines, of which the only relics
now to be found are such fragments, built into Musalmân structures, and the broken
sculptures that one sees so frequently grouped under some old *pîpal* trees. The Âsa
IIb. Devî, in a modern Hindû temple at Mallâwân, is a relic of some such shrine; its
seven-headed *nâga*-hood sheltering a female figure points to a Buddhist or Jain origin.

Six miles north-east of Mallâwân, at the village of Bânsâ, there is a large
III. *dih* covered with broken bricks and pottery, on the summit of which stands a small
ruined temple of the 10th century, with an image of Pârvatî, locally called Bânsâdevî.
The ancient coins which are found here in considerable numbers during the rains
show that the place must have been inhabited long before the Indo-Skythian period.

10. PÂLI, old town in tahsîl Shâhâbâd, lat. 27°-30′ N., long. 79°-44′ E., 20 miles north-west from Hardôî, was founded, according to local tradition, at the close of

the 12th century, shortly after the downfall of the Râṭhor dynasty of Kanauj.
The name may, however, in all probability be connected with the Pâla dynasty of
Kanauj, from which place Pâli is distant 34 miles. To the west of the present
III. town there is a large ruined site, called Sâṇḍî Kherâ, which is ascribed to
the Thathêras.

IIb. The town contains two modern masjids, one of which is a very showy florid
structure, and a modern Hindû temple of no interest.

11. Pihânî, town in tahsîl Shâhâbâd, lat. 27°-38′ N., long. 80°-14′ E., 18 miles
north-east of Hardôî, is said to have been founded on the ruins of a Thathêra
stronghold, during the reign of Humâyûn, by 'Abdul Maqtadi, a younger brother
of Sa'îd 'Abdul Ghafûr, who was Qâzî of Kanauj in A.D. 1540. The oldest portion
III. of the town is called Barî Pihânî; it is close to the *kherâ*, which marks the ruins
of the first Sa'îd settlement in the time of Humâyûn. The oldest building in it is
IIb. the dargâh of 'Abdul Ghafûr, whose date stone has been lost. The Sa'îd settlers
seem to have obliterated all traces of the earlier occupants. No ruined temple is
III. to be seen, only the remains of a huge masonry well.

Barî Pihânî was deserted when Sa'îd Nizâm Murtaza Ḳhân founded the nearer
adjacent town of Nizâmpûr, or Chhotî Pihânî. The western gateway, with
its huge shafts of red sandstone, the bastions of the high enclosing wall, brick-faced,
III. with blocks of *kankar:* the remains of Murtaza Ḳhân's fort, show many a scene of
picturesque ruin. But the gem of the whole place is the grand masjid and tomb of
Mîrân Sadr Jahân, Akbar's celebrated chancellor, and of his son, Mîr Badr-
î-Âlam.

IIb. The dargâh is a building of much beauty. A double dome, poised on red sand-
stone pillars, rises from a pavement of brick, cased with carved slabs of stone, and
shaded by tamarind trees of enormous girth. Lightness, symmetry, grace, delicate
colour, and rich but not florid ornamentation, are its characteristics. According to
its Persian *inscription* the building was commenced in A.H. 1057 and completed in
A.H. 1067.

About five miles south-west of Pihânî lies the small village of Mansûrna-
gar, whose original name was Nagar. Murîd Ḳhân, the grandson of Mîrân Sadr
III. Jahân, built a brick fort here, which was rebuilt in A.D. 1702, by Ibâdullâ Ḳhân,
who named the place Mansûrnagar after Nawâb Mansûr 'Alî Ḳhân (Safdar Jang).

Three miles north of Mansûrnagar, at the village of Simaurgaṛh, are the
vast ruins of a Thathêra stronghold. During the reign of Akbar, the Gauṛ
Râjâ Lakshmisêna removed his head-quarters from Kalhaur to Simaurgaṛh
III. and built there on the ruins of the old Thathêra castle a large and lofty fort, the
outer enclosure of which measured a mile each way.

12. Sâṇḍî, town in tahsil Bilgrâm, lat. 27°-17′ N., long. 80° E., 12 miles south-
west of Hardôî, takes its name from Sântannagar, or Sântankherâ, the
III. fortified head-quarters of Râjâ Sântan Singh, a Sombansi Chhattri, the ruins of
which are lying a short distance to the north of the present town of Sâṇḍî.

The Musalmân conquerors, in A.D. 1398, abandoned Sântankherâ, and founded a new town about a mile and-a-half to the south-east, and named it Faṭhpûr Islâmâbâd. But pestilence broke out 22 years later and caused the abandonment

III. of the new town. . The village of Chandiâpûr stands near the deserted site which
is now known as Fatihan Kherâ. In compliance with the wishes of the inhabitants
the old town was re-peopled, and the Musalmâns gave it the name of
Àshrafâbâd; but the new title did not survive, and Sânĉan dîh, contracted
into Sâṇḍî, became its name.

III. The ruined fort of Râjâ Sântan Singh, now called Unchâtîlâ, has been built
on one of those isolated bluffs where soil harder than usual has withstood the river
floods of ages, and has left a natural fortress commanding the adjacent basin of the
river Garrâ. Here, layer upon layer, are piled the vestiges of the Ârakhs,
III. Thathêras, Sombansis, and Sa'îds of the past, crowned with the remains of
an earthwork thrown up during the reign of Shujâ-ad-daulah.

IIb. To the east of the town are the dargâhs of Shâh Àllah Baksh Darwesh, also
called Zinda Pîr, and of Maulâna Khâlis, faqîrs of great local renown, and claimed by
tradition as companions in arms of Sa'îd Sâlâr Masa'ûd. These tombs seem to have
been built about the end of the 14th century. One of them has evidently been
chiefly erected out of the ruins of an ancient Hindû temple, being constructed almost
entirely of large blocks of *kankar* of different sizes. At the edge and in front of the
raised platform are two large blocks, of which the upper surface has been hewn into
the segment of a large circle. In their present position these stones are without
use or meaning; they have apparently been originally a part of the doorway of a
Hindû temple.

Other fragments of pillars and bas-reliefs, belonging probably to the same
building, are collected at the shrines of Mangalâ Devî and Gobardhanî Devî, to the
IIb. east of Mûratganj. Close by is the Phûlmati, a bas-relief representing a *chaitya*-
IIa. like structure, rising over a seated central figure with attendants, of apparently
Buddhist origin.

The town possesses two masjids, one built in A.H. 1013, and the other in
IIb. A.H. 1113, and the tomb of Àlî Raza, erected in A.H. 1144, as is apparent from their
Ib. Persian *inscriptions*. In Munshiganj there is a large masonry well, called *miṭha
kûâ*, said to be of a date prior to the Sombansi occupation of Sâṇḍî under Râjâ
Sântan Singh.

A mile from the town, in Àdampûr, at the edge of the great Sâṇḍî lake
Dâhar, a little spring wells up and trickles into it. The spot is called Brah-
IIb. mâvarta, and is regarded with peculiar veneration by the Hindûs of the neighbourhood.

13. SANDÎLÂ, tahsîl. 27°-4′ N., long. 80°-34′ E., 34 miles south-east of Hardôî,
III. possesses a ruined masjid built in A.H. 769, during the reign of Fîrûz Shâh,
another built in A.H. 962, during the reign of Akbar, and a third one built in
IIb. 1121, as stated in their Persian *inscriptions*. In the garden enclosing the *bârakhambhâ*,
or hall of 12 pillars, there is a tomb, dated A.H. 971.

The village of Mânjhgâon, 14 miles north of Sandîlâ, possesses the ruins of
III. a large brick fort, with a fragmentary Sanskṛit *inscription* of the 12th century.

14. SÂRÂ, small village in tahsîl Hardôî, 14 miles north of head-quarters, is
devoid of antiquities; but the pargaṇa of Sârâ contains the following twelve villages

III. which contain *dîhs,* ascribed to the Thathêras, *viz.*, Rûhi, Hariâon, Kurselî,
Bîjgâon, Uttâr, Ariâri, Bargâon, Ṭoḍarpûr, Dhanwâr,
Râmpûr, Sa'âdatnagar, and Kamâlpûr.

15. Shâhâbâd, tahsîl, lat. 27°-38′ N., long. 79°-59′ E., 24 miles north of Hardôî,
III. is built on an extensive *dih,* the *débris* of a large Hindû town, ascribed to the
Thathêras. In 1677 A.D., Nawâb Dilêr Ḳhân, a distinguished officer of Shâh
Jahân, founded the present town of Shâhâbâd, and in the centre of the mound
III. raised a spacious fortified brick-palace, known as the Barî Dêorhî, of which
IIb. two large gateways are still standing. He erected a fine Jâmi Masjid and his own
IIa. *maqbara*, built of large dressed *kankar* blocks. The latter is in a ruinous condition,
and its dome has fallen; the walls on the upper storey contain bands of florid
decorations on red sandstone after the manner of those on the Tâj at Âgrâ. Fragments
of Brâhmaṇical statues are lying on the banks of the old Raitauhâ tank.

About six miles south of Shâhâbâd, at the village of Saromannagar, are
III. the ruins of a large brick fort, erected in A.D. 1708 by Râî Saroman Dâs of Sâṇḍî.

II.—Kherî District.

1. Aurangâbâd, town in tahsîl Muhamdî, lat. 27°-47′ N., long. 83°-27′ E., 32
III. miles south-west of Kherî, possesses the ruins of a large brick fort and palace, built
by Nawâb Sa'îd Khurram in the time of Aurangzîb.

2. Balmiâr-Barkhâr, old village in tahsîl Muhamdî, 44 miles south-west of
III. Kherî, is perched on the top of an extensive brick mound. Barkhâr, or Barîkhâr
is said to be a corruption of Bariyakherâ, or Vairâṭakherâ, and its
foundation is attributed to king Virâṭa in the time of the Pâṇḍavas.

According to General Cunningham,[1] the ruined mound is 1,000 feet in length at
top from east to west by 600 feet in breadth, and from 16 to 20 feet in height. But
the dimensions at the base are much more, as the slope is very gentle, being 200 feet
in length on the north side. This would make the base of the mound about 1,400 by
1,000 feet, which agrees with the size of 50 *bighas*, or 1,400,000 square feet, which
is popularly attributed to it by the villagers themselves. But the fields are strewn
with broken bricks for upwards of 1,000 feet to the northward, and for 500 or 600
III. feet to the eastward, where there are the remains of several brick temples. The
area actually covered by ruins is not less than 2,000 feet square, or upwards of one
and-a-half miles in circuit, which shows that Barkhâr must once have been a good-sized
town; but the story of the Brâhmaṇas, which attributes its foundations to
Virâṭa, must be rejected. Virâṭa's capital, where the five Pâṇḍavas spent their
thirteenth year of exile, as described in the Mahâbhârata, has been correctly
identified by General Cunningham[2] with Bairâṭnagar, an ancient town in the
Alwar State of Râjputâna.

IIb. The present village of Barkhâr possesses a small Hindû temple of no interest,
where some broken sculptures of good workmanship are collected, amongst which
there is a *lingam* with a fragmentary Kuṭila *inscription* of the 10th century A.D.

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[1] *Archæological Reports* [illegible] I, page 351.

[2] *Archæological Reports,* Vol. II, pages 241—249.

3. Barwar, town in tahsîl Muhamdî, lat, 27°-50′ N., long. 80°-24′ E., 34 miles
III. south-west of Kherî, possesses the ruins of a brick fort, built by Nawâb Maqtadi
Khân, great-grandson of Mîrân Sadr Jahân.

4. Bhûr, village in tahsîl Lakhîmpûr, 16 miles north-west of Kherî, is devoid
of objects of antiquarian interest; but all along the edge of the great *sâl* forest in
pargaṇa Bhûr, and near the banks of the river Ûl, there are found numerous brick-strewn
III. mounds, or *ḍihs*, and occasionally the remains of large masonry wells. These
mounds have never been touched; and as some of them are certainly Buddhist stûpas,
they are worthy of a careful exploration.

The villages of Âliganj, Shâhpûr, Barhêyâ Kherâ, and Jagdîspûr
III. contain the ruins of large brick forts and tanks, ascribed to the mythical King Bên,
or Vêṇa.

Close to Âlîganj, at the village of Kâmp, are several old wells, the ruins of a
III. large mediæval Hindû temple and of a brick fort, the latter having been erected by
Chhîpi Khân, a famous Bâchhil Chief in Shâh Jahân's time. All these ruins
are perched on a high bluff overlooking the Chaukâ river, buried in dense overgrowth
and overshaded by lofty *pîpal* trees.

5. Dhaurahrâ, town in tahsil Nighâsan, lat. 28° N., long. 81°9′ E., 20 miles
IIb. N.-E. of Kherî, possesses three Hindû temples and a masjid of no interest. The town
III. is said to derive its name from *dêora*, a small ruined temple, also called *mâtâsthân*,
outside the city walls.

The pargaṇa possesses few antiquities worthy of the name. There is a small
III. brick fort at Goduriâ, and a brick-strewn mound at the villages of Unchâgâon
and Râmiâ-Bihâr.

Ten miles south-east of Dhaurahrâ lies the fortified village of Îsanagar, and
six miles further Fîrûzâbâd, which was founded by Fîrûz Shâh Khiljî in
III. A.D. 1330. At both places there are ruined brick forts.

6. Ģolâ-Gôkarṇnâth, large village in pargaṇa Haidarâbâd of tahsîl Muhamdî,
24 miles north-west of Kherî, a famous place of Hindû pilgrimage, is very picturesquely
situated at the base of a semicircle of small hills, covered with *sâl* trees.
IIb. There are four Hindû temples, a large masonry tank, four masjids, and numerous
ruined Musalmân tombs, which crown the surrounding heights.

IIb. The temple of Gôkarṇnâtha, the most sacred of all places of worship, is a *śivâla*
of ordinary construction, having a square pediment of about 10 feet, an octagonal
shaft and a circular roof. The *lingam*, which the temple enshrines, is the shaft of a
round pillar, bearing the mark of a heavy blow with an iron mace—most likely one of
those so common round Buddhist stûpas. The present temple is apparently not older
than the time of Aurangzîb, and was most probably built on the ruins of a Buddhist
stûpa. There is a tradition that Âlamgîr endeavoured when visiting the place
to drag out of the earth the great stone pillar which represents Mahâdeva; that the
elephants harnessed to chains could not move it, although excavations had been made
all round, and when the Emperor approached to discover the cause, tongues of flame
darted from the bottom of the pillar towards him. The dismayed monarch is said to
have retired, and endowed the shrine with extensive rent-free lands.

The temple is believed to be the central spot of a large area of sacred ground. There are four gates on the borders of this holy land, supposed to be at equal distances, 12 *kôs* from the centre; *viz.*, Mâtî in the Shâhjahânpûr district to the west, Shâhpûr in pargaṇa Bhûr to the north, Dêokâlî near Kherî to the east, and Barkhâr in pargaṇa Muhamdî to the south. Through these four gates all pilgrims are compelled to pass before approaching the shrine. There is also a *via sacra*, with
IIb. four shrines, round the temple at a distance of two *kôs* from it, *viz.*, Badar Kuṇḍ to the east, Panâha to the north, Kirṇagaṛh to the south, and Mâîn Kuṇḍ in Âhmadnagar to the west.

IIb. The lesser shrines and the tombs of the Mahants are of the same construction, and are simply enlarged copies of the Buddhist votive stûpas. Buddhist bas-reliefs still appearing in the recesses of the walls sufficiently prove the truth of this theory. In the close neighbourhood several Buddhist terra-cotta images of the purest type have been dug up.

About eight miles east of Golâ-Gôkarṇnâth lies the village of Bhetvâ, or
III. Mosâîm, possessing the extensive ruins of an ancient city, now imbedded in dense jangal. Two of the most prominent mounds, called Faqîr-kî-Maṭhî and Teleniâ-bîjna, are covered with fragments of large bricks and broken statues of Vishṇu and Mahisha Mardinî, or Durgâ. In many places the walls of buildings, constructed of bricks measuring 18″×12″×4″, are still rising up some 20 feet above the ground, and several large octagonal wells, built of large *kankar* blocks, attest the high antiquity of the place.

7. HAIDARÂBÂD, village in tahsîl Muhamdî, 28 miles north-west of Kherî, possesses, to the south, near the banks of the Khâwâ river, the ruins of the jangal-
III. clad fort of Muhammadâbâd, erected by the Sa'îds of Pihânî.

Âhmadnagar, Siâthû and Âtwâ Pipariâ contain the ruins of large
III. brick forts, overgrown with dense jangal.

8. KHAIRIGAṚH, town in tahsîl Nighâsan, lat. 28°-26′ N., long. 80°-41′ E., 32 miles north of Kherî, possesses, on the banks of the Sarjû river, a large ruined square
III. fort, known by the name of Shahâb-ad-dîn Ghorî, the conqueror of Pṛithvîrâja, who is said to have been confined here after his defeat. The walls and bastions are built of huge blocks of dressed *kankar* below, and above of bricks of very large size; the interior now lies waste and is infested with wild beasts. The fort was one of the best in India, as recorded in the *Âîn-i-Akbarî*, and was visited by Fîrûz Shâh of Delhi in A.D. 1355. Outside the fort are lying about in the jangal fragments of ancient sculpture, mostly representing the different Avatâras of Vishṇu,
IIb. and in the construction of the walls of the neighbouring dargâh of Pîr Sa'âdat Âlî carved *kankar* blocks have been utilized. These fragments, no doubt, belonged to some ancient Hindû fane in the neighbourhood.

The modern town of Khairigaṛh is two miles north-east of the great fort, the
III. intervening space being covered with broken bricks and fragments of statues, and overgrown with dense jangal, the lair of beasts of prey.

Ia. About two miles north-west of the fort stood till 1885 the life-size stone figure of a horse, buried in dense jangal; though of rude workmanship, it is nevertheless interesting on account of a fragmentary Gupta *inscription* of Samudragupta being incised on the right side of the neck. The attitude is stiff, and the workmanship of the legs is hard, weary, and unnatural, but the back is skilfully caparisoned. Judging from the inscription, it is meant to be a substitute for a real, but costly, sacrificial horse. This stone horse is now standing in the compound of the Lucknow Provincial Museum.

The neighbouring village of Kundilpûr, or Kundanpûr, possessing extensive
III. brick mounds and numerous broken sculptures, claims the honour of being the
ancient city of Bhîshmaka, from which place Krishṇa carried off his daughter
Rukhmiṇî. See, however, note on Ahâr in the Balandshahr district.

9. Kherî, large town in tahsîl Lakhîmpûr, lat. 27°-54′ N., long. 80°-51′ E., from which the pargaṇa and district of Kherî derive their names, is of comparatively modern origin, though local tradition claims it to be founded by Kshêmakarṇa, a companion of Janamejaya,[1] the great-grandson of Arjuna, who is said to have performed his great sacrifice for the extirpation of the Nâgas at Dêokâlî, five miles west of Kherî. Others derive the name of Kherî from the abundance of rice and milk *(khîr)*, which was produced in this then pastoral country.

IIb. The town possesses fourteen Hindû temples, twelve masjids, three imâmbâras,
III. and several dargâhs, of no architectural interest, and a ruined brick fort. Âlamgîr's
masjid was built in A.H. 1072, Sa'id Khurd's dargâh in A.H. 970, and that of Chedâ Miyân in A.H. 1157, as stated in their respective Persian *inscriptions*. The dargâh of Sa'id Khurd is composed of huge *kankar* blocks and the large bricks of olden times, here and there intermixed with the common small bricks of the Moghal period.

III. The pargaṇa of Kherî possesses numerous brick mounds, the sites of ancient
cities, at the villages of Gûm, Ujâr, Gumchâînî, and Salîmpur, with the
remains of large octagonal wells, built of large *kankar* blocks. Along the banks of
the river Ûl are the ruins of an ancient nameless town, consisting in an almost
III. unbroken line of brick-strewn *kherâs*, extending from the village of Râmpûr-
Gôkul to Rangîlnagar.

IIb. About five miles west of Kherî lies the village of Dêokâlî, which possesses a
III. large masonry tank, called Sûrâjkuṇḍ, and extensive brick mounds covered with
broken statues of Durgâ, the *navagrahas*, etc. According to local tradition, Janamejaya performed his great snake sacrifice on the banks of this ancient tank.

III. 10. Kukrâ, village in tahsîl Lakhîmpûr, 34 miles north-west of Kherî, possesses
a small brick fort.

III. At the village of Unchâgâon there is an ancient *dih*, from which Buddhist
sculptures have been dug up.

11. Lakhîmpûr, tahsîl and head-quarters of the Kherî district, is picturesquely situated on the south bank of the river Ûl, about four miles to the north of Kherî.

About ten miles north-west of Lakhîmpûr, on the banks of the river Ûl and near
III. the village of Fatḥ Karrâ, are numerous mounds, covered with broken bricks
and blocks of carved stone, imbedded in dense jangal. The principal mound seems to have been crowned by a large temple dedicated to Sûrya, as a large sculpture, representing Sûrya and his seven horses, and broken into four pieces, is still lying

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[1] See also article on Ahâr in the Balandshahr district.

half-buried in the mound. Large pillars and friezes of the Gupta period, and statues representing Durgâ, Ardhanârî, and Vishṇu are lying about in the jangal, which show considerable expression and freedom of execution.

About nine miles to the west of Lakhîmpûr, at the village of Kaimahrâ,
III. there is a large masonry tank in a ruinous condition. The neighbouring village of
III. Bêl possesses the ruins of a brick fort, ascribed to the Sa'ids of Pihânî.

12. MITHAULÎ, village in pargaṇa Kastâ Âbgâon of tahsîl Muhamdî, 22 miles
III. south-west of Kherî, contains the ruins of a very strong mud fort.

13. MUHAMDÎ, tahsîl, lat. 27°-58′ N., long. 80°-19′ E., 36 miles west of Kherî,
III. possesses the ruins of a large brick fort, having two oblong courtyards. The main part of this fort was built by Sa'id Maqtadi, the great grandson of Mîrân Sadr Jahân, in the beginning of the reign of Aurangzîb, whilst the outer works were added by Âlî Akbar Ḳhân in the time of Sa'âdat Âlî Ḳhân, governor of Audh.

14. NIGHÂSAN, tahsîl, 24 miles north of Kherî, is devoid of objects of antiquarian or architectural interest.

The village of Pasgawân, ten miles south of Muhamdî, contains a mud-built
IIb. fort and sarâi, erected by Haqîm Mehndî Âlî, chakladâr of Muhamdî, at the end of last century.

III. In pargaṇa Nighâsan there are the remains of an old brick fort at the village of Munrâ-Munrî.

The village of Majhgâon, 16 miles north-west of Nighâsan, contains an
IIb. extremely plain white marble statue, called Dhanurdhâri Nâth, of apparently Thibetan origin, whose head-dress consists of a high cone rising from a circular cap.

III.—SÎTÂPÛR DISTRICT.

1. BARÂGÂON, village in pargaṇa Maholî of tahsîl Misrikh, 17 miles north-west
III. of Sitâpûr, is perched on an ancient *kherâ*, and possesses seven old masonry tanks.

2. BÂRÎ, large village in tahsîl Siddhaulî, 23 miles south of Sîtâpûr, is said to have been founded by Mubâraq Shâh, son of the Emperor Humâyûn, but it was already known to Alberûni[1] as the capital of Eastern Audh, after Kanauj had fallen into neglect and ruin. There are, however, at present no ancient remains of any value visible.

3. BISWÂN, tahsîl, lat. 27°-29′ N., long. 81°-2′ E., 21 miles east of Sîtâpûr,
IIb. possesses some *kankar*-built dargâhs of the early Moghal period, said to have been
erected over the bodies of several followers of Sa'id Sâlâr Masa'ûd; the most note-
IIb. worthy is called Ek Râtia Rauzâ. The masjid of Mumtâz Ḳhân, built in A.H. 1047,
according to its Persian *inscription*, is remarkable for its solidity and for the large size
IIb. of the *kankar* blocks used in its construction. The palace, sarâi, masjid, and dargâh
of Shaikh Bâri, erected in A.H. 1173, as stated in several Persian *inscriptions*, are
stately buildings; the *minârs* of the masjid presenting curious structural features
of clearly Hindû design and workmanship.

IIb. The village of Bisendî, five miles south-west of tahsîlî, contains the dargâh of Shâh Rukn, erected in A.H. 1041, as stated in a Persian *inscription*.

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[1] Sachau, *Alberûnî's India*, Vol. I., page 199.

Ia. A copperplate grant of Govindachandra Dêva of Kanauj, dated Saṁvat
1180,[1] was found, in 1885, at the village of Raiwân, eight miles north-west of
III. tahsîlî, by a Brâhmaṇ, digging for bricks in a small *kherâ* close to the village. The
original plate is now in the Lucknow Museum.

At the villages of Bambhaur and Sâṇḍâ in pargaṇa Biswân are several
III. brick-strewn mounds, or *dîhs*, of considerable height and extent, and some large
square wells built of *kankar* blocks, ascribed to the Bhârs and Kâcheras.

4. Hargâm, town in tahsîl Sîtâpûr, lat. 27°-45′ N., long. 80°-47′ E., 12 miles north of head-quarters, is the ancient Haragrâma, said to have been founded by king Hariśchandra of Ayodhyâ. Local tradition also claims for it the honour of being the capital of King Virâṭa, at whose court the Pâṇḍavas lived in concealment during the thirteenth year of their exile. Like Barkhâr in the Kherî district, it has a site where Bhîmasena is said to have killed Kîchaka, the chief of the army of King Virâṭa.

Hargâm, though now decayed, was apparently once a very extensive and important
III. city, as evidenced by the height and extent of its ancient *kherâ*, which is covered with
IIb. broken bricks, terra-cottas, sculptured stones, and an ancient masonry tank, called
Sûrâjkuṇḍ. The highest top of the mound is crowned by a dargâh of the early Moghal
period, which appears to have been built on the site, and with the materials, of an
ancient Hindû temple. The high antiquity of the place is attested by the large hoards
of very early Hindû coins that are found amongst its ruins.

5. Khairâbâd, town in tahsîl Sîtâpûr, lat. 27°-32′ N., long. 80°-48′ E., five miles
south-east of head-quarters, is a place of Hindû pilgrimage, whose original name is
said to have been Mâsachitra, traces of which are still extant in the appellation
III. of an old masonry tank, called Maswâsi Talâo.

IIb. The town possesses 30 Hindû temples, 40 masjids and dargâhs, a Qadam Rasûl and an imâmbâra of no architectural or antiquarian interest, the oldest buildings dating from the time of Akbar. The Masjid of Shaikh Chotê Makhdûm in mahallâ Miyâṇ Sarâî was commenced in A.H. 993 and finished in A.H. 1056, as stated in two Persian *inscriptions*, whilst the dargâh of Shaikh Chotê Makhdûm bears the dates A.H. 993 and 994. The Jâmi Masjid was erected in A.H. 1060, during the reign of Shâh Jahân, as stated in its Persian *inscription*.

III. The pargaṇa of Khairâbâd contains about 21 *dîhs*, the most prominent of which is at the village of Unâsîâ, four miles south of the chief town of the pargaṇa, being an extensive mound with a wide fosse extending like a horse-shoe round three sides of it.

6. Lâharpûr, town in tahsîl Sîtâpûr, lat. 27°-43′ N., long. 80°-57′ E., 17 miles north of head-quarters, was founded, and named Taghlaqpûr, by Fîrûz Shâh Taghlaq, in A.D. 1374, when on his way to the dargâh of Sa'îd Sâlâr at Bahrâich. Thirty years later one Lâharî Pâsî took possession of it and changed the name to Lâharpûr.

IIb. The town possesses 13 masjids, four dargâhs, and six Hindû temples of ordinary construction. According to the tradition of the people, Râjâ Ṭoḍaramalla, the famous Hindû minister of Akbar, was a native of this town, whilst Dr. Blochmann[1] states, on apparently good authority, that he was born at Lahôr.

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[1] *Journal, Asiatic Society of Bengal*, Vol. LVI., page 107; *Indian Antiquary*, Vol. XVIII., page 57, where the date is given as Samvat 1187.

7. Mahôlî, large village in tahsîl Misrikh, 15 miles north-west of Sîtâpûr, is
said to derive its name from Mahipâla, who founded it on the ruins of an older
III. town which had fallen into decay. The village possesses the ruins of a brick fort
and sarâî, built in the time of Shujâ-ad-daulah, but no other remains.

8. Mahârâjnagar, large village in tahsîl Biswân, 16 miles east of Sîtâpûr,
III. formerly called Islâmnagar, possesses the ruins of an old masjid.

9. Manûâ, large village in tahsîl Siddhaulî, 26 miles south of Sîtâpûr, possesses
III. an extensive *kherâ*, overlooking the river Sarâyân and covering an area of 90 bîghas,
said to be the ruins of an old fort, built by King Mândhâtṛi of Ayodhyâ. According
to others, the mound represents the remains of the ancient city of Maṇipûra
of the Mahâbhârata, near which Arjuna was slain in battle *(raṇa)* by his
son Babhruvâhana, and in confirmation of this the people point out the village of
Raṇûâpâra, at a distance of one mile from Manûâ. But this claim must be
negatived, as Maṇipûra was the capital of the Kaliṅga country and situated on the
sea shore; most probably, however, the ancient name of this once important city was
Mânavapura. Last century the place was known as Mânpûr-Mustafâbâd,
IIb. and from this time date the small dargâh and îdgâh close to the ancient *kherâ*.

Manûâ is no doubt a place of high antiquity and is worthy of a careful exploration, as its *kherâ* has yielded large bricks of the olden times and innumerable Brâhmaṇical sculptures of exquisite workmanship, some of which are exhibited in the Lucknow Museum.

About six miles north-west of Manûâ lies the village of Nasîrâbâd, perched
III. on a high *dih*, and possessing two brick temples, called Kalâpadevî and Âstika, and
Ib. dating from the tenth century A.D., in a fair state of preservation. Outside the whole
surface of the walls is richly decorated with deeply cut arabesque ornaments in perpendicular lines, the effect of which is very pleasing. Each temple had originally
four corner temples of smaller size, and decorated with moulded bricks.

At the village of Khairândeshnagar, about 10 miles east of Manûâ, are
III. the remains of an old Hindû temple, in plan an octagon standing on a circular
plinth.

10. Misrikh, tahsîl, lat. 27°-26′ N., long. 80°-34′ E., 13 miles south of Sîtâpûr, is
undoubtedly a town of great antiquity, being still a noted place of Hindû pilgrimage.
The name is locally derived from Sanskrit *miśrita*, because Ṛishi Dadhyañch is
supposed to have "mixed" the waters of all holy places in India with that of the
large sacred tank in the town. This masonry tank, surrounded by *pakkâ* ghâṭs and
IIb. a belt of shabby brick temples of modern date, has in its centre a sacred well, called
Sarasî. The temple dedicated to Ṛishi Dadhyañch is said to be very old; but
judging from the style of its construction, it cannot be older than about 200 years.

III. Three miles west of Misrikh, at the village of Pataunjâ, are the remains of a
very extensive city, and the site of one of its gates is pointed out three miles further
III. to the north-west in the village of Sulṭânnagar, where there are the ruins of
an old temple marking the spot.

[1] *Âîn-i-Akbarî*, Vol. I., page 351.

The village of Jargawân in pargaṇa Karauṇâ of tahsîl Misrikh possesses an
IIb. ancient masonry tank, called Karjûra.

III. The large village of Machhrehtâ contains the remains of a brick fort and a
IIa. large masonry tank, called Haradvâratîrtha.

11. NIMKHÂR,[1] or Nimsar, famous place of pilgrimage in tahsîl Misrikh, lat. 27°-26′ N., long. 80°-35′ E., 20 miles south of Sitâpûr, situated on the left bank of the Gûmtî, or Gomatî, is the ancient Naimishâraṇya. The Brâhmaṇas derive the name from *nimisha*, "a twinkling of the eye;" hence Naimishâraṇya (Nimkhâr), or Naimishasaras (Nimsar) means the forest or pool where in the twinkling of an eye the sage Gauramukha destroyed an army of the Asuras. The *Vishṇu-purâṇa* declares that "he who bathes in the Gomatî at Naimisha expiates all his sins;" its popularity is therefore very great. It is noticed in the *Âîn-î-Akbarî* as a famous large fort, with a great number of Hindû temples and a reservoir.

IIb. This reservoir is called Chakratîrtha, and is said to be the place where the
chakra, or discus of Vishṇu, fell during the contest with the Asuras. The shape of
the pool is nearly hexagonal with a diameter of 120 feet. The water springs up
from below and flows out by the south side into a swampy rill about 20 feet broad,
called the Godâvarî Nâlâ. The pool is surrounded with a number of shabby brick
IIb. temples and dharmsâlas, and though the water is clear, yet the place looks dirty and
uninviting.

III. The fort is situated on a precipitous mound to the south-west of the holy pool, about 1,100 feet long from east to west between 300 and 400 feet broad and 50 feet high. The west end is a high cliff, called the Shâh Burj, which overhangs the Gûmtî. The gate of the fort, which is at the east end, is arched and built of Hindû materials, partly brick and partly *kankar* blocks, which betray their origin by their carving and by the presence of the *svastika* symbol. The walls were originally of brick, but they have long ago disappeared, and the only parts of the old fort now standing are the gateway and the Shâh Burj. The foundation of the latter is of Hindû construction, and as there are many carved bricks lying about, it was probably a temple. The fort is provided with a large well, built of *kankar* blocks, 8½ feet broad and 51½ feet deep to the water level.

The tradition of the place is that the fort was rebuilt in A.D. 1305, by Hâhâjâl, a renegade Hindû who is said to have been the Vazir of Âlâ-ad-dîn Khilji. The original Hindû fort is believed to have been as old as the Pâṇḍavas; and if the derivation of the name of the place has been truly handed down, it must have been occupied even earlier than the time of the Pâṇḍavas.

On the opposite bank of the Gûmtî there is an old mound called Orâjhâr,
III. Orâdîh, and Bênnagar, which is said to have been the residence of Râjâ Bên,
or Vêṇa.

12. SEOTÂ, village in pargaṇa Kundri (North) of tahsîl Biswân, 32 miles east of
Sitâpûr, possesses the ruins of an old masjid and a large *kherâ*, said to be the remains
III. of a fort built by Âlhâ, the famous Banâphar hero at the court of King Parmâl of
Mahobâ.

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[1] Cunningham, *Archæological Reports*, Vol. I., page 350.

III. About six miles north of Sêotâ lies the village of Tambaur, containing the dargâh of Shahîd Barhân-ad-dîn and the ruins of an ancient brick fort, called Qilâ Nawâ in the *Âîn-î-Akbarî.*

13. Sîtâpûr, tahsîl and head-quarters of district, lat. 27°-35′ N., long. 80°-43′ E., of comparatively modern origin, is devoid of monumental antiquities of any real mark. The name of the town is locally derived from Sîtâ, Râmachandra's consort, who is said to have tarried in this locality some time during her pilgrimage.

III. To the west and east of the present town there are two small mounds, called Bairâṭ-kê-dîh, which are covered with broken bricks and fragments of sculpture and pottery.

III. About seven miles south-west of Sîtâpûr lies the village of Râmkôṭ, perched on an ancient *dîh*, the remains of an once important city.

IIb. The village of Pîrnagar, 14 miles south of Sîtâpûr, possesses five Hindû temples of no architectural interest, the most frequented being that in honour of Dûdhnâth, and a masjid erected in the time of Âlamgîr.

III. The pargaṇa of Pîrnagar contains nine nameless *dîhs*, varying in area from 20 to 50 acres, and raised from the surface of the ground by from 20 to 100 feet. They are covered with fragments of pottery, bricks, and sculptures, and are the sites of ancient fortified cities.

IIb. The village of Shâh Qulîpûr, 19 miles north-east of head-quarters, possesses the dargâh of Shaikh Lâm-ad-dîn, bearing dates A.H. 946 and 976.

X.—FAIZÂBÂD DIVISION.

I.—Bahrâich District.

1. Bahrâich, tahsîl and head-quarters of district, lat. 27°-35′ N., long. 81°-40′ E., is picturesquely situated on the edge of a high bank under which once flowed the river Ghâghrâ. The name is locally derived from Brahmâ, who is said to have chosen this district, a part of the ancient Gandharvavana, as his own special kingdom, and calling together a company of Ṛishis, to have established his worship in the midst of these lonely wilds; hence arose the name Brahmâich,[1] or Bahrâich, "the assembly of Brahmâ." Another and more probable origin of the name, however, lies in the fact that formerly the whole of the country around was held by the Bhârs.

IIb. The present town is celebrated for the dargâh of Sa'îd Sâlâr Masa'ûd, being of peculiar sanctity, in the neighbouring village of Singha Parasî, two miles north of head-quarters. According to the *Mirât-i-Masa'ûdî*, Sa'îd Sâlâr Masa'ûd, nephew of Sulṭân Mahmûd of Ghaznî, after an engagement with the Hindûs, rested under the shade of a *mahûâ* tree, on the bank of the Sûrâjkuṇḍ, close to the temple of Mahâdeva. The place was several marches distant from Bahrâich, as he returned to Bahrâich from the Sûrajkuṇḍ by regular stages, and is no doubt to be identified with the present village of Hâthilî, or Aśokpûr in the Goṇḍâ district. As he had taken a great fancy to the spot, he ordered a platform of masonry to be built under the shade of the *mahûâ* tree to serve him for a seat. Apparently this was the place of his death, as, during the battle, he directed his followers to throw the bodies of the dead believers into the Sûrâjkuṇḍ, while the few troops that remained stood round him in the garden. His chief opponent in this last battle, in A.H. 424, or A.D. 1034, was Suhṛiddhvaja, Râjâ of Goṇḍâ, who is clearly the Suhal Dêo of the popular legends.

Masa'ûd's dargâh at Bahrâich was not built until two centuries later by Malik Nasir-ad-dîn Muhammad, elder son of Sulṭân Shams-ad-dîn Iltitmish, and it was visited in A.D. 1340 by Sulṭân Muhammad Taghlaq, and in A.D. 1374 by Fîrûz Shâh Taghlaq. A Persian *inscription* over the southern doorway of the inner enclosure of the dargâh states that Amir Masa'ûd was born in A.H. 405 and departed in the crusade in A.H. 424, at the age of 20 years. A little further to the west of this inscription, there is built into the wall a *copperplate*, recording in Persian the revenue-free grant of the village, in which the dargâh stands, by Akbar II, of Dehlî. In the malkhâna of the dargâh are two *copperplates*, the one recording in Persian the release of the dues from the Sa'id Sâlâr *mêlâ* by Bandâi Alî in A.H. 1177; and the other the release of the dues from the dargâh by Mirzâ Mehndi Alî Ḳhân in A.H. 1215.

IIb. In and around Bahrâich are situated the dargâhs of several fellow-martyrs of Sâlâr Masa'ûd; the best known of these is that of Rajjab Sâlâr or Miyan
IIb. Rajjab, the confidential slave of Sâlâr Sâhû, Masa'ûd's father. The dargâh of

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[1] General Cunningham, *Archæological Reports*, Vol. XI, page 100, gives the ancient name of Bahrâich as Vaharânch.

III. Âmîr Shâh, a reputed darwêsh from Baghdâd, is of no interest. The Daulatkhâna, a handsome range of buildings, erected by Âsaf-ad-daulah, is now in ruins.

IIb. At the village of Deḳaulî, 12 miles north-east of Bahrâîch, is the dargâh of Âmîr Nasîr-ullâ, younger brother of Sulṭân Mahmûd of Ghaznî, whom Firdûsî in his *Shâhnâmah* names Sipâhdâr Tûs.

2. Bahrâmpûr, town in tahsîl Qaisarganj, lat. 27°-7′ N., long. 81°-32′ E., 35 miles south of Bahrâîch, lies on the left bank of the Ghâghrâ, and is said to take its
Ib. name from Bahrâm Ḳhân, one of Sa'îd Sâlâr Masa'ûd's officers, who met his death in the invasion of A.H. 424. The martyr's dargâh has, however, been washed
IIb. away by the river in A.D. 1876. The town possesses four Hindû temples and three masjids of no interest.

3. Bhingâ, village in tahsîl Bahrâîch, lat. 27°-42′ N., long. 81°-57′ E., 24 miles
IIb. north-east of head-quarters, possesses an old brick fort on the left bank of the river Râptî.

At Hâthiyâ Kuṇḍ, 12 miles east of Bhingâ, on the borders of the *sâl* forest,
III. there is a high *kherâ* of great extent, said to be the ruins of one of the principal cities of Râjâ Karṇa of the Mahâbhârata. The mound is covered with broken bricks and fragments of sculpture, and the foundations of a large stone temple are still visible.

4. Chardâ, or Chahârdah, village in tahsîl Nânpâra, 26 miles north of
III. Bahrâîch, possesses a large brick-strewn *kherâ*, the ruins of an apparently Buddhist city. These remains are of almost exactly similar character, but of smaller dimensions, as the ruins at Sâheṭ-Mâheṭ in the Goṇḍâ district, which have been identified with the ancient Buddhist city of Śrâvastî. Chardâ is about 40 miles to the north-west of Sâheṭ-Mâheṭ, and there cannot be a doubt but that it dates from the same age as that larger and better known city. Common tradition assigns it to Suhal Dêo, or Râjâ Suhṛiddhvaja of Goṇḍa, the chief opponent of Sa'îd Sâlâr Masa'ûd; but, though it may have been occupied at that time, its construction doubtless dates from the earlier Buddhist period. It probably formed one of that chain of fastnesses which are to be found lying along the foot of the Himâlaya range, and agreeing with this view is the derivation assigned by the natives to its nâme, it being, they say, the fourteenth *(chaudâh)* of this system of forts.

5. Fakhrpûr, town in tahsîl Qaisarganj, lat. 27°-25′ N., long. 81°-31′ E., ten miles
III. south of Bahrâîch, possesses the ruins of a brick fort built in the time of Akbar.

6. Hisâmpûr, village in tahsîl Qaisarganj, 20 miles south of Bahrâîch, is said to
III. have been founded on the ruins of the old Bhâr town of Purêṇî by Hisâm-al-Haq, one of the comrades and co-martyrs of Sa'îd Sâlâr. It is, however, not unlikely that the place derives its name from Malik Hisâm-ad-dîn Taghlaq, who was governer of Audh in A.D. 1240.

III. In pargaṇa Hisâmpûr there are a number of *kankar*-built wells, small ruined forts, and old village sites or *kherâs*, the principal of which are in Purêm, Karṇâî, Jarwal, Mohrî, Bhokaurâ-Sakaṇṭhâ, Kasehrî Bazarg, Ḥasnâ-Mulâî, Wairâ-Qâzî, Bhaulî Dîh, all of which, according to local tradition, owe their existence to the Bhârs: at the village of Tawakkulpûr they are said to have built an imposing fortress with 52 towers.

7. IKAUṆÂ, village in tahsîl Bahrâich, lat. 27°-33′ N., long. 81°-59′ E., 22 miles
III. east of head-quarters, possesses the ruins of an angleless fort which, according to the people, gave to the place the name of Akoṇâ. Most likely, however, these ruins represent the stûpas of Âptanêtravana or Âptâkshivana, a place mentioned by Hiuen Tsiang[1] as being situated 3 or 4 *li* to the north-west of the Jêtavana monastery at Śrâvastî, which has been identified with the remarkable ruins at Sâheṭ-Mâheṭ in the Goṇḍâ district, about four miles to the south-east of Ikauṇâ.

8. NÂNPÂRA, tahsîl, lat. 27°-51′ N., long. 81°-32′ E., 22 miles to the north of
IIb. Bahrâich, possesses five Hindû temples, three masjids, and one îdgâh of no particular interest.

About four miles west of Nânpâra, on the banks of the river Sarjû, are the
III. remains of the very large and most substantially built town of Dûgâon. Abul Fazl in the *Âîn-î-Akbarî* mentions the town as being a copper mint and a flourishing place, the centre of a considerable trade with the hill tribes; and in the *Ârâish-î-Mahfil* it is described in similar terms under the name of Dêokhan.

9. TAṆḌWÂ, old village in pargaṇa Ikauṇâ of tahsîl Bahrâich, 20 miles east of head-quarters, has been identified by General Cunningham[2] with the birth-place of Kâśyapa Buddha, called Towai by Fa Hian,[3] who places the town at 50 *li* to the west of Śrâvastî, whilst Hiuen Tsiang[4] does not give its name, but states that it was about 60 *li* to the north-west of it. The bearing and distance point to the village of Taṇḍwâ, which is just nine miles to the west of Sâheṭ-Mâheṭ, the ancient Śrâvastî. There can, therefore, be no doubt as to the identity of the two places, as Taṇḍwâ is a very old site, which is still covered with brick ruins. All the fields
III. around are strewn with broken bricks, and within 1,000 feet of the village to the
III. north-west there is a mound of brick ruins 800 feet long from east to west, and 300 feet broad. Beyond the mound, and to the north of the village, there is a large irregularly-shaped sheet of water, called Sîtâ-dohâr-tâl.

The west end of the mass of ruins is very low, but it is covered with broken walls and fine trees, and was therefore most probably the site of the monastic establishment. The general height of the east end is 16 feet above the fields, but rises to 20 feet at the south-west corner. At this point the mound is formed of solid brick-work, which, after close examination, General Cunningham discovered to be the remains of a large stûpa, with a diameter of 74 feet. The ruined mound of the stûpa is still 14½ feet above the floor of the court in which it stands. Some parts of the massive walls of the courtyard are still standing, and the complete size can be traced by the lines of the brick ruins. It was 365 feet in length from north to south and 160 feet in breadth, with a small outer court at each end, 160 by 100 feet. The lower part of the face of the stûpa was ornamented with a Buddhist railing in brick-work, supported on a line of dentils. These dentils are hollowed out and levelled at the ends; they appear to represent the ends of timber beams and to be copied from an original wooden construction. After having cleared away the rubbish from the outside of the great stûpa nearly all round, General Cunningham found the flights of steps on the north and west sides nearly perfect, with the outer wall of the stûpa still standing intact. On the south the steps were much broken, and on the east he was unable to dig owing to the presence of a huge banyan tree which stands in the very position which they would have occupied. His survey also revealed the very curious fact that the four gateways did not occupy the four cardinal points, the northern gate being 17½° to the east of the magnetic meridian.

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[1] Beal, *l.c.*, Vol. II, page 12.

[2] *Archæological Reports*, Vol. I, pages 248—250; Vol. XI, pages 70—78.

[3] Beal, *l.c.*, Vol. I, page XLVIII.

[4] Beal, *l.c.*, Vol. II, page 13.

IIb. There is a small *liṅgam* on the mound, which, with the supposed statue of Sîtâmâî in a small modern temple, shares the devotions of the villagers. This figure is 3′ 4″ in height, and presents a dancing girl resting on her left foot on a prostrate human figure, with her right knee bent. Her left hand rests on her hips, while her right hand is raised above her head grasping the branch of the favourite *sâl* tree. A parrot is perched on her upper left arm under the *sâl* branches, which on the left side have broken into flower. The stone of which this statue is made is the common red sandstone of the Fathpûr Sikrî quarries near Mathurâ; and as the whole of the costume and the attitude and pose of the figure with the crouching man under the feet are similar to those of the Mathurâ figures, there is little doubt that this statue was carved at Mathurâ.

The ruined stûpa is now named after this statue Sitâ-dohâr, or "Sitâ's mound," and the large lake close by, which is about a mile in length, is simply known as Sitâ-dohâr-tâl, or "the lake of Sitâ's mound."

III. There is an isolated mound 500 feet to the west of this stûpa, which would appear to be the remains of a small monastery. The traces of the walls show a square of 80 feet, with towers at the four corners. A little further to the west-north-west,
III. at a distance of 3,700 feet from the stûpa, there is a long low mound upwards of 800 feet from north to south and 500 or 600 feet from east to west, which may have been the site of the old town. It now belongs to the recently established village of Allabbakshpûr; but as the land still belongs to Taṇḍwâ, the mound most probably represents the site of the old town visited by Fa Hian and Hiuen Tsiang. It is now called Baṛ-kî-bhârî, or "banyan tree mound."

III. Near the great stûpa on the south side there are the remains of several small isolated buildings containing from two to three rooms each.

At 300 feet to the east-south-east of the great stûpa, there is a small round-
III. shaped mound, which from its appearance seems to be the remains of a second stûpa.

The accounts given by the two Chinese pilgrims of the sacred buildings at Taṇḍwâ agree in all main points, but they disagree as to the number of stûpas, which Fa Hian makes to be three, while Hiuen Tsiang describes only two. Both of the pilgrims were informed that Taṇḍwâ was the birth-place of Kâśyapa Buddha, but this is at variance with the Buddhist chronicles, which refer his birth to Banâras.

II.—Faizâbâd District.

1. Ajudhyâ,[1] famous place of pilgrimage, in pargaṇa Havelî Audh of tahsîl Faizâbâd, on the right bank of the river Ghâghrâ, lat. 26°-47′ N., long. 82°-15′ E., two miles east of head-quarters, is the ancient city of Ayodhyâ, described in

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[1] Cunningham, *Archæological Reports*, Vol. I, page 317.

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the Râmâyaṇa as situated on the bank of the Sarayû, or Sarjû river. It is said to have been 12 *yojanas*, or nearly 100 miles in circumference, for which we should probably read 12 *kôs*, or 24 miles,—an extent which the old city with all its gardens might once possibly have covered. The distance from the Guptâr Ghâṭ on the west to the Râm Ghâṭ on the east is just six miles in a direct line; and if we suppose that the city with its suburbs and gardens formerly occupied the whole intervening space to a depth of two miles, its circuit would have agreed exactly with the smaller measurement of 12 *kôs*. At the present day the people point to Râm Ghâṭ and Guptâr Ghâṭ as the eastern and western boundaries of the old city, and the southern boundary they extend to Bhâratkuṇḍ near Bhadarsâ, a distance of six *kôs*. But as these limits include all places of pilgrimage, it would seem that the people consider them to have been formerly inside the city, which was certainly not the case. In the *Âîn-î-Akbarî* the old city is said to have measured 148 *kôs* in length by 36 *kôs* in breadth, or in other words, it covered the whole province of Audh to the south of the Ghâghrâ river. The origin of the larger number is obvious. The 12 *yojanas* of the Râmâyaṇa, which are equal to 48 *kôs*, being considered too small for the great city of Râmachandra, the Brâhmaṇas simply added 100 *kôs* to make the size tally with their own extravagant notions. The present city of Ayodhyâ, which is confined to the north-east corner of the old site, is just two miles in length by about three-quarters of a mile in breadth; but not one-half of this extent is occupied by buildings, and the whole place wears a look of decay. There are no high mounds of ruins covered with broken statues and sculptured pillars, such as mark the sites of other ancient cities, but only a low irregular mass of rubbish heaps, from which all the bricks have been excavated for the houses of the neighbouring town of Faizâbâd. This Musalmân city, which is two miles and a half in length by one mile in breadth, is built chiefly of materials extracted from the ruins of Ayodhyâ. The two cities together occupy an area of nearly six square miles, or just about one-half of the probable size of the ancient capital of Râma.

According to the Râmâyaṇa, the city of Ayodhyâ was founded by Manu, the progenitor of all mankind. In the time of Daśaratha, the father of Râma, it was fortified with towers and gates, and surrounded by a deep ditch. No traces of these works now remain, nor is it likely, indeed, that any portion of the old city should exist, as the Ayodhyâ of Râma is said to have been destroyed after the death of Bṛihadbala, after which it lay deserted until the time of Vikramâditya of Ujjayinî, who, according to tradition, came in search of the holy city, erected a fort called Râmgaṛh, cut down the jangal by which the ruins were covered, and erected 360 temples on the spots sanctified by the extraordinary actions of Râma. The Vikramâditya of this story, General Cunningham[1] takes to be Chandragupta II, of the Imperial Gupta dynasty, A.D. 395—415, whose rule certainly extended to Ujjayinî, as his *inscriptions* have been found at Sâñchî and Udayagiri Bhilsâ.

IIb. There are several very holy Brâhmaṇical and Jaina temples about Ayodhyâ, but they are all of modern date and without any architectural pretensions whatever; but there can be no doubt that most of them occupy the sites of more ancient temples

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[1] *Archæological Reports*, Vol. XI, page 97.

IIb. that were destroyed by the Musalmâns. Thus **Râmkôṭ**, or **Hanumân Gaṛhî**, on the east side of the city, is a small walled fort surrounding a modern temple on the top of an ancient mound. This fort is said to have formerly covered a large extent of ground, and,, according to tradition, it was surrounded by 20 bastions, each of which was commanded by one of Râma's famous generals after whom they took the names by which they are still known. Within the fort were eight royal mansions, where dwelt Daśaratha, his wives, and Râma, his deified son. The name Râmkôṭ is certainly old, but the temple of Hanumân is not older than the time of **Aurangzîb**. **Râm Ghâṭ**, at the north-east corner of the city, is said to be the spot where Râma bathed, and **Svargadvâram**, also called **Râm Darbâr**, on the north-west, is believed to be the place where his body was burned. **Tretâ-kê-Ṭhâkur** is famous as the place where Râma performed a great sacrifice, and which he commemorated by setting up there images of himself and Sîtâ. Close by is the **Lakshmaṇa Ghâṭ**, where his brother Lakshmaṇa bathed, and about one quarter of a mile distant, in the very heart of the city, stands the **Janmâsthânam**, or "birth-place temple," of Râma. Almost due west, and upwards of five miles distant
IIb. is the **Guptâr Ghâṭ**, with its group of modern white-washed temples. This is târ,
place where Lakshmaṇa is said to have disappeared, and hence its name of Gued at
from *gupta*, "hidden or concealed." Some say that it was Râma who disappeaam.
this place, but this is at variance with the story of his cremation at Svargadvâ Saṁvat

IIb. There are five **Digambara** temples at Ayodhyâ which were built in 'îrthaṁ-
1781, in the time of **Shujâ-ad-daulah**, to mark the birth-places of five Tîjit, who
karas, *viz.*, Âdinâtha, Ajitanâth Abhinandanâtha, Sumatinâtha, and Anantted near
are said to have been Ayodhyâ. The temple of Âdinâtha is situon which
III. the Svargadvâram on a mound, known as **Shâh-Jûran-kâ-tîlâ**, Musalmân
IIb. there are many Musalmân tombs and a masjid. According to the local hâb-ad-dîn
tradition, Makhdûm Shâh Jûran Ghorî, who came to Audh with Sh the Musal-
Ghorî, destroyed the ancient temple of Âdinâtha and erected on its ruinsvn. Besides
mân edifices which gave to the mound the name by which it is still knovâmbaras,
IIb. these five temples of the Digambaras there is a sixth temple of the Śvet
dedicated to Ajitanâtha, which was built in Saṁvat 1881. important

It is locally affirmed that at the Musalmân conquest there were thre âram, and
Hindû temples at Ayodhyâ: these were the Janmâsthânam, the Svargad A.H. 930,[1]
IIb. the Tretâ-kê-Ṭhâkur. On the first of these Mîr Ḳhân built a masjid, in must have
during the reign of **Bâbar**, which still bears his name. This old temple almâns in
been a very fine one, for many of its columns have been utilized by the Mus-coloured,
the construction of Bâbar's Masjid. These are of strong, close-grained, darkarved with
or black stone, called by the natives *kasautî*, "touch-stone slate," and cse, centre
differ nt devices; they are from seven to eight feet long, square at the band third
and c pital, and round or octagonal intermediately. On the second a fuentary
III. **Aura gzîb** built masjids, which are now mere picturesque ruins. A frag. ording
inscrip on[2] of **Jayachchhandra** of Kanauj, dated Saṁvat 1241, and recosjid,
the erection of a temple of Vishṇu, was rescued from the ruins of Aurangzîb's M
known as Tretâ-kê-Ṭhâkur, and is now in the Faizâbâd Museum.

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[1] *Archæological Reports (New Series)*, Vol. I, page 67.

[2] *Archæological Reports (New Series)*, Vol. I, page 68.

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The only remains at Ayodhyâ that appear to be of any antiquity are three III. earthen mounds to the south of the city, and about a quarter of a mile distant. These are called Maṇiparbat, Kubêrparbat, and Sugrîbparbat. The first, which is nearest to the city, and whose ancient name is said to have been Chhattarban, is an artificial mound, 65 feet in height, covered with broken bricks and blocks of *kankar*. The old bricks are eleven inches square and three inches thick. At 46 feet above the ground on the west side there are the remains of a curved wall faced with *kankar* blocks. The mass at this point is about 40 feet thick, and this was probably somewhat less than the size of the building which once crowned this lofty mound. According to the Brâhmaṇas the Maṇiparbat is one of the hills which the monkeys made use of when assisting Râma, it was accidentally dropped here by Sugrîva, the monkey-king of Kishkindhyâ. But the common people, who know nothing of this story, say that the mound was formed by the labourers shaking their baskets on this spot every evening on their return home from the building of Râmkôṭ. It is therefore best known by the name of Jhawwajhâr, or Orâjhâr, both of which mean "basket-shakings." A similar story is told of the large mounds near Banâras, Nimkhâr, Sâheṭ-Mâheṭ, and other places. An *inscription* of Râjâ Nandivardhana of Magadha is said to have been discovered buried in this mound during the reign of Nasir-ad-dîn Haidar of Lakhnâû; but the inscription has never been published and the original plate cannot now be traced.

Five hundred feet due south from this large mound stands the second mound, III. called Kubêrparbat, which is only 28 feet in height. The surface is an irregular heap of brick rubbish, with numerous large holes made by the people in digging for bricks. It is crowned by two old tamarind trees and is covered with jangal. Close by on the south-west there is a small tank, called Gaṇêśakuṇḍ by the Hindûs and Husain Kuṇḍ or Imâm Talâo by the Musalmâns. Still nearer, on the south-east, is a III. large oblong mound, called Sugrîbparbat, which is not more than 10 feet above the ground level. It is divided into two distinct positions, that to the north being upwards of 300 feet square at top, and the other to the south upwards of 200 feet. In the centre of the larger enclosure there is a ruined mound containing bricks eight and-a-half inches square, and in the centre of the smaller mound there are the remains of a *bâoli*, which is said to be the Gaṇapatikuṇḍa of the Purâṇas.

Between the Maṇiparbat and Kubêrparbat there is a small Musalmân enclosure, IIb. 64 feet long from east to west and 47 feet broad, containing two brick dargâhs, which are attributed to Sîs Paighambar and Âyûb Paighambar, or the "prophets Seth and Job"; the first is 17 feet long and the other 12 feet. These tombs are mentioned in the *Âîn-i-Akbari* and in the *Ârâish-i-Mahfil*. About a mile IIb. off, near the police station, there is the dargâh of Nûh, or Noah.

The mounds are surrounded by Musalmân tombs, and as it is the Musalmân practice to bury the dead along the sides of the high roads close to their cities, General Cunningham infers that the road which now runs close to the westward of the mounds is one of the ancient highways of the district. This is confirmed by Ib. the existence of an old masonry bridge of three arches over the Tilâhi Nâlâ, to the north-west of the Maṇiparbat, as well as by the direction of the road itself, which leads from the south end of the city straight to Bhâratkuṇḍ, and onwards to Sulṭânpûr or Kuśapura, and Allahâbâd, or Prayâga.

There can be no reasonable doubt that Hiuen Tsiang's[1] Pi-so-kia, or Viśâkhâ, with its enormous number of heretics, or Brâhmaṇas, is the same as the Ayodhyâ[2] of the Hindûs. He describes the city of Viśâkhâ as being 16 *li* or two and ⅔ miles in circuit. In his time, therefore, the capital of Râma was not more than half of its present size, although it probably contained a greater population, as not above one-third, or even perhaps less, of the present town is inhabited. The old city then possessed no less than 20 *saṁghârâmas* and 3,000 priests, and about 50 Brâhmaṇical temples. From this account we learn that so early as the seventh century more than 300 of the original temples of Vikramâditya had already disappeared, and we may therefore reasonably infer that the city had been gradually declining for some time previously. The Buddhist monuments, however, would appear to have been in good order, and the monks were just as numerous as in the eminently Buddhist city of Banâras.

The first monument described by Hiuen Tsiang is a large *saṁghârâma* without name. This monastery General Cunningham identifies with the Sugrîbparbat, being about 500 feet long by 300 feet broad. The great size and rectangular form of this ruin are sufficient to show that it must have been a monastery, but this is placed beyond all doubt by the existence of an interior well and by the remains of cloistered rooms forming the four sides of the enclosure. Its position to the south of the city, and to the east of the road, agrees with the recorded position of the monastery.

Beside the monastery there was a *stûpa* of Aśoka, 200 feet in height, built on the spot where Buddha preached the law during six years. This monument General Cunningham identifies with the Maṇiparbat, which is still 65 feet high, and which with its masonry facing must once have been at least as high again, and with the usual lofty pinnacle of metal may easily have reached a height of 200 feet. He infers that the earthen or lower part of the mound may belong to the earlier ages of Buddhism, and that the masonry or upper part was added by Aśoka.

Hiuen Tsiang next describes the sites of the toothbrush tree and of the monument where the four previous Buddhas used to sit and take exercise, as being close to the great stûpa. These places General Cunningham identifies with the courtyard containing the dargâhs of Sis and Ayûb, which touches the south side of the Maṇiparbat. The two tombs he takes to be the remains of the seats of the four previous Buddhas, and the paved courtyard to be the scene of their daily walks, although he was unable to trace their footmarks which were seen by the Chinese pilgrim.

The last monument described by Hiuen Tsiang is a stûpa containing the hair and nails of Buddha. This was surrounded by a number of smaller monuments which followed one another in succession, and by several tanks which reflected the sacred buildings in their limpid waters. The stûpa General Cunningham identifies with the Kubêrparbat, which touches the south side of the enclosure round the dargâhs of Sis and Ayûb, and is close to the west side of the ruined monastery. One of the tanks described by the pilgrim may be the Gaṇêśakuṇḍ; but all the smaller monuments have disappeared long ago, as they afforded cheap and ready materials for the construction of the numerous Musalmân tombs, as well as for the neighbouring bridge and masjid.

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[1] Beal, *l.c.*, Vol. I, page 239.

[2] Some writers have also identified Ayodhyâ with the 'O-yu-t'o of Hiuen Tsiang; see *e.g.*, Cunningham, *Archæological Reports*, Vol. I, page 294; Dr. Hörnle, *The Uvâsagadasâo*, Appendix III, page 53. Compare, however, notes on Bihâr in the Unâo and Jagatpûr in the Râi Bareli districts.

The people are unanimous in their assertion that the old city to the north of these mounds was called Baretâ; Ayodhyâ, they say, was the capital of Râma, but the latter city was called Baretâ. As this name has no similarity to Viśâkhâ, we can only set it down as another appellation of the old town, for which we have no authority but tradition.

2. Akbarpûr, or Mîrânpûr, tahsîl, 36 miles south-east of Faizâbâd, was
formerly a Musalmân town of some importance, and still contains ruins of fine
IIb. buildings, a sarâî, imâmbâra and old tombs. On a high cliff of the left bank of
the river Tons is the old fort of Akbar erected on the ruins of an old Bhâr
III. castle, said to have been called Sojhâwalgaṛh. Within the fort is a masjid,
built by Akbar in A.H. 976, as is apparent from several Persian *inscriptions* on
the walls, and the dargâh of Sa'îd Kamâl, a famous darwêsh. A fine masonry
Ia. bridge of great strength and solidity, built by Akbar in the same year under
the supervision of Muhammad Muhsin, spans the river and the low alluvial land
which extends for some hundreds of feet eastward on the right bank. In the
centre of a large tank, on a ruined brick mound, there is a stone tomb, over which
IIb. are eight roughly-hewn stone pillars, surmounted by a small ruined brick dome.
The Persian *inscription* on one of the interior cornices records the erection of this
building by Qâzî Sa'îd Tâj within the lands of Sinjhaulî in A.H. 782, during
the reign of Fîrûz Shâh Taghlaq. From this it is evident that the ancient
name of the place, prior to the days of Akbar, was Sinjhaulî, apparently a corruption
of Sojhâwalgaṛh.

IIb. At the village of Masa'ûdpûr, or Bhiâon, are the dargâhs of Sahjâ and Kâlka, two famous local necromancers, said to have been the disciples of Sa'îd Masa'ûd, who came from Arabia and died at this place in A.H. 420.

3. Amsin, village in tahsîl Faizâbâd, 22 miles south-east of head-quarters,
IIb. possesses a strong brick fort built by Roshan Alî Khân in Faslî 1170.

III. The pargaṇa contains ruined brick mounds, ascribed to the Bhârs, at the villages of Sirwâ-Pâli, or Sarâî Dûla, Khîwâr, Alâpûr, Tikrî, Marṇû, Mâdhopûr, Jijjwat, Badûghpûr, Bandhanpûr, Basaurâ, and Pakrêlâ.

IIb. At the village of Sirwâ-Pâlî there is a modern brick temple, on the banks of the Ghâghrâ, dedicated to Ṛishi Śiṅgavîra. Sirwâ is said to have been the eastern gate of ancient Ayodhyâ.

IIb. The village of Kasbâ possesses a temple of Kâlikâ Devî of local repute, but of no interest.

4. Bhadarsâ, small town in pargaṇa Haveḷî Audh of tahsîl Faizâbâd, ten miles
IIb. south of head-quarters, possesses an ancient tank, called Bhâratakuṇḍ, and the
dargâh of Sa'îd Zain-al-âbidîn, or Mîra Zaina.

5. Birhar, village in tahsîl Tâṇḍâ, 50 miles south-east of Faizâbâd, is devoid
III. of antiquities, but the pargaṇa contains ruined brick mounds, or *dihs*, ascribed to the

Bhârs, at the villages of Korâwân, Chânḍipûr, Samaur, Rudhâî,
IIb. Hasanpûr Dhipnî, Sa'îdpûr Lirwadih, Sonhân, Nâthmalpûr,
Bethuriyâ, Pokharbhêta, Sâmdîh, Karâwân, and Ochhawân.

The village of Rasûlpûr possesses the dargâh of Shâh Makhdûm Sa'id Ashraf Jahângîr, a famous darwêsh of the time of Ibrâhîm Shâh Sharqî of Jaunpûr.

6. Faizâbâd, tahsîl and capital of the district, lat. 26°-47′ N., long. 82°-11′ E.,
on the right bank of the Ghâghrâ, lies west of and adjoins the modern town of
Ajudhyâ, which is now within the same municipal limits, both towns being on
the site of the ancient city of Ayodhyâ. The present town of Faizâbâd owes its
existence to Nawâb Mansûr Ȧlî Khân, but most of its interesting buildings date
Ia. from the time of Shujâ-ad-daulah, *viz.*, the Gulâbbârî, Samanburj, Motî
Mahal, Khurd Mahal, Dilkushâ, and the Tripolia, or three-arched gateway in the
Ib. Chauk. The stuccoed brick tomb of Bahû Begam, the wife of Shujâ-ud-daulah and
mother of Ȧsaf-ud-daulah, is the only building of any consequence and the
finest of its kind in Audh.

A copperplate[1] grant of Jayachchhandra of Kanauj, dated Saṁvat 1243, was found near Faizâbâd in A.D. 1841; the original plate is now in the Library of the Royal Asiatic Society, London.

7. Khandânsâ, village in tahsîl Bikapûr, 25 miles south-west of Faizâbâd, is
III. devoid of ancient remains; but the pargaṇa contains brick-strewn mounds, or *dihs*,
ascribed to the Bhârs, at the villages of Sirsend, Bakhaulî, and Jarayyân.

8. Majhaurâ, large village in tahsîl Akbarpûr, 26 miles south-east of Faizâbâd,
III. possesses a ruined brick mound, ascribed to the Bhârs.

III. The pargaṇa is rich in ancient mounds, covered with broken bricks and masonry *débris*, said to be the remains of the former strongholds of the Bhârs. The most prominent *dîhs* are at the villages of Asganwân, Rachhpâl, Parnanandpati-urf-Dahwâ, Kawariserpâl, Sagaichâ, Naghiâwân, Idhoṇâ, Chandâpûr, Kâdipûr Gauṛâ, and Tolâpati-urf-Jaitpûr.

9. Mangalsî, town in tahsîl Faizâbâd, nine miles west of head-quarters, on the
left bank of the Ghâghrâ, is devoid of antiquities, but the pargaṇa contains brick-
III. strewn mounds, ascribed to the Bhârs, at the villages of Sirhir, Râîpûr,
Sukhâwân, Sarwârî, Ibrâhîmpûr Kandâî, Bilkhâwân, Dêorâ
Kôṭ, Kalâparpûr, Thareru, Kôṭdîh and Mahâlî.

On the outside of the village of Dhaurahrâ, there is a gateway of handsome
IIa. proportions, built by Ȧsaf-ad-daulah of Lakhnâû, and an old ruined Hindû
III. temple, sacred to Mahâdeva.

III. The village of Hâjîpûr possesses an old ruined masjid known as that of Pîr Khwâja Hasan, whose tomb it adjoins.

III. Near Sonâha are numerous tombs declared by the Musalmâns to be the graves of the soldiers of Sa'îd Sâlâr Masa'ûd; the Musalmâns of Audh are, however, apt to associate with Sa'îd Sâlâr every object of antiquity to which they can ascribe no certain origin.

III. The village of Roṇâhî possesses the ruins of an old masjid, buried in jangal, and the tombs of two martyrs, Aulia Shahîd and Makan Shahîd.

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[1] *Journal, Asiatic Society of Bengal*, Vol. X, page 98; *Indian Antiquary*, Vol. XV, page 10.

III. At the village of Pîrnagar are the ruins of an old masjid, and at Kôṭ
IIb. Sarâwân is an old masjid in good preservation, called Panj-bhayyâ. Inside the
enclosure are the tombs of the five brothers, and an upright diagonal monolith of
coarse stone; on the western side are the remains of a large platform, flanked by
heavy pillars, which is called Ganj-î-Shahîdân.

III. At the village of Mumtâznagar are the ruins of a *kankar*-built masjid,
erected by Mumtâz Khân, in A.H. 1025, as is apparent from a Persian *inscription.*

III. The village of Tâjpûr contains a brick *maqbara* of Jamâl Khân and a ruined
fort.

III. At Dholî Askarân there are interesting ruins of an enormous fort; bastions
of commanding height, crowned by banyan trees of great size and age, overlook a
deep moat.

III. At Bhâvannagar are the remains of a small mud fort.

The small town of Mustafâbâd, also called Barâgâon, possesses an old
IIb. masjid, standing in lonely bleakness, said to have been built by Sa'îd Bâri, the founder
of the town.

10. Surhârpûr, small town in pargaṇa Pachhimrâṭh of tahsîl Bîkapûr, 46 miles
III. south-east of Faizâbâd, possesses an old masonry fort on a rising ground, ascribed to
IIa. the Bhârs, and a curious masonry bridge of Akbar's time over the river
Majhoi.

III. Brick-strewn mounds, or *dîhs,* ascribed to the Bhârs, are at the villages of
Hârpûr, Khânpûr-Pilâî, Umrân, Bhojgî, Dêodî, and Masorâ.

III. At Yâsîngaṛh are the picturesque ruins of a strong masonry fort, built by
Shaikh Ghulâm Yâsîn.

11. Tânḍâ, tahsîl, lat. 26°-23′ N., long. 82°-42′ E., 36 miles east-south-east of
IIb. Faizâbâd, possesses 44 masjids, 34 imâmbâras, and nine Hindû temples of no interest.
The dargâh of Shaikh Hârûn is a picturesque ruin about a mile to the east of the
town; to the west is an elevated masonry *chabûtrâ,* called Silârgaṛh.

At the villages of Madârpûr, Thânûpûr, Um[illegible]dâ, and Khâspûr are
III. brick-strewn mounds of considerable extent, ascribed to the Bhârs.

III.—Goṇḍâ District.

1. Balrâmpûr, town in tahsîl Utraulâ, 28 miles north-east-north of Goṇḍâ and
III. about two miles to the south of the Râptî river, is built on the ruins of the ancient
IIb. Râmgaḍha Gauḍa. The modern town possesses 53 Hindû temples and 17 masjids,
none of any great pretensions. The modern stone temple of Bilêśvarî Devî is a very
handsome structure, profusely carved by the best masons of Banâras and Mîrzâpûr.

2. Devî-Pâtan, ancient village in pargaṇa Tulsîpûr of tahsîl Utraulâ, 46 miles north-east-north of Goṇḍâ, is one of the oldest seats of the Śaiva cultus in Northern India. The earliest legend connects it with Râjâ Karṇa, the renowned hero of the Mahâbhârata, and elder brother by the mother's side of the Pâṇḍavas, being the son of Sûrya by Pṛithâ or Kuntî before her marriage with Pâṇḍu. Afraid of the censure of her relatives, Kuntî deserted the child and exposed it in the river Ganges, where it was found by Adiratha, a prince of Aṅga, and nurtured by his wife Râdhâ. Brought up at the court of Hastinâpura, he was refused by

Droṇa the arms of Brahmâ, which he eventually obtained from Paraśurâma by faithful
service at his retreat on the Mahêndra mountain. In after life he attended
Duryodhana to the *svayamvara*, and having taken a prominent part in the great
war, was finally granted the city of Mâlinî by Jarâsandha, the great King of
Magadha and Chedi, and reigned as a tributary of Duryodhana. Mâlinî has
been identified by General Cunningham[1] with Champânagar, a town on the
Ganges in the Bhâgalpûr district of Baṅgâl; but if Karṇa remained a tributary to the
King of Hastinâpura, it is more reasonable to look for his kingdom to the west of
Magadha, between Dehlî and Bihâr (*i.e.*, Dand-Bihâr in the Patnâ district
of Baṅgâl). In the light of the local legend, the Mâlinî, referred to in the Mahâ-
bhârata, was not unlikely the small affluent of the Ghâghrâ which joins the main
stream about 50 miles above Ajudhyâ. Further, as the son of Sûrya and the favorite
of the great Śaiva hero Jarâsandha, Karṇa himself seems to have been connected with
the earliest forms of Śaiva worship, and the name Chandraśekhara, by which
the god is still known at Dêvî-Pâtan, is certainly derived from times when he was
yet worshipped as the beneficent lord of production. It is not, therefore, impossible
I. that the old legend, which ascribes the ancient ruins of an extensive brick-strewn
IIb. mound, on which the modern temple of Pârvatî is built, and its adjoining tank, to
Râjâ Karṇa, may have some kind of historical basis, though it is far more probable
that the actual existing remains belong to the time of Chandragupta II, of the
Imperial Gupta dynasty, who restored the old sacred places at Ayodhyâ, and
who raised at Dêvî-Pâtan a new fane on the legendary spot, now overgrown with
jangal. It is to this period that we may ascribe the Purâṇic legend of Dêvî's dishonour
at the hand of Daksha. Śiva arrived to find her dead, and taking the self-immolated
corpse on his shoulder, carried it eastwards. The dead and live bodies were not to
be separated till Vishṇu cut the former into fifty pieces with his *chakra*, and flinging
them in as many directions created new places of pilgrimage. Her right arm fell at
Dêvî-Pâtan and sank through the earth into the lower world.

A third temple was erected in the beginning of the 15th century A.D. by the
great Ratannâth, the third in spiritual descent from Gôrakhnâth, the deified
saint whose worship is spread all over the Nepâl valley and many parts of India.
That the red sandstone temple, whose fragments are built into the modern edifice,
dates from the period of Gôrakhnâtha is proved by a Nâgarî *inscription* on the doorway.
As far as can be judged from the remains, this temple must have been of considerable
architectural pretensions, adorned by profuse sculpture, and full of stone images of
Śiva, Bhairava, and Kâlî. Its importance was sufficient to attract the attention of the
great iconoclast Aurangzîb, whose officer slew its priests, broke the images and
defiled its holy places. The Hindûs, however, avenged the desecration by murdering
III. the Musalmân, whose body is said to be buried under the mound known as Sûrbîr.

IIb. The modern temple of Pârvatî was shortly afterwards erected on the ruins of the third, under the protection of the neighbouring Râjâs of Tulsipûr.

3. Gonḍâ, tahsîl and capital of the district, lat. 27°-15′ N., long. 82° E., is the ancient Gauḍa, a subdivision of Uttara Kosala, as mentioned in the Purâṇas. The modern town, however, contains very few objects of interest, and

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[1] *Archæological Reports*, Vol. XV, page 31.

IIb. the Hindû temples are all of recent construction. Near the Chauk are the remnants
of the moat which surrounded the old fort round which the present town has grown
IIb. up; a large sarâi; and the Râdhâkuṇḍ, a large masonry tank with a masonry building
at its edge. In the civil station is the Sâgar, a large artificial lake, constructed
by Râjâ Śiva Prasâda in Fasli 1120, in the middle of which stands a temple on an
island.

Traditions respecting the famous tooth-brush tree *(dantadhâvana)* of Buddha still exist at Goṇḍâ. Both Fa Hian[1] and Hiuen Tsiang[2] agree in stating that the *dantadhâvana* of Sha-chi and Viśâkhâ was only seven feet high, and that it never grew any higher, which would seem to show that it was only a small tree or shrub; and this, indeed, is actually the case with the *datton*, or tooth-brush tree of Goṇḍâ, which is a *chilbil*, or shrub eaten by goats, that never exceeds eight or ten feet. From this tradition, which also exists at Hâthilî or Aśokpûr of the Goṇḍâ district, we may infer that it was usual to make cuttings and to take seeds from the famous *dantadhâvana* of Viśâkhâ for distribution to religious establishments, just as cuttings from the *bodhi* tree at Gayâ were made for the same purpose.

III. Vast ruins of ancient cities are found all along the banks of the Tihrî river, at
the villages of Naliyâ and Khargûpûr, which are ascribed to Râjâ Sudâman,
a contemporary of Sohil Dêo, or Suhṛiddhvaja of Gauḍa. Khargûpûr
IIb. possesses in a modern temple a large *lingam* with a handsomely carved *argha*, which
was dug out of the ruins about 30 years ago.

4. Hâthilî, small village in pargaṇa Mahâdêva of tahsîl Tarâbganj, 12 miles
south-east-south of Goṇḍâ, is said to derive its name from Hâtila, sister's son of
Sa'îd Sâlâr, who was killed in an assault on the large ancient temple of Aśoka-
IIb. nâtha Mahâdêva, from which the village is also called Aśokpûr. His tomb, or
rather that of his relative Sâlâr Saif-ad-dîn, who was killed in the same battle, a
low-domed building only 20 feet square, is still much frequented as the shrine of a
ghâzi or martyr for the faith. It is built entirely of large bricks from the ruins of
III. the old temple of Aśokanâtha. The remains consist of a low mound, 700 feet long
by 500 feet broad, with three prominent masses of ruin on the north side. General
Cunningham[3] made in 1862 an excavation in the north-west ruin near the base of
a large *mahûâ (madhûka)* tree, but without any result, as a small Musalmân tomb
prevented him from digging in the centre. The kûlis employed on the work voluntarily
informed him that the *mahûâ* tree had been the "tooth-brush" of a Râjâ who
stuck it in the ground and it grew to be a tree.

The north-east mound is a mere undistinguishable mass of broken bricks, but
III. the central mound is still covered with the ruins of the temple of Aśokanâtha
Mahâdêva. Portions of the brick walls which still remain show that the temple was
only 12 feet square; but the whole has been lifted up by the roots of a gigantic *pîpal*
tree which still hold the bricks together by their interlacings. The *lingam* was
almost completely hidden by the matted roots of the *pîpal* until the tree was cut down
in 1862. As the cut stem showed 849 annual rings, the tree must have been planted
in A.D. 1013 during the reign of Mahmûd of Ghaznî. This, indeed, is about the

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[1] Beal, *l.c.*, Vol. I, page XLIII.

[2] Beal, *l.c.*, Vol. I, page 240.

[3] *Archæological Reports*, Vol. I, page 328.

date of the temple itself, which is said to have been built by Suhṛiddhvaja, the Râjâ of Aśokpûr, and the antagonist of Sa'îd Sâlâr. The mound with the *mahûâ* tree is called Râjâ Sohil Dêo-ka-khalang, or Sohil Dêo's seat. His city of Aśokpûr is said to have extended to Ḍomarîyâ dîh, two *kôs* to the north, and to Sareyâ dîh, half a *kôs* to the south of the temple. At both of these places are old brick-covered mounds, in which large numbers of coins have been found. Most of these belong to the early Musalmân kings of Dehlî, the Ghorîs and Khiljîs; but there are also a few early Hindû coins, being Âdivarâha drammas of Râjâ Bhojadêva.

Hâthilî was no doubt the scene of Sâlâr Masa'ûd's death, in his last battle with Râjâ Suhṛiddhvaja. According to the *Mirâṭ-î-Masa'ûdi*, Sa'îd Sâlâr rested under the I shade of a mahûâ tree on the bank of the Sûrâjkuṇḍ, close to the temple of Bâlârakh (*i. e.*, Aśokanâtha Mahâdêva) at Aśokpûr, after an engagement with the Hindûs. The place was several marches distant from Bahrâich, as he had come to the Sûrâjkuṇḍ by regular stages. Having taken a great fancy to the spot, he ordered a platform of masonry to be built under the shade of the mahûâ tree to serve him for a seat. During the battle he directed his followers to throw the bodies of the dead believers into the Sûrâjkuṇḍ, while the few troops that remained stood round him in the garden.

III. IIb. 5. MACHHLIGÂON, small village in pargaṇa Mâṇikapûr of tahsîl Utraulâ, 18 miles east of Goṇḍâ, possesses an ancient brick-strewn mound, on the top of which is a modern temple, dedicated to Karûânâth Mahâdêva. The *lingam* itself, as well as a few stone statues of Śiva, were dug out of the *kherâ* by the villagers in 1857. Close to the temple there is an old well built of large *kankar* blocks.

III. IIb. 6. MAHÂDÊVA, village in tahsîl Tarâbganj, 14 miles south-east-south of Goṇḍâ, possesses an ancient brick-covered *dîh*, near which there is an old temple of Mahâdêva, from which the village derives its name.

III. At Luḍhiyâ Ghâṭ, near Khurâsa, is a deep lake, all around the shore of which are large brick mounds, the remains of ancient mansions, and the palm and date trees of former gardens. Coins of the early Musalmân rulers of Dehlî are occasionally disinterred by the rains.

IIb. 7. MATHURÂ, small village in pargaṇa Balrâmpûr of tahsil Utraulâ, 43 miles north of Goṇḍâ, possesses a lofty *śivâla* of recent date, and the handsome dargâh of Mîr Hanifa, erected by Âsaf-ad-daulah of Lakhnâû.

III. IIb. 8. PACHRÂN,[1] small village in tahsil Goṇḍâ, 18 miles north of head-quarters, stands upon a large mound 150 feet long by 80 feet broad and 25 feet high. Near it is a second mound 20 feet high, apparently formed of solid brick work. Here the Pṛithvinâth *lingam*, which is now enshrined in a modern temple on the top of the mound, is said to have been found when the dense jangal which covered the mound was cleared away about 1860. A *copperplate grant* was also found here in 1868, which was "taken away by Nicholson Sâhib to Goṇḍâ." This *inscription* has never been published, and the original cannot now be found.

The name of Pachrân may perhaps be derived from Pañchâraṇya, or the "five forests," as the place is said to have been a favorite one with the ancient Ṛishis, whose names are still attached to several spots in the neighbourhood. The solid brick mound on which the temple now stands looks exactly like a ruined *stûpa;* but the presence of the *liṅgam* with an ornamented *argha*, and of a stone figure of Chaturbhuja, or Vishṇu, shows that the place must, at least in latter times, have been occupied by Brâhmaṇas. Most probably the site is an old Buddhist one, which was deserted during the decay of Buddhism under the Gupta rulers.

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[1] Cunningham, *Archæological Reports*, Vol. XI, page 100.

9. SÂHEṬ-MÂHEṬ, a vast collection of ruins on the south bank of the Râptî in pargaṇa Balrâmpûr of tahsîl Utraulâ, 42 miles north of Goṇḍâ, has been identified by General Cunningham[1] as the remains of the famous city of Śrâvastî, or Sâvatthî, one of the most celebrated places in the annals of Buddhism. We know from Hiuen Tsiang[2] and the Cylonese Buddhist books that Shi-lo-fu-shi-ti, *i. e.*, Śrâvastî, or Sewet, was to the north of Ayodhyâ, or in other words, that it was in the district of Gauḍa or Uttara Kosala, which is confirmed by the statements of no less than four Brâhmaṇical Purâṇas. As Fa Hian[3] also says that She-wei, or Śrâvastî, was in Kosala, and as General Cunningham discovered in these ruins a colossal statue of Buddha with an *inscription* of the Indo-Skythian period containing the name of Śrâvastî itself, there can be no doubt whatever that the great ruined city of Sâheṭ-Mâheṭ represents the ancient Śrâvastî.

III. All that now remains of this once famous city is the great fortress on the banks of the Râpti, with a smaller ruin to the south-west, a lofty mound due south on the Balrâmpûr and Bahrâich roads, and numerous small piles of bricks, the remains of ancient stûpas scattered here and there within a distance of two miles of the main city.

The fortress is in shape an almost semi-circular crescent with its diameter of one mile and a third in length curved inwards and facing the north-east, along the old bank of the Râptî. The western front, which runs due north and south, for three-quarters of a mile, is the only straight portion of the enclosure. The ramparts vary considerably in height; those to the west being 35 to 40 feet in height, while those on the south and east are not more than 25 or 30 feet. The highest point is the great north-west bastion, which is 50 feet above the fields. The north-east face, or shorter curve of the crescent, was defended by the Râptî which still flows down its old bed during the annual floods. The land ramparts on the longer curve of the crescent must once have been defended by a ditch, the remains of which yet exist as a swamp, nearly half a mile in length, at the south-west corner. Everywhere the ramparts are covered with fragments of brick, of the large size peculiar to very ancient cities; and, though General Cunningham was unable to trace any remains of walls except in one place, yet the very presence of the bricks is quite sufficient to show that the earthen ramparts must once have been crowned by brick parapets and battlements. The portion of the parapet wall, which he discovered still standing in the middle of the river face, was 10 feet thick. The whole circuit of the old earthen ramparts is 17,300 feet, or upwards of three and a quarter miles. This is the exact size of 20 *li*, which Hiuen Tsiang gives to the "ruins of the walls encompassing the royal precincts," *i. e.*, the portion of the city in which the royal palace of Prasênajit stood. It is certain that the suburbs outside the walls must have been very limited, as the place is almost surrounded with the remains of large religious buildings, which would have left but little room for any private dwellings. "Though mostly in ruins, still there are a few inhabitants:" this statement of Hiuen Tsiang is sufficient to show how utterly ruined this once famous city must have been at so distant a period as the seventh century A.D. As Fa Hian describes the population as consisting of "about 200 families" in A.D. 400, while the Cylonese annals[1] speak of Khirâdhâra and his nephews as kings of Sâvatthipura, between A.D. 275 and 319, the great decline of Śrâvastî must have taken place during the middle of the fourth century, and we may perhaps not be far wrong in connecting it with the reign of Chandragupta II, of the Imperial Gupta dynasty, A.D. 395—415.

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[1] *Archæological Reports*, Vol. I, pages 330—348; Vol. XI, pages 78—100.

[2] Beal, *l.c.*, Vol. II, pages 1—13.

[3] Beal, *l.c.*, Vol. I, pages XLIV—XLVIII.

Śrâvastî is said to have been built by Râjâ Śrâvasta, the son of Yuvanâśva of the solar race, and the tenth in descent from Sûrya himself. Its foundation therefore reaches to the fabulous ages of Indian history, long anterior to Râma. During this early period it most probably formed part of the kingdom of Ayodhyâ, as the *Vâyupurâṇa* assigns it to Lava, the son of Râma. When Śrâvastî next appears in history, in the time of Buddha Śâkyamuni, it was the capital of King Prasênajit. The king became a convert to the new faith, and during the rest of his life he was the firm friend and protector of Buddha. But his son Virûḍhaka hated the Śâkyas, and his invasion of their country and subsequent massacre of 500 Śâkya maidens, brought forth the famous prediction of Buddha that within seven days the king would be consumed by fire. As the story has been preserved by the Buddhists, the prediction was of course fulfilled, and upwards of eleven centuries afterwards the tank in which the king had sought to avoid the flames was pointed out to the credulous Hiuen Tsiang.

During the first and second centuries A.D., Śrâvastî would seem to have been under the sway of the Indo-Skythian rulers of Gandhâra, as several *inscribed* statues of Buddha, dated in the regnal years of Kanishka and Huvishka, have been dug out of the ruined mounds at Sâheṭ-Mâheṭ. Later on, Śrâvastî was most likely under the rule of its own kings, as we find Khirâdhâra and his nephews mentioned as Râjâs between A.D. 275 and 319. Shortly afterwards it became a dependency of the powerful Gupta dynasty of Magadha, as Chandragupta II[2] is undoubtedly the Vikramâditya of Śrâvastî, mentioned by Hiuen Tsiang[3] as a persecutor of Buddhists. To this monarch must be ascribed the erection of the 100 Brâhmaṇical temples which were still standing at the time of Hiuen Tsiang's visit. From this time Śrâvastî gradually declined; in A.D. 400 it contained only 200 families, and in A.D. 636 it was deserted, and only a few religious followers haunted the ruins.

But that Buddhism was not completely extinguished at Śrâvastî during the Gupta period and even later, is proved by the discovery of a large collection of baked and unbaked clay and lac seals and of broken statues containing the Buddhist creed formula *inscribed* in Gupta characters as well as in Devanâgarî letters of the seventh and eighth centuries. The most interesting fact, however, is the find of an *inscribed* slab[1] which shows that Buddhism was still professed at Śrâvastî even so late as the thirteenth century A.D. This *inscription* was found, in 1885, buried under the ruins of a Buddhist building erected on the old site of Buddha's Vihâra in Jêtavana. It records in Saṁvat 1276, or A.D. 1219, the erection of a convent for Buddhist ascetics at the town of Ajâvṛisha by Vidyâdhara, the fifth of six sons of Janaka and Jijjâ, and grandson of Bilvaśiva of the Śrî Pûrva-Vâstavya family. Janaka, the father of Vidyâdhara, is described as the counsellor of Gopâla, the ruler of Gâdhipura, or Kanauj; and Vidyâdhara appears to have held a similar position under the prince Madana, probably a successor of Gopâla. The town of Ajâvṛisha is said to have been built by Mândhâtṛi of the solar race, and to have its protection entrusted to Karkoṭa (Śiva); this proves that the old Buddhist name of the place, *viz.*, Śrâvastî, must have been lost at a very early date. It is also interesting in another respect, because it speaks of the Hindû kingdom of Kanauj as if it were still in existence, though we know that Jayachchhandra of Kanauj was defeated and his capital taken by the Musalmâns in A.D. 1193.

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[1] *Journal, Asiatic Society of Bengal*, Vol. VII, page 865.

[2] Dr. Hörnle in *Journal, Asiatic Society of Bengal*, Vol. LVIII, Part I, page 101, suggests that Kumâragupta II, Kramâditya, circa A.D. 530, is intended by Vikramâditya.

[3] Beal, *l.c.*, Vol. I, page 106.

Jainism seems to have been very strong at Śrâvastî in the eleventh century A.D., as several statues of Tîrthaṁkaras, dated Saṁvat 1112, 1124, 1125, 1133, and 1182 have been excavated at Sâheṭ-Mâheṭ, and are now in the Lucknow Museum. IIb. At the present day there still exists at Sâheṭ a small Jain temple, dedicated to Śambhunâtha, who was born at Sâvatthî. The eighth Tîrthaṁkara, Chandraprabhanâtha, is said to have been born at Chandrikâpuri, and this place is always identified in local tradition with Sâheṭ-Mâheṭ. Suhṛiddhvaja, the contemporary of Mahmûd of Ghaznî and the opponent of Sâlâr Masa'ûd, is said to have been the last of the Jain rulers of Śrâvastî. With the Ghorî conquest of India, the history of Śrâvastî comes absolutely to an end.

At the present day the whole area of the city, excepting only a few clearances near the gateways, is a mass of almost impenetrable jangal, which is broken into a wavy surface by the remains of temples and palaces underneath. All the principal buildings were in the western half, and it is there that the undergrowth is the thickest, only ceasing along two or three broad streets which have been left bare, III. and indicate the chief features of the old city. The main street was right through the centre, and is built so as to command a view of the great mound Orâjhâr from one end to the other. To the south it debouches by one of the principal gateways, and at the north it ends in a small square, containing among other lofty remains the two principal mounds which may be identified with the two stûpas of Sudatta and the Aṅgulimâlyas, mentioned by Hiuen Tsiang. The dense brushwood, and the possibility that the city which Hiuen Tsiang saw may have been considerably altered by the Jain rulers of Śrâvastî, renders the application of that pilgrim's descriptions a difficult and hazardous task, but we may be safe in con- IIb. jecturing that his palace of Prasênajit was situated among the mounds of the south-eastern corner where there is now the small temple of Śambhunâtha. The next building mentioned by him is the hall of the law *(saddharmamahâśâlâ)* built by that monar[illegible] [illegible]erch for Buddha, which would have been situated between the palace and the main [illegible] street, while the Vihâra of Prajâpatî Bikshuṇî, the maternal aunt of Buddha, would [illegible] have formed the whole or part of the long and even line of buildings which face [illegible] the west of the street. The north-west corner of the ruin contains a large open space with a small pond in its centre, and a nearly straight road running from it to another southern gateway and converging with the main street on the Orâjhâr. The eastern half has no very important remains, though the surface is broken everywhere with the *débris* of houses, and it was here probably that the common people had their quarters. The walls are pierced with numerous gateways, the principal being at either end of the main street and the north-eastern bastion, and in the middle and southern corner of the west wall.

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[1] *Archæological Reports (New Series)*, Vol. I, pages 70—73; *Indian Antiquary*, Vol. XVII, pages 61—64.

At a distance of half a mile from the south-west gate, and separated from the main town by swamps, which probably mark the course of the old moat, is another considerable ruin, generally called Joginî-bhariya, or the "witches' mound," identified by General Cunningham with the great monastery of Jêtavana, which was one of the eight most celebrated Buddhist buildings in India. It was erected during the lifetime of Buddha by Anâthapiṇḍada, also called Sudatta, the chief minister of King Prasênajit, and it received its name of Jêtavana, or "Jêta's garden," because the garden in which it was built had been purchased from Prince Jêta.

Hiuen Tsiang places the Jêtavana five or six *li*, or nearly one mile, to the south of the city; but in his time the city was "deserted and ruined, and there is no record as to its exact limits." We may be safe in concluding that he took his distance of one mile from the remains of the king's palace. Fa Hian makes the distance only 1,200 paces, or about half a mile, which agrees exactly with the actual position of the city gate, which is distinctly marked by a very deep depression in the line of rampart. There is no doubt, however, about the identification of the Jêtavana, as it is the only ruin of any extent, and moreover contains the ruins of the Kosâmbakuṭî and Gandhakuṭî temples, which we know were inside its walls. The enclosure is still very clearly marked by a broad mass of ruins, rising from 12 to 15 feet above the ground outside, while the interior has a general elevation of six to nine feet. The mass of ruin consists of two distinct portions which may be called the northern and southern. All the walls and buildings in the former are laid out north to south; but in the latter, only the buildings are so disposed, as the eastern and western surrounding walls of the enclosure have a variation of 20° to the east of north. A deviation from the magnetic meridian of 17½° east has been noticed in the old *stûpa* at Taṇḍwâ in the Bahrâich district, and General Cunningham is inclined to believe that this deviation is a sure token of antiquity. He is, therefore, disposed to look upon the southern portion of the enclosure as the original garden of Jêtavana, to which the northern portion was added by Prince Jêta himself. According to Fa Hian the great garden enclosure of the Jêtavana Vihâra had two gates, one towards the east, the other towards the north; the openings are distinctly marked even at the present day. The only notice that can be found regarding the size of the Jêtavana is the statement of Prince Jêta himself, that his garden was 1,000 cubits long and 1,000 cubits broad, or 4,000 cubits in circuit. General Cunningham's survey makes it only about 4,500 feet; but it is probable that portion of the ground outside the present ruins was enclosed as a garden for exercise. The whole circuit, therefore, may easily have been increased to feet, or 4,000 cubits.

III. General Cunningham, in 1876, made excavations in 20 distinct mounds of in the Jêtavana, of which ten turned out to be temples and five stûpas, whi remaining five were either dwelling-houses or mounds of rubbish previously d for bricks.

When Hiuen Tsiang visited Śrâvastî in A.D. 636, he found the Jêtavana Vi, so completely ruined, that nothing more than "the foundations remain, with exception of one solitary brick building, which stands alone in the midst of the rui and contains an image of Buddha." This very statue of colossal size, being seve

Ia. feet four inches in height and bearing an imperfect *inscription* of the Indo-Skythian period, was found in 1863 by General Cunningham inside a small ruined brick temple.

The only other ancient remains in the Jêtavana that are worthy to be noticed

III. are five wells, one of which is octagonal in shape. It differs from all others in having the top of each side curved with a projection of nine inches towards the middle of the well.

To the north-east of the monastery of Jêtavana, there was a *stûpa* built on the spot where Buddha had washed the hands and feet of a sick *bhikshu* and had cured

III. his sickness. The remains of this stûpa still exist in a mass of solid brickwork, at a distance of 550 feet from the garden of Anâthapiṇḍada. This ruined mass, which is 24½ feet in height, is built entirely of large bricks, 24 by 10 by 3½ inches, which is a sufficient proof of its antiquity.

To the east of the *sâṁghârama*, at a distance of 100 paces or 250 feet, there was a large deep trench, which was said to be the spot where the earth had opened and engulfed Dêvadatta, the cousin and implacable enemy of Buddha. This place has been identified by General Cunningham with a large deep tank, 600 feet long and

III. 250 feet broad, called Bhulânan, within 200 feet of the south-east corner of the ruined monastery. Close by, on the south side, there was another great ditch, in which Kukâlî, the *bhikshuṇî*, had been swallowed up alive for slandering Buddha.

III. This is represented by the Lambâha Tâl, a long narrow tank, only 200 feet to the south of the Dêvadatta gulf. The third great fissure or hollow is described by Hiuen Tsiang as being at 800 paces, or 2,000 feet, to the south of the second. According to the legend, this was the spot in which a Brâhmaṇî girl, named Chaṅśchâ, had been engulfed alive for falsely accusing Buddha of incontinence. This Chaṅśchâ gulf is represented by a nameless deep tank, 600 feet long by 400 feet broad, which lies 2,200 feet to the south of the Kukâlî gulf. The exact correspondence of position of these three tanks with the three great fissures or gulfs of the Buddhist legends offers a very strong confirmation of the correctness of identification of the Joginî-bhariya mound with the great Jêtavana Vihâra.

The Chinese pilgrims next describe a pair of temples of equal size, of which one was situated to the east and the other to the west of the road, which should therefore be the main road that led from the city towards the south. Hiuen Tsiang says that

st t emple was only 70 paces, or 175 feet, to the east of the monastery, while
monarst t laces it at the same distance from the eastern gate, but towards the north.
main an po n of these temples is doubtful, as there are no remains in the immediate
would osition he Vihâra that correspond with the description. General Cunningham
face ty of tv however, in another position the remains of two temples which answer
open ered, li ion so accurately as to leave but little doubt that they must be the
it to escript question. The first, or west temple, is described by both pilgrims as con-
The ings in ed figure of Buddha; while the second, or east temple, belonged to the
wher ng a seat Both were 60 feet in height, and the Brâhmaṇical temple was called
had imaṇas. covered," because, as the credulous Buddhists asserted, "when the sun
bein "shadow- Dêva temple does not cast its shade on the Vihâra, but when it is setting,
I mi ising, the I cures the Dêva temple." The ruins of these temples are situated to
ie Vihâra obs est of the road leading from the city, and due east and west from each
the east and w correspond, therefore, exactly as to the relative position with each
III. other. They stead of being only 70 paces, or 175 feet, from the monastery, the
other; but in rly 700 feet from the great mound of ruins.
nearest wh orth-west of the garden of Anâthapiṇḍada, Hiuen Tsiang places a w ll
cal gods.
Not far to stûpa, which marked the spot where Mudgalaputra vainly exerted
l power in order to lift the girdle of Śâriputra. As the distance is
stû
oned, it may be inferred that the stûpa was close by, and therefore General
IIb. Cunningham would identify the site with that of the dargâh of Pîr Barâna in the small village of Husain Joṭ, which is within 700 feet of the north-west corner of
onastery. Near the same place there was also a *stûpa* of Aśoka and a stone
p which the king had raised to note the spot where Buddha had taken exercise
ar plained the law. General Cunningham could find no trace of any of these
mc ents, and concludes that the stûpas, as usual, must have furnished materials
for erection of Pir Barâna's dargâh.

A ew hundred feet outside the city on the road to the Jêtavana lies the village III. of Chakra Bhâṇḍâr, occupying a large mound, 450 long by 350 feet broad, on the top of which there is still a very fine mango tree which General Cunningham believes to be a descendant of the famous tree at Sewet, which grew up in a moment from a stone planted by Ananda at Buddha's desire, as related in both the Burmese and Cylonese chronicles.

III. Near mile to the south-east of the Jêtavana Vihâra is the high congeries of bricks known by the name of Orâjhâr, or "basket shakings." The great mound is a solid mass of earth 70 feet in height, which was formerly crowned by a brick temple. This ruin is identified by General Cunningham with the Pûrvârâma Vihara built in honour of Buddha by the lady Viśâkhâ of Śrâvastî, the most celebrated of all females in Buddhist history. The top of the mound is protected by IIb. two Musalmân tombs, but General Cunningham cleared the north face completely, and the other three faces partially, till he reached the paved brick floor which surrounded the original Buddhist temple, at a height of 55 feet above the ground. The wa of the temple on the north face is only 20 feet long, and though General Cunning. n failed to reach the other two corners of the building, there can be no doubt that it must have been a square. Its height, at 3½ times its size, would not

therefore have been more than 70 feet, but as its floor is 55 feet above th d
the total height of the temple would have been 125 feet. The wall of the t
is divided into four panels by pilasters, six inches thick, of an exceedin ce
style of architecture. From the fact that two of the chief thoroughfare er
so converge as to command a view of this mound, we may be safe to conje fin
was more ancient than the plan of the present remains, and consequentl int
oldest monuments left in the neighbourhood. dof

III. The *stûpa* mentioned by Hiuen Tsiang as belonging to the Pûrvârâr a
may perhaps be represented by a small mound close to the north-e a Vi,
the Orâjhâr. The mound is only eight feet high, but an excavatio with
made to the depth of 11 feet, showed it to be made of solid bricks the rui
twelve by nine by three inches. It is 40 feet in diameter, and when ing seve
its pinnacle it must have been about 60 feet in height. From its -Skythian
Pûrvârâma there is little doubt that this is the stûpa which Viśâkhâ bu ned brick
where Buddha had overcome the Brâhmaṇas in argument.

The last place mentioned by the pilgrims is the spot where King ve noticed
halted with his army to converse with Buddha, and out of respect for the others in
up his expedition against the Śâkyas, and returned to his capital. wards the
states that this famous spot was close to the stûpa of Viśâkhâ on the south
Fa Hian says it was four *li* to the south-east of the city. The former is on the
probable position, as it is on the highway to Kapilavastu, the capital of the Śâkyas. Close by there was a *stûpa* to mark the spot where 500 Śâkya maidens were afterwards massacred by Virûḍhaka for refusing to enter his harîm. Near the stûpa there was a dry tank, or gulf, in which Virûḍhaka had been swallowed up. The

III. only large water, however, that can be found is a nameless tank close to the south side of Viśâkhâ's monastery, and therefore in the very position indicated by Hiuen Tsiang, but there are no existing remains near it that could be identified with the stûpa of the 500 Śâkya maidens.

The monuments of Śrâvastî, or Dharmapaṭṭana, hitherto described by the Chinese pilgrims, are directly connected with the personal history of Buddha. The places where he passed 25 years of his life, sat and walked, where he taught his law, and where he worsted the Brâhmaṇas in argument, were all specially holy in the eyes of devout Buddhists. But these sacred monuments formed only a small portion of the Buddhist buildings of the great city of Śrâvastî, where, according to Hiuen Tsiang, the monuments were counted by hundreds. Fa Hian, however, quotes a tradition which limited their number to ninety, at a period not remote from his own time, and as he visited the place nearly two centuries and a half earlier than Hiuen Tsiang, when most of the monasteries were in ruins, we may be satisfied that their number never reached one hundred even at the most flourishing period of Buddhism. General Cunningham traced the ruins of nine monasteries in the immediate neighbourhood of the old city, and there are probably as many more within a range of two miles. He found also the foundations of at least ten temples of various sizes, but they were all in too ruinous a state to be of any interest. But when we remember that the Jêtavana itself, as well as nearly the whole of the 90 monasteries of Śrâvastî, were in complete ruins upwards of twelve centuries ago, it is more

monarst t that
main an pouldains uch should still be left for the use of the archæologist than that
wouldositiohstasill in of all the magnificent buildings of this once famous city.
face ty of tv Dr of the excavations made by General Cunningham in 1862 and
open ered, ljangsalley, C.S., in 1885, as yet very little is known of the ruins covered
it to escriptsidate ouside the old city, which must contain relics which would do
The eings in whatelane of the most interesting periods of Indian history. There can
wherng a seatss and that a thorough and properly conducted excavation would be
had imaṇas. entific yield many Buddhist and Jain relics; but it ought to be gone
beir" shadow-GULÂ, method.
midsing, the Ies the thsil, lat. 27°-20′ N., long. 82°-28′ E., 32 miles north-east of
Vihâra obsains of ins of a large ancient brick fortress surrounded by a deep
the east and wance which are still traceable, and covered by a circle of outlying
other. They he to in from one to one and a half miles. Other remains of some
other; but in ards of Alî Ḳhân, who took the fortress from the Hindûs in
nearest who belon oblong stone tank to the west of the town built by the same
cal gods.

Not far to the

a stûpa of

XI.—RÂÎ BARELÎ DIVISION.

I.—PRATÂPGAṚH DISTRICT.

1. ATEHÂ, village in tahsîl Pratâpgaṛh, 26 miles north-we
III. possesses the ruins of an old fort popularly ascribed to the Bhâ

The village of Râṅgî, near Prasâdpûr, is the only plac
in the pargaṇa, being undoubtedly of great antiquity, as large hoa
coins have been dug out of its ruins. To judge from the ext
Râṅgî must at one time have been a very large and populous cit
III. end of the village are to be seen the ruins of an extensive bri
by a wide and deep fosse, and at a distance of half a mile t
smaller oblong ruin, measuring about 250 yards by 150, and
some 30 yards wide. These ruins offer, no doubt, a very promisi
logical Department.

III. At Mustafâbâd, on the banks of the Sâî, are the remains o

2. BIHÂR,[1] or Tusârân-Bihâr, old town in tahsîl Kandâ, 30 m
of Pratâpgaṛh, is situated on the northern bank of an old bed of the Ganges, down which the flood waters of the river still find their way in the rains. The modern
III. town stands on a mound rising to 20 feet in its highest parts. There is a little fort
IIb. at the south-west angle, near which is a small modern brick temple containing a curious group of figures, apparently of the Indo-Skythian period, locally called Ashṭabhujî (Durgâ). To the south-east of the town, and on the northern bank of
III. the old river bed, there is a very extensive mound of brick ruins about half a mile in length, with a detached mound at the east end, called Tusârân. Nothing is known as to the origin of the name; but General Cunningham ventures to guess that it may have been Tushârârâma, or "the Tushârâ monastery," that is, the monastery built by the king of Tushârâs. At the western end, this mound rises high and almost hemispherical in shape. Here General Cunningham made an excavation, in which bricks were found 15½ by 10¼ by 3 inches; but as the site was covered with
IIb. Musalmân tombs, he was obliged to stop the work, after finding some large bricks with rounded faces like the bars of a Buddhist railing. The middle portion of the great mound is generally higher than the western half; but an excavation made at one of the highest points on the southern side disclosed nothing of interest.

But, in spite of General Cunningham's failure to discover any remains of ancient buildings, there can be no doubt whatever that the Tusârân mound is the site of an old Buddhist establishment. The very name of Bihâr is peculiarly and exclusively Buddhist; it is also known by the name of Sûâ Bihâr, or "the red monastery," an appellation which was common to Buddhist monasteries. There is nothing Buddhist about the old group of figures inside the modern temple; but outside the
Ia. temple there were formerly two small *stûpas* in stone, which were known to the people as Buddha and Buddhi. These names, no doubt, were given to the stones when their Buddhist origin was still known; they were both removed to the public garden at Belâ-Pratâpgaṛh.

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[1] Cunningham, *Archæological Reports*, Vol. XI, page 63.

[illegible] ains at Bihâr are few and unimportant. In the dargâh of Shahîd [illegible] sill is formed of the architrave of a Hindû temple; it is very [illegible] of small dimensions, being only three feet four inches in length. [illegible] salmân rulers, Biḥâr was the head-quarters of a large district, [illegible] own by the name of Subâh-Bihâr.

[illegible] large hoards of coins, especially of the old Hindû and Indo-[illegible] quently found in the ruins. From these discoveries, and more [illegible] sence of the curious group of sculpture in the modern temple [illegible] that the rule of the Indo-Skythians had been extended as far [illegible] n of the Ganges and Jamnâ.

[illegible] ability that Tusârân-Bihâr may be the 'O-ye-mu-khi, [illegible] yomukha, of Hiuen Tsiang.[1] The kingdom was about [illegible] in circuit, and the chief town itself had a circumference of [illegible] ards of three miles. There were five *saṁghârâmas*, with about [illegible] who belonged to the Sammatîya school, and ten temples of the Brâh-[illegible]cal gods.

Not far to the south-east of the city, close to the bank of the Ganges, there was a *stûpa* of Aśoka, 200 feet in height, built on the spot where Buddha had repeated the law for three months. Beside it were traces where the past four Buddhas walked and sat. There was also another stone *stûpa* containing relics of Buddha's hair and nails. Close by there was a *saṁghârâma* with about 200 disciples in it, and a richly adorned statue of Buddha; the towers and balconies were wonderfully carved and constructed, and rose up imposingly above the building.

In this account it will be noticed that all the Buddhist buildings are placed to the south-east of the town, which is the very position which the great mound of ruins bears with reference to the town of Bihâr.

III. Two miles and a half to the east of Tusârân-Bihâr there is a small village named Gauṛâ, with the ruins of a small but richly carved temple of Sûrya. The walls of the temple were built entirely of brick, but the entrance doorway was of stone. In plan it was a square of 21 feet eight inches, with a chamber 11 feet square. It was raised on a platform nearly 43 feet square, paved with bricks-on-edge and plastered, the outer walls being faced with blocks of *kankar*. The walls were properly decorated with deep carvings in brick. Many of these were of the ordinary flower and leaf patterns, but there was also a very curious continuous moulding formed of bricks 8½ inches in height, representing a double line of small niches one above the other, with two lines of small dentils only half an inch square. There must also have been a line of figures, as a broken statue of a naked man on horseback and fragments of two other figures were exhumed from the ruins. Nothing whatever is known about the temple, and the mound of ruins is simply called Narâjat Bîr.

General Cunningham,[2] in 1876, made a complete excavation of the temple, both inside and outside, which brought to light the sill, jambs, and the architrave of the doorway. The door-sill bore the usual lions and elephants, but in the middle of the architrave there was a figure of Sûrya seated in a chariot draw he that of the There were also several broken figures, amongst which he recogni ingn for of an club and discus, and two groups of Gaurî-Śaṅkara, of which the resed to o late and-a-half feet in height. General Cunningham found nothing, nje inder date of the temple; but he does not think it can be older than ntlands ofra in century. The *kalasa*, or pinnacle, was a star of eight poin bas, whi vent separate brick with bevelled edges. ârâriously dth of

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[1] Beal, *l.c.*, Vol. I, page 229.

[2] *Archæological Reports*, Vol. XI, page 70.

The neighbouring village of Śakardâha has the rui th-e avya III. temple, the basement of which consisted of several layers c vatiotavana Vila, *kankar*, built up upon a solid square mound of bricks of gre icks nain, with d a

III. Râmpûr possesses a high *kherâ*, the ruin of an ancie hen st of the ruhe ments of stone statues and carved pillars are lying about at t its ze, being seve

IIb. The village of Barâî contains the dargâh of Pîr Bahrâ bu Indo-Skythian

The village of Behtî possesses, on an island in the middle ruined brick III. ruins of an ancient temple. It is locally believed that this large lake some Râjâ of Ayodhyâ as a votive offering *(yâga)*, and burnt grain is occasio ned found in great quantities beneath its surface.

III. The village of Bhadrî contains the ruins of a strong fort, covered with picturesque clumps of bamboos, and two conical brick temples of small size, called III. *kûkar dêora* or "dogs' dwellings." At Âlhâpûr, a few miles off, is another *dêora.*

IIb. At the villages of Dilêrganj and Newâdâ are a small square fort, Rang Mahal and Dîwânkhâna with masjid, built by Tâj Khân during the reign of Jahângîr, in A.H. 1021 and 1024, as stated in several Persian *inscriptions.*

The village of Shâhpûr possesses the dargâh, Qadam Rasûl and a masjid, built IIb. by Akbar in A.H. 972, as stated in two Persian *inscriptions.* At the village of IIb. Aimah Râjî Muhammad Hayât, near Kâth-kâ-pul, is the tomb of Sa'îd Kamâl-ad-dîn, dated A.H. 995.

III. The village of Devîganj is a very picturesque old place and contains the ruins of many fine buildings.

3. Dhârûpûr, village in pargaṇa Râmpûr of tahsîl Kandâ, 24 miles west of III. Pratâpgaṛh, possesses the ruins of a large Hindû fort which was taken and destroyed by Mansûr Alî Khân.

4. Mâṇikpûr, small town in tahsîl Kandâ, lat. 25°-46′ N., long. 81°-26′ E., 36 III. miles south-west of Pratâpgaṛh, is a picturesque ruin of an ancient city, perched on the high banks of the Ganges, where plam trees cluster round numerous masjids, maqbaras, and dargâhs in all stages of decay.

According to popular tradition, Mâṇikpûr is said to have been founded by Mânadêva, a younger son of Râjâ Bâladêva of Kanauj, who named it after himself, Mânapura; and his descendant, Mâṇikyachandra, step-brother of Jayachchhandra Râṭhor, when inheriting the throne, is said to have changed the name to Mâṇikyapura, or Mâṇikpûr. To attribute, however, the foundation of the town to Mâṇikyachandra Gahaṛwâr is quite a mistake, as underneath the foundations of the present fort of Mâṇikpûr the remnants of ruined masonry temples and palaces are still visible, which attest to the town having been founded at a much anterior date than that of Mâṇikyachandra. This is proved by the fact that in Saṁvat 1092,

whole country round Mâṇikpûr belonged to the kingdom of
corded in an inscription of Yaśaḥpâla found in the east gate
râ, six miles to the south of Mâṇikpûr. Indeed, it is not the
town continued under the dominion of Kanauj for any length
Buddhist pilgrim Hiuen Tsiang visited Audh in the seventh
must have been in the kingdom of 'O-ye-mu-khi, or
ny rate it was not under Kanauj.

sa'ûdî it is recorded that during the reign of Sulṭân Mahmûd
nt as attacked by a detachment of the army sent by Mahmûd
tio, Sâlâr Sâhû, and his nephew, Sâlâr Masa'ûd, to invade Audh
bgement took place on the land now known as mauzâ Chau- I
a part of Mâṇikpûr, in which Malik Quṭb Haidar, one of
lost his life, whose tomb is still pointed out.

shta states that Quṭb-ad-dîn Îbâq fought a battle with Râjâ
and conquered Kanauj in A.D. 1193; the latter sought refuge
, and his brother, Mâṇikychandra, in that of Mâṇikpûr. The
ing them divided their forces into two detachments and sent one
n-ad-dîn, the son of Quṭb-ad-dîn, to subdue Mâṇikpûr, while Quṭb-
self remained at Karrâ. Two months' war swept away thousands both
iegers and of the besieged, but at last the Râjâs of both places took their
with them, left their forts and retreated to Kaṇṭîṭ in the Mirzâpûr district. Since this time, Mâṇikpûr ceased to belong to the Hindûs, and it may be stated to be one of the earliest Musalmân settlements in Audh.

IIb. There are, however, very few ancient remains attesting to the glory of so celebrated a place as Mâṇikpûr, which was formerly the most important town of the district of Pratâpgaṛh, if not of the whole province of Audh. There are twenty-two masjids, mostly erected during the reign of Akbar, Shâhjahân, and Aurangzîb; tombs of Râjî Sa'îd Nûr, *inscribed* A.H. 965, of Mîr Tûfân, A.H. 995, of Shâh Hisâm-ad-dîn, A.H. 1008, of Bîbî Sâleha, daughter of Shêr Shâh, and of Shâh Qâsim in the Âhâta-î-khângâh; the remains of the Rangîn Mahal,[1] Sang Mahal, and Chihal Satûn; and the ruined brick fort overhanging the Ganges.

III. To the east of the town there are the ruins of the ancient brick fort, pentagonal in shape, with the remains of a masjid built in the time of Shâhjahân on a bluff point, about 120 feet high, overhanging the Ganges. This fort dates, no doubt, from the early Hindû period, as large ornamental bricks and sculptured *kankar* blocks are occasionally found, and the foundations of large Hindû stone temples are still traceable.

IIb. The Jâmi Masjid, Sang Mahal, Rangîn Mahal, and Chihal Satûn were erected in mauzâ Shahâb-ad-dînâbâd by Râjî Sa'îd Abdul Qâdir Khân, *alias* Mîr Âdil, a mansabdâr of 2,000 in the time of Shâhjahân. The stone of which these splendid edifices were constructed was brought from Fatḥpûr Sîkrî, where Abdul Qâdir purchased the quarry, and the enormous size of some of the slabs is truly astonishing, considering the distance from which they came. The buildings themselves are now in a more or less ruinous state, but nevertheless bear distinct

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[1] See note on Bihâr in the Pratâpgaṛh district.

evidences of their former splendour and the taste of their builder. The Chihal
Ib. Satûn, or "hall of forty pillars," still retains many beautiful portions, and the
stone carvings are remarkably deep and well defined. The edifice overhangs the
bank of the Ganges, and has balconies boldly projecting over the river, with finely
carved columns and delicate tracing. Part of it has fallen down, and one apartment
has been entirely carried away with the encroachment of the current.

IIb. On the bank of the Ganges there are six modern Hindû temples dedicated to
Mahâdêva and one to Jvâlâmukhî. The fragments of ancient sculptures collected
near these temples belong, however, all to the worship of Vishṇu.

At the village of Samâdâbâd, now included within the limits of mauzâ
III. Chaukâpârpûr, are the ruins of several palatial residences built by Nawâb
Ạbdûs Samâd Ḳhân Gardezî, during the reign of Akbar. Some of the edifices
which he erected were of such beauty, and the stones employed in the buildings of
such magnificent carving, that Ạsaf-ad-daulah, nearly two centuries after,
removed considerable portions of them to Lakhnâû, where they now grace the great
Imâmbâra.

The village of Kâlakankar Mahmûdâbâd, about four miles north-west
III. of Mâṇikpûr, possesses the ruins of a large brick fort on the left bank of the Ganges.
III. The village of Kûrmaganj is built on an old brick-strewn *dîh*. Two miles fur-
III. ther off, at the village of Murassapûr, or Nawâbganj, is a mud fort, built
by Ạsaf-ad-daulah of Lakhnâû.

Three miles to the east of Mâṇikpûr lies the hamlet of Kiâwân, perched
III. an ancient brick mound, with ruins of a small *stûpa*, and of a mediæval stone temple
on the banks of a dried up tank, called Sûrâjkuṇḍ.

About eight miles south-west of Mâṇikpûr, on the north bank of the Ganges,
is the old village of Karâîtî, possessing the remains of an extensive city in the
III. shape of a high *kherâ*. To the east of the village is a ruined citadel, having vaulted
rooms and bastioned walls.

III. At mauzâ Âsthân there is an extensive brick-strewn *dîh*, from which a slab
has been dug up, bearing a fragmentary *inscription* written in characters of the sixth
century. The stone is now in the possession of Nawâb Ibn Husain.

III. 5. Pattî, tahsil, 13 miles east of Pratâpgaṛh, possesses a ruined brick mound.
III. On the left bank of the river Sâi stands the high *kôṭ* of Bilkhâr, within
the lands of Yahyâpûr, which undoubtedly represents a ruined Buddhist *stûpa*,
and is therefore worthy of a careful exploration. A celebrated *liṅgam*, known as
Bilkhârnâth, is standing on the highest point of the mound, and marks the spot of
an old brick temple erected on the ruins of the Buddhist stûpa at the time when
Brâhmaṇism won its final victory over Buddhism. The ruined kôṭ is situated on an
elevated plateau surrounded on three sides by ravines and broken ground covered
with scrub jangal, and on the fourth side by the river Sâi. The fosse is clearly distinguishable all round.

At the village of Parasurâmpûr, a pilgrimage place of local repute, 12
IIb. miles south-east of Patti, is a noted fane of Pârvatî, who is worshipped under the
name of Chauhârjâ. According to the tradition of the people, a portion (*pittam*,
the bile) of Pârvatî's dead body fell here when she burnt herself at her father's

sacrifice. The temple is said to be of remote antiquity, and in proof of it the
attending priests assert that the famous Banâphar hero, Âlhâ, worshipped Dêvî here,
III. and made a well at this place which is still visible. But, judging from its style of
construction, it cannot be older than about two hundred years. Close by there
is a high *kherâ*, covered with fragments of some interesting stone statues and
broken bricks, which undoubtedly represent the ruins of a more ancient temple of
Pârvatî.

III. The village of Dâûdpûr contains the ruins of a strong brick fort, said to have
been built by Dâûd Ḳhân in the reign of Alâ-ad-dîn Khiljî.

6. Pratâpgaṛh, tahsîl, lat. 25°-53′ N., long. 81°-59′ E., was founded in A.D.
III. 1618 by Râjâ Pratâp Singh on the ruins of the ancient town of Alârikhpûr, or
III. Arôr. He built a new fort of considerable size, which is a fair specimen of Hindû
architecture. Its outer walls and flanking works were pulled down after 1857; but
an inner keep and little walled garden still remain.

Four miles north of Pratâpgaṛh lies Belâ, the head-quarters of the district,
IIb. with a modern temple dedicated to Belâ Bhavânî.

The public garden contains a fair collection of miscellaneous antiquities from different parts of the district, illustrating the style of decoration that prevailed in the neighbourhood during the period immediately prior to the Musalmân invasion.

IIb. At Katrâ Mêdnîganj there is an *inscribed* stone mill, dated Saṁvat 1636.

At the junction of the Sakarṇî and Sâî, about five miles east of Pratâpgaṛh,
IIb. stands the old temple of Durgâ, called Pañchasiddha, within the lands of mauzâ
III. Banbîrkâchhî. Close by there is a high *kherâ*, from which heavy rains wash
down numerous coins of the early Hindû period.

IIb. Another celebrated shrine of Durgâ, known as Chanḍikâ Dêvî, is at the old village
of Sanḍwâ Chanḍikâ, 11 miles north of Pratâpgaṛh.

III. The village of Gonḍâ, four miles south of Pratâpgaṛh, possesses an extensive
IIb. *kherâ*, crowned with a small modern temple, near which several interesting fragments of ancient sculpture have been collected by the villagers.

About 15 miles west of Pratâpgaṛh lies the village of Hindaur, said to have
been founded by a *rakshasa*, named Handavi. The village must once have been a
III. place of some importance, as is shown by the extent of its remains. The ruins of
the ancient fort, said to have been built by Handavi, are still traceable.

II.—Râî Barelî District.

1. Bachhrâwân, old village in tahsîl Digbijayganj, 20 miles north-west of Râî
IIb. Barelî, possesses an extensive brick-strewn mound, the site of an old town, locally
ascribed to the Bhârs.

At the village of Thûlendî, there are the plain tombs of Malik Tâj-ad-dîn and several other *shahîds*, the companions of Sâlâr Masa'ûd, as well as two tanks constructed by the same Malik Tâj-ad-dîn under the name of barâ hauz and chhotâ hauz, on the northern and southern limits of the village. The ruins of a strong mud fort and of two stone masjids built by Sulṭân Ibrâhîm Sharqî, in A.H. 820, are still to be seen, and form a picturesque object in this flat country.

About four miles east of Thûlendî lies the old village of Hardôî, possessing
IIb. } the tomb of Âgha Shahîd of Sâlâr Masa'ûd's army and a ruined mud-built fort of the
III. } time of Ibrâhîm Shâh Sharqî of Jaunpûr.

2. Dâlmâû,[1] tahsîl, lat. 26°-5′ N., long. 81°-9′ E., 16 miles south-west of Râî
Barelî, is said to have been founded by the Râṭhor Dâla Dêva, brother of Râjâ Bâla
Dêva of Kanauj, a contemporary of king Bahrâm Ghôr of Persia. Though there
are remains of more ancient buildings, tradition asserts that the Bhârs of the great
tribe of Ahîrs took possession of Dâlmâû after the death of Râjâ Pratâpa Chandra
of Kanauj in A.D. 530. In A.H. 423 Sâlâr Sâhû invaded the place and granted
IIb. it to Malik Ábdulla. The existence of the tombs of Maliks Ghâlib, Mubâraq, Álî,
and Walî, and of other *shahîds*, are proofs that the Musalmâns had possessions here
in the time of Sa'îd Sâlâr Masa'ûd. The town prospered during the reign of Sulṭân
IIb. Iltitmish of Dehlî, by whom the tomb of Makhdûm Badr-ad-dîn Badr Âlam in
mahallâh Makkhanpûr was erected, which was repaired in A.H. 1023, as stated in a
Persian *inscription*. An *inscribed* slab,[2] dated A.H. 716, records the appointment of
a mu'azzin to a Jâmi Masjid by Mubâraq Shâh I., and another slab, dated A.H.
759, mentions the erection of a masjid by Fîrûz Shâh Taghlaq. On the ruined
IIb. site of this masjid stands now an îdgâh of modern date. During the reign of Sulṭân
IIb. Ibrâhîm Shâh Sharqî, Dâlmâû was included in the kingdom of Jaunpûr; a
masonry well[3] and garden on the banks of the Ganges at Makkhanpûr, one mile south-east
of Dâlmâû, erected by Ibrâhîm Sharqî, still exist, and in the same garden is
raised on a terrace the tomb *(maqbara)* of Muhammad Shâh Sharqî, who
was killed in battle by his brother, Husain Shâh, near this place in A.H. 863.
III. Ibrâhîm Shâh Sharqî repaired also the old Hindû fort of Dâlmâû, now an imposing
ruin on the summit of a lofty artificial mound, overlooking the Ganges. After the
restoration of this fort, Dâlmâû became a place of importance, and is frequently mentioned
in *Firishta*. During the rule of Nawâb Shujâ-ad-daulah, the grandeur
of the place and the respectability of its residents commenced to decline, and continued
declining so much that at present it does not exhibit any trace of its former eminence.

III. The old Hindû fort of Dâlmâû is situated on a bluff point, about 100 feet high,
overhanging the Ganges. It is an irregular quadrangle with its base on the river forming
one of the long sides; it might, however, be more correctly described as shaped like
a javelin head, with its point to the south-east, one edge along the river, another to
the east facing the ruins of the old town, and two short sides forming an advancing
angle at the back. The two north-eastern sides are respectively 163 and 315 yards
long, the other two are of nearly equal dimensions, and the entire circumference may
be estimated at 900 yards, or above half a mile. The corners, however, are advanced
considerably, and the space is therefore circumscribed within by retreating ramparts.
The land sides particularly are almost crescent-shaped, and a good flanking fire could
be kept up from the advancing angles on every part of the rampart. The defences
consist of vast earthen mounds from 40 to 60 feet high and some hundreds of feet

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[1] Cunningham, *Archæological Reports*, Vol. XI, page 60.

[2] This slab was found in the ruined fort of Dâlmâû and is now in the Lucknow Museum. It is interesting in another respect, as it bears on the reverse a second Persian *inscription*, recording the erection of a masjid by Sarandâz Khân, in A.H. 1055, in the reign of Shâhjahân.

[3] This well was repaired in A.H. 990 during the reign of Akbar, as stated in a Persian *inscription*.

thick; for in point of fact, except at one break of the middle, where a deep hollow extends right through from the river face, the fort consists of an immense artificial mound, covering about eight acres, which was originally crowned with a wall, and appears to have been partially fenced with masonry all round. At the south-east corner of the river face the masonry is still standing, the earth is cased with brick-work about four feet thick, and sloping at an angle of about 30 degrees to the ground; from this at a perpendicular height of about 40 feet the battlements rise wall within wall, each outer one acting as a buttress for that on the inside, and the whole is
III. crowned by a ruined masjid and a bâradarî, an open pavilion, about 100 feet above the river, to which at this point the descent is a sheer perpendicular. The masjid and bâradarî were built in A.H. 1049 by Nawâb Sarandâz Khân, faujdâr of Dâlmâû, in the reign of Shâhjahân, as stated in a Persian *inscription* inside the masjid. From the bâradarî a bucket can be lowered down to the Ganges. The entire river face is scarped by the action of the water; to the land sides the slopes are more gradual, but still would be very difficult to escalade.

It does not appear as if this work was originally designed for military purposes: there is no fosse on the land side and never has been. It further appears on examination that the steep scarp in many places was replaced originally by terraced steps, some of which with their brick casings are still to be seen. The remains of wells,
III. too, are found outside the defences, only one small and modern well is within the enclosure; the mass of earthwork also is quite beyond what would be required even to resist modern artillery, and for defence against the engines of mediæval India exhibits an unaccountable prodigality of labour. It is apparent on inspection that the work is one of different ages; in several places the torrents of rain from the high plateau within have forced their way out, forming yawning rifts or ravines, on entering which it appears that considerably within the present outer line of circumvallation there exists a brick wall of excellent material and fine work laid without mortar, resembling in all respects the early Buddhist work to be seen at Sârnâth. This wall appears to have been formerly all round the place; in some spots it has been removed; on others the upper wall, which was formerly much higher than it appears at present, has tumbled down in vast masses, forming a glacis of mixed materials and concealing the ancient wall; the wall in fact has doubled over, and the inner casing of earth alone is visible.

III. The interior is studded here and there with ruined stone pavilions, masjids, and tombs of very inferior workmanship, dating mostly from the time of Akbar and Shâhjahân. A fine gateway to the east is also of comparatively late date, apparently having been erected by Ibrâhîm Shâh Sharqî, and largely composed of carved slabs, pieces of pillars and architraves, which formed part of some ancient temple. The carvings are partly buried in the brick-work, and the architraves have been worked in upside down; some of them, from their bee-hive shaped bosses, are probably as old as the time of the Guptas. There are also fragments of pillars and sculptures in the ruined masjid of Shâhjahân's time, and in many places under trees.

It would appear that this fort consists really of the ruins of two Buddhist *stûpas*. These were generally circular and had a perpendicular casing of masonry which rose in terraces, while the top was shaped into a round solid tower; they were accessible by stairs, supplied with balustrades. Apparently two of these stûpas adjoined, as was often the case; the original height was probably not less than 150 feet. After the peaceful period, witnessed by Fa Hian and Hiuen Tsiang, had expired, some powerful Brâhmaṇical leader, Râjâ Dâla Dêva or his ancestor, destroyed the stûpas, and, seeing the advantage of the position, connected the ruined mounds, forming the whole into a vast plateau with a hollow in the centre, which was not filled up to the original level.

This of course is mere conjecture; what seems certain is that the entire structure is an artificial one. The floods have laid low the very foundation, and at a depth of 60 feet from the surface, bricks and pottery pared away by the river attest that the entire mass has been placed there by the hand of man. If so, this huge mound w
1. have served no known purpose but that for which the Buddhist raised his s
while the terraces, the brick plinth and wall, the ancient carving, and num
stone pillars, lintels and balustrades, of types well-known in Buddhist archite
attest the same fact.

This ruined mound, with its tottering pavilions and crumbling battlemen
the most picturesque object on the banks of the Ganges in Audh. The deep st
flows under the overhanging battlements from which yearly it cuts a portion a
In the face of the cliff so formed are seen walls, floors, arches and vaults; beauti
carved blocks of stone protrude themselves; here and there appear large eart
jars, probably used for some funeral purpose—all seem thrown together in one chaotic compost. These fragments of ancient buildings, seen in vertical section, are embedded in the clay, and present a strange medley of relics of the past. Each year some structure is unearthed by the river, is seen for a few months by the boatmen whose vessels pass underneath, and with the floods of the next monsûn is again swept away or tumbles into the torrent.

Ib. On an isolated mound named Jaychand, a short distance to the north-west of the town, there are the remains of a dargâh, built entirely of Hindû materials. There are eight round pillars, each in two or three pieces, with most of the ornaments cut off. The place is said to have belonged to the two famous, and rather ubiquitous, heroes Âlhâ and Ûdal, and is popularly known as Âlhâ Ûdal-kî-baithak.

IIb. A little further to the north is the dargâh of Makhdûm Jahâniya, built entirely of the ruins of an old Hindû temple, in A.H. 1005, as stated in a Persian *inscription*.

IIb. Other objects of interest in the town are the masjid of Makhdûm Badr-ad-dîn, repaired by Mirzâ Sakr-ullah, during Akbar's reign, and the sarâi and masjid of Mir Sakhâwat Ali near Purâṇî Bâzâr, built by Hâjî Zâhid in A.H. 1006, as stated
IIb. in their respective Persian *inscriptions*. The temple of Banvâri Dêvi, said to be a very old one, is a commonplace structure of recent date.

IIb. At Pakhrâûlî, three miles to the south-east of Dâlmâû, on the banks of a large *jhil*, is a modern temple, dedicated to the mythical heroes Dâl and Bâl, near which there are some broken pieces of sculpture and an *inscribed* column.

III. About five miles north-west of Dâlmâû lies the village of Bahâi with two large brick-strewn mounds, surrounded by deep ditches. On the top of the highest *khera* there are the ruins of a small *kankar*-built masjid.

III. A little further on, near the village of Sâthanpûr, there is another large mound, covered with broken pottery, bricks and terra-cottas.

III. At the village of Khajûrgâon and Chilaula are ruins of large earthen forts.

III. The village of Khîron possesses the remains of a large mud fort.

III. IIb. Jalâlpûr-Dehî, eight miles east of Dâlmâû, contains the ruins of an ancient Hindû town and the tombs of Saidan Shâh and Bhilaul, *shahids* of Sâlâr Masa'ûd's army.

III 3. INHAUNÂ, village in tahsîl Digbijayganj, lat. 26°-32′ N., long. 81°-32′ E., 28 miles north-east of Râî Barelî, is devoid of antiquities; but the neighbouring village of Májhîtâ contains the ruins of an ancient brick fort, ascribed to the rs.

III. 4. JAGATPÛR, small village in tahsîl Dâlmâû, on the road from Mâṇikpûr to âû, 18 miles south of Râî Barelî, possesses, at a little distance to the north-of the road, a high brick mound, extending over a mile in length and breadth. *kherâ* is surrounded by a deep ditch, which widens into a large sheet of water he north side, on the banks of which stands the hamlet of Śaṅkarpûr. In the dle of the great mound are the remains of a ruined brick *stûpa* of very old date, g a conical mound upwards of 30 feet high. The bricks are from 14 to 15 inches g by 9 inches broad and 2¼ inches thick. The basement of the *stûpa* is 25 feet six inches square, above which rises the hemisphere upwards of 20 feet in diameter. The crown of the dome was, therefore, more than 33 feet high above the ground, to which may be added a pinnacle of umbrellas, placed one over the other, up to 17 feet, which would make the total height of the stûpa just 50 feet. A short distance to the north of this ruined stûpa are the foundations of a small building, measuring 14 feet square outside, which no doubt represent the ruins of a small *vihâra*. About half a mile to the east of this stûpa are the ruins of a large building, apparently a *saṁghârâma*. Numerous traces of solid brick-work and large quantities of broken terra-cottas, burnt and unburnt clay seals, and Buddhist coins prove the great antiquity of the place. On topographical grounds and from a calculation of distances, the place may safely be identified with the O'-yu-t'o of Hiuen Tsiang.[1]

III. About six miles to the north-west of Jagatpûr lies the old village of Kaṅkûr, on the north bank of the Ganges, with a high brick-strewn *dih* and the foundations of a large building. This place corresponds exactly with the site of the *stûpa* and monastery of Vasubhandhu Bodhisattva, which the pilgrim places at 40 *li* to the north-west of the ruins of the preaching hall of Asanga Bodhisattva near 'O-yu-t'o.

IIb. 5. JÂIS, old town in tahsîl Sâlôn, lat. 26°-18′ N., long. 81°-36′ E., 20 miles east of Râî Barelî, is said to be the ancient Ujâlikanagara, the seat of a Bhâr kingdom. The rising ground on which the present town is built covers the remains of this ancient fortified capital, and the irregular appearance of the town is locally attributed to the caprice of its monarch, who in constantly recurring fits of drunkenness had a methodical madness for raising fortifications. The old Hindû town was taken by Sa'id Imâm-ad-din Khiljî, in the time of Mahmûd of Ghaznî, who, however, was slain in battle, and whose tomb is still pointed out below the town.

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[1] Beal, *l.c.*, Vol. I, pages 224—229.

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Some curious sepulchres are found in the town, being eight or nine yards in length;
they are attributed to the followers of Sa'id Imâm-ad-dîn Khiljî.

IIb. The only remains of interest are the Jâmi Masjid, crowning the hill, which was
erected by Ibrâhîm Shâh Sharqî on the ruins, and from the materials, of an
old Hindû temple. Close by is the masjid of Shaikh ʿAbdul Karîm, built in A.H.
IIb. 1085, during the reign of Âlamgîr, as stated in a Persian *inscription*. The dargâh
of Sa'id Makhdûm ʿAshraf Jahângîr, who shut himself up in a cell for 40 days at this
place, is a commonplace structure.

At the village of ʿAshrafpûr, three miles south of Jâis, in the house of Mîr
Muhammad, are two *inscribed* red sandstone slabs, dated A.H. 977, which have apparently
been removed from the ruins of a masjid built by Akbar.

Four miles south-east of Jâis lies the village of Nasîrâbâd, partly built on a
III. rising ground which covers the ruins of an ancient brick fort, said to have been
erected by Sultân Ibrâhîm Shâh Sharqî in the name of his son, Nasîr-ad-dîn.
Another tradition makes Nasîr-ad-dîn Humâyûn of Dehlî the founder
of the town and fort.

6. Mustafâbâd, village in tahsîl Sâlôn, 22 miles south of Râî Barelî, possesses
III. the remains of many fine buildings, as tombs, imâmbâras, and palaces, built by ʿAbdul
Khâliq in the time of Shâhjahân.

III. At the old village of Kandarâîn are the ruins of a large brick temple,
apparently dedicated to Śiva, as many interesting fragments of Śaiva statues are
lying about at the foot of the temple mound.

About four miles east, on the Ganges, is Pâṇḍukôṭ, which contains some
III. broken statues of good workmanship. Close by is Chaṇḍâû, which also has some
III. interesting fragments of ancient sculpture.

7. Râî Barelî, tahsîl and head-quarters of district, lat. 26°-14′ N., long 81°-17′
E., is pleasantly situated on the river Sâî, here spanned by a fine masonry bridge of
IIb. five arches, 28 feet broad. The picturesque temples and masjids of the old town are
IIa. now rather in decay; but the huge crenelated battlements and gateways still rise
grandly above the fields. The old town is said to have been founded by Bhârs,
and after them called Bhâraulî, altered afterwards to Barelî. Some say that it is
called Râî Barelî from Râhî, a village three miles to the north-east of Barelî, the
original head-quarters of the pargaṇa. The town was handed over to Shaikhs and
Sa'ids in A.H. 820 by Sultân Ibrâhîm Sharqî, who repaired and strengthened
III. the old Hindû fort. Husain Shâh Sharqî changed the name to Husainâbâd,
but the novelty was not lasting.

III. The fort is a vast quadrangular structure consisting of a high earthen mound
which has been faced with huge bricks, being two feet long, one foot thick, and one
and a half wide. The western gate leading to it is still standing, and is composed
IIa. of the same huge bricks. An ancient *bâoli* yawns in the centre, being a vast circular
well about 35 feet in diameter, lined with huge bricks, supporting balconies and
IIb. containing chambers on a level with the water. In the interior are various buildings
of no interest, mostly erected during the reign of Shujâ-ad-daulah. There
are no distinct traces of Buddhist origin about the fort except the huge bricks which
undoubtedly belonged to some local temple of very old date. Unlike the Dâlmâû

fort there is no elevated plateau inside. There is a fosse outside, and the original design of the work was obviously for military purposes; but it is possible that some earlier structure may have been embraced in the circumvallation.

IIb. Near the gateway of the fort is the tomb of Makhdûm Sa'id Jâfrî of Jaunpûr, erected by Ibrâhîm Shâh Sharqî.

IIb. The fine Jâmi Masjid was built by Sultân Ibrâhîm Shâh of Jaunpûr, and repaired in A.H. 1098 by Âlamgîr, as stated in an Arabic *inscription*. Another IIb. great masjid was built in A.H. 1040 by Nawâb Jahân Khân, during the reign of Shâhjahân.

IIb. A magnificent palace, called Rang Mahal, and the *maqbara* of Nawâb Jahân Khân adorn the suburb of Jahânâbâd in the village of Ikhtiyârpûr, which has always been considered a mahallâh of Râî Barelî.

III. The village of Âlîganj, on the Dâlmâû road, possesses an extensive and high brick mound, from which several beautifully carved statues of Vishṇu have been dug out a few years ago.

About six miles north of Râî Barelî stands the large village of Bhâwan with its extensive brick-strewn *kherâ*, said to be the ruins of a strong masonry fort built by Sultân Ibrâhîm Shâh Sharqî on the ruins of a Bhâr castle.

8. SÂLÔN, tahsîl, lat. 26°-4′ N., long. 81°-36′ E., 20 miles south-east of Râî Barelî, is said to derive its name from Śâlivahana, who relieved the country III. from the presence of the *asura* Sahasrabâhu, and founded the town. A high brick-strewn *kherâ* is pointed out as the remains of Sahasrabâhu's fort.

III. At the village of Nâîn, two miles north of Sâlôn, are the ruins of a strong brick fort in the middle of ravines, covered with brushwood, which extend to the bank of the Sâî, here a narrow deep channel, with lofty banks, picturesquely clothed with jangal.

9. TÂṆḌÂ, small village in pargaṇa Bachhrâwân of tahsîl Digbijayganj, 22 miles III. north-west of Râî Barelî, possesses an old brick-strewn *dih*, in which a hoard of 25 IIb. Gupta gold coins[1] was discovered in A.D. 1885. Two of these belong to the reign of Chandragupta I., and the remaining 23 to that of Samudragupta; 16 specimens from this hoard are now in the Lucknow Museum Coin Cabinet.

III.—SULṬÂNPÛR DISTRICT.

1. ALDEMÂÛ, village in tahsîl Kâdipûr, lat. 26°-15′ N., long. 82°-26′ E., 20 III. miles south-east of Sulṭânpûr, contains a high and extensive *kherâ*, the ruins of a fort and city ascribed to the Bhârs. This ancient town is said to have been destroyed by the Sharqî kings of Jaunpûr, and in confirmation of this local I. tradition are pointed out the remains of many Musalmân tombs, which are still to be I. found amongst the ruins. The tombs of Juriya Shahîd and of Shaikh Makhdûm Mârûf are the most noteworthy.

II. The pargaṇa of Aldemâû possesses no less than 49 *kherâs*, the deserted sites of fortified towns, locally ascribed to the Bhârs, which, however, are no doubt the ruins of Buddhist cities, destroyed by fire, when Brâhmaṇism won its final victories over Buddhism.

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[1] *Proceedings, Asiatic Society of Bengal*, for 1886, page 66.

III. At Mêopûr Khâs was formerly a strong mud fort, the site of which is now marked by a much-reverenced mound of earth.

III. In the south-east corner of the pargaṇa, on the left bank of the Gûmtî and overhanging the river, are the extensive remains of the old fort of Dvâraka, still difficult of approach from ragged and steep ravines. The natural position must have been very strong, and the artificial works immense.

I*a*. The village of Patnâ possesses an extensive *kherâ* on the banks of the Gûmtî, from which two elaborately carved statues of the Jaina Tîrthaṁkara Âdinâtha have been dug out in A.D. 1850. These statues are now in the Faizâbâd Local Museum.

II*b*. At the village of Bilwâî there is a noted *lingam*, which was discovered in the raised bank of an ancient tank at the end of last century.

II*b*. There is a celebrated modern shrine of Hanumân at the village of Begethûâ, which is deemed to be of great antiquity. Close by are two ancient ponds, named Makarîkuṇḍ and Hatyaharaṇa, with which important mythological legends are associated.

III. 2. Amethî, or Gaṛh Amethî, tahsîl, lat. 26°-16′ N., long. 81°-54′ E., possesses the ruins of an old brick fort on a commanding position overlooking a lake, mentioned in the *Âin-i-Akbarî*.

III. At the villages of Râîpûr, Tikrî, Shâhgaṛh and Bîthâ are extensive brick-strewn mounds, undoubtedly the ruins of Buddhist cities, but locally ascribed to the Bhârs.

3. Dhopâp,[1] famous place of Hindû pilgrimage in pargaṇa Châṇḍâ of tahsil Kâdipûr, 18 miles south-east of Sulṭânpûr, is situated on the right bank of the Gûmtî. The legend of the place is as follows:—After Râmachandra had killed the giant Râvaṇa, he wandered about trying to obtain purification for his guilt in having thus extinguished a portion of the spirit of Brahmâ; but all his efforts were ineffectual, until he met with a white crow, when he was informed by the *muni* Vaśishṭha that the crow had become white from having bathed in the river Gomatî (Gûmtî) at a particular spot. Râma proceeded to bathe at the spot, and was immediately "cleansed" from his sin. The place was accordingly named Dhûtapâpa, or "cleanser of sins," and the town which soon sprang up beside it was called Dhûtapâpapura. In the *Vishṇupurâṇa* Dhûtapâpa is given as the name of a river distinct from the Gomatî; but as the name immediately follows that of the Gomatî, it is probable that the term may have been intended only as an epithet of the Gomatî, in allusion to the legend of Râma's purification. An annual *mêlâ* is held here on the 10th day of the waning moon of Jyaishṭha, at which time it is said that about fifty thousand people assemble to bathe in the far renowned pool of Dhopâp.

III. The site of Dhopâp is evidently one of very considerable antiquity, as the whole country for more than half a mile around it is covered with extensive mounds strewn with broken bricks and pottery. The place is said to have belonged to the Bhâr Râjâs of Kuśabhâvanapura, or Sulṭânpûr. The village of Dhopâp is now a very small one, containing less than 200 houses, but they are all of burnt brick, and numerous foundations are visible on all sides near the Gûmtî. Several carved stones have been collected by the people from the ruined wall of the fine old masonry fort overlooking the Dhopâpghât. All of these stones point unmistakably to the existence at some former period of a large temple at Dhopâp, which was probably situated immediately above the bathing ghâṭ. It seems almost certain, however, that there must once have been a considerable number of temples at this place, for the whole of the eastern wall or river front of the fort has been built or faced with square stones, which, by their carvings and cramp holes, show that they belong to Hindû temples.

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[1] Cunningham, *Archæological Reports*, Vol. I, page 315.

III. The fort, called Gaṛhâ or Shêrgaṛh, is situated to the north of the village on a lofty natural mound overhanging the Gûmtî on the east. To the north and south the place is defended by two deep ravines supplied with running water, and to the west by a deep dry ravine. The position is, therefore, a strong one; for, although the neighbouring mounds to the north and west rise to nearly the same height, yet they once formed part of the city, which can only be approached over much low and broken ground. The strength of the position would seem to have early attracted the notice of the Musalmân Emperors of Dehlî, as the fort is stated to have been repaired by Salîm Shâh, the second son of Shêr Shâh. The fort itself is a small place, its northern, eastern and western faces being only 550 feet each, whilst its south face is but 250 feet. The greater part of the stone work of the south-east tower has fallen into the river, where many of the stones are now lying, and much of the eastern wall has also disappeared. The entrance gate was on the south side, near the river bastion.

III. On the west mound, just behind the fort, there is an old dilapidated masjid of the Sharqî period, built of [illegible] bricks, originally of five domes, three of which only remain standing. The only inscription in the masjid is the *Kalimah* or Musalmân creed, engraved in very large letters on a black stone. The Arabic letters of this *inscription* are arranged in the same manner as on the coins of the Sharqî kings.

III. The neighbouring village of Bikhâr is perched on an ancient mound, and believed to have been founded by Vikramâditya of Ujjayinî.

III. Five miles further up the Gûmtî is Pâparghâṭ, possessing the ruins of the large city of Shâhâbâd, that Mansûr Alî Khân, Safdar Jang, attempted to build nearly two centuries ago; but, ere the walls had reached many feet in height, a plague broke out, and the work was suspended, never to be resumed. Here an annual fair is held on the eighth and ninth of Chaitra in honour of Mârî Bhavânî, or the goddess of death. Pâparghâṭ is obviously a corruption from Mârî Pârî, "the angel of death," who is supposed to have destroyed the army of the Moslim invader.

III. Four miles north of Dhopâpghâṭ, on the left bank of the Gûmtî, stands the old village of Dêrâ, perched on a high *dih*. Subsequent to his purification at Dhopâpghâṭ, Râmachandra is said to have crossed the Gûmtî at Dêrâ the same evening, and here he is supposed to have performed the *dipadanam* ceremony, and thenceforth the place was known as Dipanagaram. Why the name was changed to Dêrâ no one can explain.

III. The adjoining village of Harsen, built on an extensive *kherâ*, is also reverenced for its associations; for it is said that after performing the lamp ceremony, Râmachandra slept in this village.

IIa. Three miles above Dêrâ stands the old village of Nânâmâû, where there is a noted *lingam*, called Narmadêsvara.

III. The village of Arjunpûr contains the remains of a]TS, AUDH,
Shâh, and said to have been called Makarkala. Th
thick with bastions here and there, and enclose a large a mud fort, the site of which is now
III. The village of Arju contains a large well built w
length, and ascribed to the Bhârs. n the left bank of the Gûmtî and
4. Musâfirkhâna, tahsîl, lat. 26°-24′ N., long 81s of the old fort of Dvâraka, still
ties; but the neighbouring village of Bhâgûpûr, anes. The natural position must have
an interesting group of ruined brick temples of thense.
Teligaṛhî after the builder, a rich oilman of the Bhâsive *kherâ* on the banks of the Gûmtî,
Ib. arranged in two lines, all of which have fallen down the Jaina Tirthamkara Âdinâtha have
best preserved of these two is in plan a square of 40 fnow in the Faizâbâd Local Museum.
of 22 feet long and 18 feet broad, covered with a poil *lingam*, which was discovered in the
the temple consists of plain bold mouldings, above wlst century.
filled with Śaiva groups in terra-cotta, and dividenumân at the village of Begethûâ,
Ib. The second temple is in plan an octagon standing on lose by are two ancient ponds, named
chamber of 12 feet diameter, and no portico. This which important mythological legends
with a pointed dome, built with bricks end to end aft
the whole surface of the walls is richly decorated with at. 26°-16′ N., long. 81°-54′ E., possesses
being repeated from top to bottom. position overlooking a lake, mentioned
Ib. Close by, at the village of Pâlî, is a very fine
pieces of ancient sculpture standing on the *débris* of a âhgaṛh and Bîthâ are extensive
The village of Karthuni, on the road to S Buddhist cities, but locally ascribed to
III. interesting fragments of early sculpture, on the summit
At the village of Isaulî, five miles north-east of mage in pargana Chânḍâ of tahsil
III. of a high brick fort, ascribed to the Bhârs, on the left bank the right bank of the Gûmtî.
About 12 miles north-west of Musâfirkhâna lies the village [illegible] gaṛh, [illegible]iant
III. variously called Chak Jangla or Jagdîspûr, possessing the ruins of a mud fort, erected by Nihâl Ḳhân in A.D. 1715.

III. About six miles north of Nihâlgaṛh lies the old village of Sâthan, perched on an extensive Bhâr *kherâ* on the right bank of the Gûmtî. A little further up the
III. river, the village of Kishṇî occupies a high brick-strewn plateau, surrounded by
IIb. ravines. The only building still standing and worthy of notice is a masjid built by Qâzî Abd-us-Sattâr in the reign of Âlamgîr.

III. 5. Sulṭânpûr, tahsîl and head-quarters of district, lat. 26°-15′ N., long. 82°-7′ E., lies on the right bank of the Gûmtî, and is built near and partly upon the ruins of the ancient city of Kuśapura, or Kuśabhâvanapura, named after Râma's son, Kuśa. The original Hindû town was situated on the left bank of the Gûmtî on a little peninsula formed by a bend in the river's course. Shortly after the Musalmân invasion it belonged to a Bhâr Râjâ, who was expelled by Sulṭân Âlâ-ad-dîn Khiljî. The old defences of the town were strengthened by the conqueror, who
IIb. built a masjid within the town and to the north-west of the fort, and changed the name of the place to Sulṭânpûr. The site of Kuśapura was, no doubt, selected by its founder as a good military position on account of its being surrounded on three sides by the Gûmtî. The place is now entirely desolate; the whole population having been removed to the new civil station, variously called Chhâonî Sadr, or Kampû,

overlooking the Dhopâpgı bank of the river. The only remains of the ancient city
at some former period of two large brick wells at the south verge of the present
immediately above the bathiriver. The ruined fort of Sulṭânpûr now forms a large
must once have been a considin the middle of the town, 750 feet square, with brick
of the eastern wall or river n all sides it is surrounded by the broken bricks of the
stones, which, by their carving covering a space of about half a mile square, or about
temples.

III. The fort, called Gaṛhâ or been identified by General Cunningham[1] with the
lofty natural mound overhangiura, of Hiuen Tsiang.[2] The size of ancient Sulṭân-
the place is defended by two dect of Kaśapura given by Hiuen Tsiang, who describes
west by a deep dry ravine. Th miles in circuit. According to the Chinese pilgrim,
the neighbouring mounds to th the old *saṁghârâma* of Dharmapâla Bodhi-
they once formed part of the citon walls alone existed. "By the side of this place is
broken ground. The strength cthe walls are broken down, but it is yet 200 feet or
notice of the Musalmân Emperoold days declared the law for six months; by the
by Salîm Shâh, the second walked. There is also a hair and nail *stûpa*." The
its northern, eastern and westorices may safely be identified with the ruins at the
but 250 feet. The greater par miles north-west of Sulṭânpûr, which is perched on
into the river, where many of tlarger size than that of Sulṭânpûr.
has also disappeared. The entrûmtî, immediately below the civil station, a place is

III. On the west mound, just bce of Sîtâkuṇḍ, where Sîtâ is said to have bathed while
Sharqî period, built of merexile.
only remain standing. Thepûr-Bandhûâ, four miles north-west of Sulṭân-
mân creed, engraved in vertank, called Sâgar, on the border of which stands an
inscription are arrangengs.

III. The village of Lohrâmâû possesses a noted temple of Dêvî, which is built on the ruins of an older brick temple.

III. In the village of Koṭwâ, nearly at the summit of a lofty brick-strewn mound
IIb. overlooking the Gûmtî, stands a celebrated shrine, called Set Barâh. In point of size this temple is very insignificant, but this is more than compensated by its great sanctity. It is dedicated to the Śveta Varâha, or "white boar" incarnation
III. of Vishṇu. In the immediate neighbourhood are several brick-strewn mounds of various dimensions; the largest of them is said to have been a Bhâr fortress. It is very probable that a town of considerable importance once existed here, and that there once stood on this spot a famous temple, dedicated to Vishṇu in his Varâha Avatâra, which was long ago destroyed.

III. On the borders of the village of Jurapattî are the ruins of an old fort, called Koṭhot, which is simply a corruption of Kôṭ-ut, or the "fort on the other side." The popular account of Koṭhot is that after the capture of Kuśabhâvanapura by Sulṭân Alâ-ad-dîn Khiljî the Musalmâns erected two fortresses. The principal one was Sulṭânpûr on the north bank of the Gûmtî on the ruined site of Kuśapura; the other a kind of outpost, called Kôṭ-ut, was built a few miles from it on the south side of the river.

[1] *Archæological Reports*, Vol. I, page 313.

[2] Beal, *l.c.*, Vol. I, page 237.

III. About ten miles west of Sulṭânpûr lies an interesting group of old villages called Bhântî, Narhay, Dhamaur, Sambhar, and Sanichrâ, all of which are perched on high mounds, apparently the sites of ancient brick temples. The fragments of door-jambs, lintels, pillars, cornices, and the broken Brâhmaṇical and Jain statues, lying about on these mounds, and especially on the banks of the Jhâḍhkuṇḍ at Kuṛh, clearly show that the cella of these temples was of stone, decorated in the same style as the Mahobâ and Khajurâho temples, whilst the tower was of moulded bricks. This part of the country is worthy of a careful exploration.

XII.—ADDENDA ET CORRIGENDA.

Page 4, No. 4, BALANDSHAHR.—*Add* to foot-note 3:—"*Indian Antiquary*, Vol. XVIII, page 289."

Page 6, note 2.—*Add* :—" *Corpus Inscriptionum Indicarum*, Vol. III, page 68."

Page 8, No. 3, MAḌHÂ.—*For* " Îśvarâ was the daughter," etc., *read* : " Îśvarâ was the daughter of Bhâskara [varman] of Siṅghapura by Jayâvalî, the daughter of Kapilavardhana. It gives," etc., and *after* " Sênavarman," *insert* " Âryavarman," and *add* after " page 245, note:"—" It has been published *in extenso* in *Epigraphia Indica*, Vol. I, pages 10-16, with a fac-simile by Dr. Burgess."

Page 11, line 14.—*After* " page 794 *sqq*." *insert* " and by Dr. Bühler in *Indian Antiquary*, Vol. XIX, pages 122—126."

Page 17, note 3.—*After* " Vol. XIII " *add* " pages 306—310."

Page 20, No. 2, BADÂON, line 3.—This inscription has been edited in *Epigraphia Indica*, Vol. I, pages 61—66.

Page 31, line 2.—*For* " nailed " *read* " railed."

Page 39, line 3.—*Delete* here and elsewhere the word " Kuṭila." Dr. Bühler in *Epigraphia Indica*, Vol. I, page 76, has proposed, on good grounds, to remove Prinsep's term " Kuṭila alphabet " from Indian palæography, and to describe the characters of the Dêwal inscription as Nâgarî of the North Indian type, of the tenth century.

Page 39, line 12.—*For* " Chhindu " *read* " Chhinda."

———, 10 lines from bottom.—*For* " Vîravarman " *read* " Vairavarman."

———, *Add* to foot-note 1 :—" *Epigraphia Indica*, Vol. I, pages 75—85."

Page 41, line 22.—*For* " Vîravarman of the Chhindu race " *read* " Vairavarman of the Chhinda race."

Page 69, No. 4, BAṬÊSAR.—*Add* to foot-note :—" and Vol. VII, pages 5—11."

Epigraphia Indica, Vol. I, page 207, mentions a Chandella *inscription* of Paramârdi Dêva, dated (Saṁvat) 1252, now in the Lucknow Museum, which, by some mistake, is said to have been found in an ancient mound at Baṭêsar, whilst the slab was obtained in 1884 through the tahsildâr of Mahobâ from the banks of a lake at Bagrârî in the Hamîrpûr district. This inscription is referred to by General Cunningham in his *Archæological Reports*, Vol. XXI, page 82, No. 52.

Page 78, No. 9, KANAUJ.—*After* "Kanyâkubja" *add* " or Mahodayâ."

Page 86, No. 9, BILSAṚ.—*Add* to text :—" One of these inscriptions has been published in *Corpus Inscriptionum Indicarum*, Vol. III, pages 42—45."

Page 87, No. 21, PAṬIALÎ.—*After* " Mahâbhârata " *insert* " under the name of Pâṭalî."

Page 90, note 1.—*Add* :—" and Vol. XVIII, page 19."

Page 92, note 1.—*Add* :—" *Epigraphia Indica*, Vol I, pages 179—184."

" Professor Kielhorn conjectures that the place where the inscription originally was put up was called Gavîdhumat. This name has hitherto been met with only in Patañjali's *Mahâbhâshya*, in a passage which says that Saṁkâśya (the modern Sankîsa in the Farrukhâbâd district) is four *yojanas* distant from Gavîdhumat."

Page 92, No. 15, RÂHAN.—*For* "a copperplate grant of Govindachandrâ Dêva," etc., *read:* "a copperplate grant of Madanapâla and Govindachandra Dêva," and *add* to note 2:—"*Indian Antiquary*, Vol. XVIII, page 14."

Page 98, 16 lines from bottom.—*For* "northex" *read* "narthex."

Page 105, 8 lines from bottom.—*Delete* the word "Buddhist"; and in line 3 from bottom, *delete* "Bauddha and". Dr. Burgess considers the naked female figures on pillars as Jaina and not Bauddha.

Add to text under Kaṅkâlî Tîlâ: "A liberal grant by the Government of the North-Western Provinces enabled Dr. Führer, in January, 1890, to resume the excavation of the great Jaina temples, buried under that mound. He discovered to the east of the large Śvêtâmbara temple, unearthed in 1889, a brick *stûpa* of 47′ diameter, and to the west another large Jaina temple which belonged to the Digambara sect. The excavations on these sites yielded 80 images, 120 railing pillars, bars and copings, as well as a considerable number of *toraṇas* and other architectural pieces, all of which are adorned with exquisite sculptures. He also obtained a large number of *inscriptions*, which undoubtedly belong to the Indo-Skythian period, and furnish most important information regarding the history of the Jainas. Their dates range between the year 5 of the Dêvaputra Kanishka and the year 86 of the Indo-Skythian era, or assuming the latter to be identical with the Śaka era, between A.D. 83 and 164. These new inscriptions prove the correctness of the Jaina tradition with respect to the early existence of six divisions of monks, not traced before, and they corroborate the statements of the *Kalpasûtra* regarding the early subdivisions of the Jaina monks in *gaṇas*, *kulas*, and *śâkhâs*. In addition, they settle another important question. According to the Śvêtâmbara scriptures, women are allowed to become ascetics; but we have hitherto had no proof that this doctrine was really ancient. The new finds leave no doubt that it was; the suggestion of some orientalists, according to which the Śvêtâmbaras copied the Bauddhas in this practice must, therefore, be rejected as erroneous.

"These remarkable inscriptions have been edited for the *Epigraphia Indica*, and all the archæological treasures unearthed have been deposited in the Lucknow Museum."

Page 106.—*Add* to text under Chaubâra mound:—"Professor Bühler is of opinion that this mound undoubtedly hides the ruins of an ancient Vaishṇava temple, and that a thorough exploration of the same will yield documents elucidating the history of the hitherto much underrated Bhâgavatas, a sect which is older than the Bauddhas, and even than the Jainas."

Page 107, line 5.—*After* "Mahâditya" *insert:* "and a beautifully written slab, dated Saṁvat 1207, but partly damaged in the middle. These *inscriptions* have been edited by Dr. Bühler for the *Epigraphia Indica*.

"An undated Gupta *inscription* of Chandragupta II, and another on the pedestal of a standing statue of Buddha, dated Saṁvat 230, were found in the Katrâ mound in A.D. 1853 and 1871 respectively, whilst an *inscription* of Skandagupta, dated Saṁvat 135, was found in 1871 in the Jamâlpûr mound. These inscriptions have been published in *Corpus Inscriptionum Indicarum*, Vol. III, pages 25, 262, 273."

Page 108, line 15.—*For* "Sawar" *read* "Sawai."

———, 2 lines from bottom.—*For* "wall" *read* "well."

Page 110, line 7.—The characters on the Parkham statue, though ancient, are of a form that was still in use in the first century A.D., and Dr. Burgess is disposed to assign it no earlier a date than the first century B.C.

Page 118, No. 7, JHÂNSÎ.—*Add* to text:—"In 1887, the then Officiating Commissioner forwarded to the Lucknow Museum three *inscribed* stone slabs of the Chandella period, which had been recovered from the ruined fort walls. One contains a fragmentary *inscription* of Sallakshaṇasiṁha, and the other a complete record of Vîravarman Dêva, dated Saṁvat 1318. The first inscription mentions the Chandella king Kîrttivarṁan, the contemporary of the Chedi king Karṇadêva and of the Paramâra Udayâditya, the ruler of Mâlava, see *Epigraphia Indica*, Vol. I, pages 214—216. These inscribed slabs originally belonged to the ruined temples of Dûdâhî in the Lalitpûr district, which is no doubt the ancient Dugdhakupyagrâma, mentioned in the fragmentary inscription of Sallakshaṇasiṁha."

Page 119, line 9.—*Add* to text:—"Apparently at the foot of this hill Lieutenant W. Price, in 1813, discovered the Chandella *inscription* of Madanavarmadêva, which is now in the Indian Museum at Calcutta; see *Asiatic Researches*, Vol. XII, pages 357—374; *Epigraphia Indica*, Vol. I, pages 195—207."

Page 119, No. 1, BANPÛR.—*After* "inside the temple," *insert* "of which one bears date Saṁvat 1001."

Page 120, line 17.—*For* "Saṁvat 933" *read* "Saṁvat 919."

———, line 21.—*After* "Saṁvat 1051" *insert* "Saṁvat 1001, 1022, 1030, 1052, 1105, 1133, 1207, 1208, 1300, 1354, 1493."

———, 10 lines from bottom.—This inscription has been published in the *Indian Antiquary*, Vol. XI, page 311, and Vol. XVIII, page 237.

———, 7 lines from bottom.—*Add* to text:—"Near the Naharghaṭi, there is a valuable record of Svâmibhaṭa, dated Saṁvat 609, written in characters of the later Gupta period."

Page 124, line 13.—*After* "small temple" *insert* "and a *sati* pillar, dated Saṁvat 1343. The village of Gaṛhâ possesses over the lintel of a ruined *lingam* temple a long record of Saṁvat 1014, and close by a *sati* monument, dated Saṁvat 1352."

Page 124, 11 lines from bottom.—*For* "stood" *read* "set." This inscription has been published in the *Epigraphia Indica*, Vol. I, pages 162—179.

Page 128, note 1.—*Add*:—"*Indian Antiquary*, Vol XIII, pages 306—310; Vol. XIX, pages 122—126."

Page 129, note 1.—*Add*:—"*Corpus Inscriptionum Indicarum*, Vol. III, pages 1—17."

Page 132, line 3.—An *inscription* of the fifth century A.D. on one of these statues has been published in *Corpus Inscriptionum Indicarum*, Vol. III, page 271.

Page 133, 2 lines from bottom.—*For* "Saṁvat 126" *read* "Saṁvat 129." See *Corpus Inscriptionum Indicarum*, Vol. III, page 45.

Page 136, 8 lines from bottom.—*For* "Saṁvat 86, 98, and 140" *read* "Saṁvat 88, 98, and 148." See *Corpus Inscriptionum Indicarum*, Vol. III, pages 36—40, 264, and 267.

Page 142, 11 lines from bottom.—*For* "Saṁvat 136" *read* "Saṁvat 139." See *Corpus Inscriptionum Indicarum*, Vol. III, page 266.

Page 144, 5 lines from bottom.—*For* "tomb" *read* "town."

Page 157, note 1.—*Add*:—"*Indian Antiquary*, Vol. XIV, pages 260 and 261."

Page 175, line 12.—*Add* to text:—An *inscription* of Paramârdi Dêva, dated Saṁvat 1252, was found at Bagrârî, close to Mahobâ, and it has been published in *Epigraphia Indica*, Vol. I, pages 207—214; *Journal, German Oriental Society*, Vol. XL., pages 51—54. *See*, also, above *Addendum* to page 69, No. 4.

Page 185, 5 lines from bottom.—"The statement is contrary to that in the *Report* (pages 64—66). I visited and examined the masjid, and am persuaded there is not a pillar *in situ* in it, of any temple, and if they are from a temple (which is allowed) there is nothing to show it was Bauddha rather than Jaina or Hindû."—J. Burgess.

Page 211, note 2.—*Add*:—"*Indian Antiquary*, Vol. XVIII, pages 58 and 59. *See* also *l.c.* pages 129—143, where five grants of Jayachchhandra, dated Saṁvat 1232, 1233, and 1236, have been published."

Page 215, note 2.—*Add*:—"*Indian Antiquary*, Vol. XIV, page 139. The *inscription* records that in Saṁvat 1083, a Buddhist *stûpa* and a *dharmachakra* were repaired, and a new *gandhakuṭî* was built, by the two brothers Sthirapâla and Vasantapâla, who were probably the sons of Mahîpâla, king of Gauḍa."

Page 216, line 5.—Two of these *inscriptions* have been published in *Corpus Inscriptionum Indicarum*, Vol. III, pages 281, and 284—286, the latter being a record of king Prakaṭâditya.

Page 230, line 5.—*After* "Kumâragupta" *insert* "II." This important *inscription* has been published in *Journal, Asiatic Society of Bengal*, Vol. LVIII., pages 85—105, and gives the following *vaṁśâvalî* of nine generations of the early Gupta dynasty:—(1) Gupta, (2) Ghaṭotkacha, (3) Chandragupta I, (4) Samudragupta, (5) Chandragupta II, (6) Kumâragupta I, (7) Puragupta (younger brother of Skandagupta), (8) Narasiṁhagupta, (9) Kumâragupta II.

Page 257, line 8.—*Add* to text:—"Within three miles of the celebrated fortress of Bijaygaṛh are several rock shelters in which there are rudely drawn figures of men and animals, as rhinoceros, sambhar stag and hinds, sketched in outline in red paint. See *Journal, Asiatic Society of Bengal*, Vol. LII, Part II, pages 56—64."

XIII.—APPENDIX.

(1) LIST OF MONUMENTS AND BUILDINGS CLASSIFIED UNDER I*a*.

NORTH-WESTERN PROVINCES.

Page.

I.—Mîraṭh Division.

1. *Alîgaṛh District—*

Kôl, or Kôil: dargâh of Shâh ʿIlâh Bakhsh, 2

Do., tomb of Muhammad Gêsû Ḳhân ... 2

2. *Bulandshahr District—*

Bulandshahr: dargâh of Khwâja Lâl Alî, 5

Do., maqbara of Miyân Bâhlol, Ḳhân Bahâdur ... 5

3. *Dêrah Dûn District—*

Kâlsi: stone containing the 14 edicts of Aśoka 7

4. *Mîraṭh District—*

Mîraṭh: Aśoka pillar, now at Dehlî ... 10

5. *Muzaffarnagar District—*

Bhukarherî: old tomb of Bala Garîb Nâth 12

Jhanjhâna: masjid and tomb of Shâh ʿAbdul Razâk ... 13

6. *Sahâranpûr District—*

Ambahtâ: tomb of Shâh ʿAbûl Maâlî ... 14

Khizrâbâd: golden lâṭ of Fîrûz Shâh, now at Dehlî ... 16

II.—Rohilkhand Division.

1. *Badâon District—*

Nil.

2. *Barelî District—*

Fatehganj West, or Bhitaura: large obelisk of red sandstone ... 26

Râmnagar, or Ahichhattra: ruined Buddhist stûpa ... 28

3. *Bijnôr District—*

Nil.

4. *Murâdâbâd District—*

Nil.

5. *Pilibhît District—*

Nil.

6. *Shâhjahânpûr District—*

Nil.

III.—Kumâon Division.

1. *Garhwâl District—*

Nil.

Page.

III.—Kumâon Division—(*concluded*).

2. *Kumâon District—*

Nil.

3. *Tarâî District—*

Nil.

IV.—Âgrâ Division.

1. *Âgrâ District—*

Âgrâ: Baland Bâgh, Râm Bâgh, Zâhra Bâgh, and Dêhra Bâgh ... 53

Do., Chinî-kâ-Rauza and tomb of Îtimâd-ad-daula 54

Do., Fort of Akbar 55

Do., Motî Masjid and Dîwân-î-Âm ...56, 57

Do., Machchî Bhawân, Nagîna Masjid, and throne of Jahângîr ... 58

Do., Dîwân-î-Khâs, Saman Bûrj, and Ḳhâs Mahal 59

Do., Shîsh Mahal, Angûri Bâgh, and Jahângîrî Mahal 60

Do., Jahângîr's bath and Sômnâth gates 61

Do., Tripoliâ, or market place ... 62

Do., Bâgh Ḳhân ʿÂlam and Tâj Mahal, 63

Do., Bâgh Mahâbat Ḳhân ... 64

Do., Bâolî near Bâgh Lâdli Begam ... 68

Faṭhâbâd: Mubârak Manzîl ... 70

Faṭhpûr Sikrî: Baland Darwâza, dargâh and masjid of Salîm Chhishti ... 70

Do., tomb of Islâm Ḳhân ... 71

Do., Pañch Mahal ... 73

Sikandrâ: tomb of Akbar 76

2. *Farrukhâbâd District—*

Nil.

3. *Êṭah District—*

Nil.

4. *Iṭâwah District—*

Nil.

5. *Mâinpurî District—*

Nil.

(1) *List of Monuments and Buildings classified under* Ia—(concluded).

Page.

IV.—ÂGRÂ DIVISION—*(concluded)*.

6. *Mathurâ District—*
Brindâban : temple of Gobind Dêva ... 98
Sa'dâbâd : tahsîlî 110

V.—JHÂNSÎ DIVISION.

1. *Jalâun District—*
Nil.
2. *Jhânsî District—*
Îrichh : Jâmi Masjid 117
Jhânsî : fort 118
3. *Lalitpûr District—*
Nil.

VI.—ÂLLAHÂBÂD DIVISION.

1. *Âllahâbâd District—*
Âllahâbâd : fort of Akbar and stone pillar of Aśoka 127, 128
Do., tomb of Shâh Begam and house of Tambôlî Begam 130
Pabhôsâ : Buddhist cave in face of hill ... 143
2. *Bândâ District—*
Kâlanjar : ancient hill fort ... 149
3. *Fathpûr District—*
Nil.
4. *Kânhpûr District—*
Mûsânagar : Dêojâni tank 170
Rasûlâbâd : Marâtha fort 170
5. *Hamîrpûr District—*
Nil.

Page.

VI.—ÂLLAHÂBÂD DIVISION—*(concluded)*.

6. *Jaunpûr District—*
Jaunpûr : Atala Masjid 180
Do., Jhanjhrî Masjid 181
Do., Jâmi Masjid 182
Do., stone bridge over Gûmtî ... 184
Sikrârâ : stone bridge over Sâî ... 185

VII.—BANÂRAS DIVISION.

1. *Âzamgarh District—*
Dabhâon : inscribed lâṭ 188
Ghosî : inscribed slab of A.H. 760 ... 188
2. *Bâliyâ District—*
Nil.
3. *Banâras District—*
Banâras : Buddhist Vihâra at Râjghâṭ ... 203
Sârnâth : stone stûpa (Dhamek) ... 214
Do., ruined brick stûpa (Chaukandî), 215
4. *Bastî District—*
Nil.
5. *Ghâzîpûr District—*
Lâṭiyâ : stone pillar 232
Pahlâdpûr : inscribed monolith ... 234
6. *Gôrakhpûr District—*
Bhâgalpûr : inscribed lâṭ 239
7. *Mirzâpûr District—*
Ahraurâ : inscribed pillar near Belkhâra... 252
Chunâr : hill-fort 258
Halîyâ : inscribed slab 261

AUDH.

VIII.—LAKHNÂÛ DIVISION.

1. *Bâra Bankî District—*
Nil.
2. *Lakhnâû District—*
Lakhnâû : tomb of Sa'âdat Âlî Ḳhân, Murshîd Zâdî, Muhammad Âlî Shâh, and Ghâzî-ad-dîn Haidar 266
Do., Residency 267
3. *Unâo District—*
Nil.

IX.—SITÂPÛR DIVISION.

1. *Hardôî District—*
Nil.
2. *Kherî District—*
Khairigaṛh : inscribed stone horse ... 285
3. *Sitâpûr District—*
Nil.

X.—FAIZÂBÂD DIVISION.

1. *Bahrâich District—*
Nil.
2. *Faizâbâd District—*
Akbarpûr : Akbar's stone bridge ... 300
3. *Gonḍâ District—*
Sâheṭ-Mâheṭ : colossal statue of Buddha, inscribed 310

XI.—RÂÎ BARELÎ DIVISION.

1. *Pratâpgaṛh District—*
Bihâr : two small Buddhist stûpas in stone, 314
2. *Râî Barelî District—*
Nil.
3. *Sulṭânpûr District—*
Aldemâû : two statues of Âdinâtha at Patnâ 326

(2) LIST OF MONUMENTS AND BUILDINGS CLASSIFIED UNDER I*b*.

NORTH-WESTERN PROVINCES.

Page.

I.—Mîraṭh Division.

1. *Âligaṛh District*—
   Kôl: well of Hâfiz Muhammad Âfzal in compound of Jâmi Masjid ... 2
2. *Bulandshahr District*—
   Bulandshahr: well adjoining the tomb of Khwâja Lâl Barani ... 5
   Shikârpûr: Bârakhambhâ 7
3. *Dêrah Dûn District*—
   Nil.
4. *Miraṭh District*—
   Bêgamâbâd: masjid of Nawâb Zafar Âlî... 9
   Gaṛhmuktêśar: ancient fort, repaired by Marâṭhas ... 9
   Hâpûr: bâolî of Ashar Ḳhân, near Jasrûpnagar Asharpur ... 10
5. *Muzaffarnagar District*—
   Nil.
6. *Sahâranpur District*—
   Nil.

II.—Rohilkhand Division.

1. *Badâon District*—
   Badâon: Shams-î-Îdgâh 20
   Do., tomb of Chimni Ḳhân ... 22
   Do., another tomb, called Chaukôn ... 22
   Do., tomb of Sulṭân Âlâ-ad-dîn Âlam Shâh and of his wife ... 22
   Do., tomb of Dâolat Ḳhân ... 22
   Do., tomb of Shâhzâdâ Faṭh Ḳhân ... 23
2. *Barelî District*—
   Barelî: tomb of Hâfiz-al-Mulk Rahmat Ḳhân 25
   Fatehganj West, or Bhitaura: tombs of Najîb and Baland Ḳhân, Rohillas ... 26
   Râmnagar: stone figures of Buddha ... 27
   Do., inscribed stone of the Gupta period at Dilwâri ... 29
   Do., inscribed bas-relief of two lions 29
3. *Bijnôr District*—
   Nil.
4. *Murâdâbâd District*—
   Nil.
5. *Pilibhit District*—
   Nil.
6. *Shâhjahânpûr District*—
   Nil.

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III.—Kumâon Division.

1. *Gaṛhwâl District*—
   Mandhal: carved slabs, capitals, pillars, friezes, &c., of ancient temple, 46
   Śrînagar: palace of King Ajayapâla ... 46
2. *Kumâon District*—
   Champâvat: inscribed pillar in compound of temple of Balêśvar ... 48
   Do., inscribed pillar in compound of temple of Mahârudra at Râîgâon 49
3. *Tarâî District*—
   Nil.

IV.—Âgrâ Division.

1. *Âgrâ District*—
   Âgrâ: Sahêliân-kâ-gumbaz... ... 63
   Do., Takht Pahlwân and tomb of Fîrûz Ḳhân 64
   Do., Chhattri Râjâ Jaswant Singh. ... 67
   Do., tomb of Sâdik Ḳhân ... 68
   Do., supposed tomb of Salâbat Ḳhân ... 68
   Do., stone horse on Sikandrâ road ... 68
   Do., supposed tomb of Îtibâr Ḳhân ... 68
   Do., Guru-kâ-Tâl 69
   Faṭhâbâd: sarâî and tank built by Aurangzîb 70
   Faṭhpûr Sîkrî: Jahângîrî Mahal ... 71
   Do., Bîrbal's house ... 72
   Do., Mariâm's koṭhî ... 72
   Do., Khâs Mahal ... 72
   Do., Rûmi Begam-kâ-Mahal ... 72
   Do., stable-yard behind Bîrbal's house ... 73
   Do., Dîwân-î-Khâs ... 73
   Do., Dîwân-î-Âm ... 73
   Do., Hâthi Pôl ... 73
   Do., Sangîn Bûrj ... 73
   Do., Kâshmîr Sarâî ... 74
   Fîrûzâbâd: tomb of Shâh Sûfî near Sûfîpûr, 74
   Îtimâdpûr: building in the Bûṛhiâ-kâ-talâo ... 74
   Jajâo: grand royal sarâî 75
   Kherâ: sepulchral cairns 75
   Sikandrâ: bâradarî of Sikandar Lodî ... 76
2. *Farrukhâbâd District*—
   Faṭhgaṛh: fort 78
3. *Îṭâh District*—
   Nil.

(2) *List of Monuments and Buildings classified under Ib*—(continued).

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IV.—ÂGRÂ DIVISION—*(concluded)*.

4. *Itâwah District*—

Chakarnagar : magnificent well ... 90

5. *Mâinpurî District*—

Râprî : Îdgâh of Malik Kâfûr ... 95

6. *Mathurâ District*—

Brindâban : temple of Madan Mohan ... 98
Do., temple of Gopînâth ... 99
Do., temple of Jagal Kishôr ... 99
Do., temple of Râdhâ Ballabh ... 99
Chhâtâ : large fort-like sarâî ... 100
Ganêsvara : umbrella of a stûpa ... 100
Gobardhan : temple of Haridêva ... 101
Mahâban : Assî Khambhâ 103
Mathurâ : Śiva Tâl 107
Do., Jamnâ Bâgh 108
Môrâ : old well with a large inscribed slab, 108
Noh Jhîl : dargâh of Makhdûm Sâhib Shâh Hasan Ghorî ... 109
Sahpâû : *satî* monument 110
Tumaûlâ : life-size statue of Buddha ... 111

V.—JHÂNSÎ DIVISION.

1. *Jalâun District*—

Kâlpî : tombs of Madâr Sâhib, Ghafûr Zanjânî, Chôr Bîbî, Bahâdur Shâhîd and Chaurâsi Gumbaz, 113

2. *Jhânsî District*—

Barûâ Sâgar : old Bundela castle ... 114
Do., small Chandella temple ... 115
Do., temple-tower of the ninth century near Phaterâ ... 115
Bhânḍer : caves and rock-cut tanks ... 115
Do., Chandella temple at Bharaulî 115
Gehrahô : old Chandella temple ... 116
Gûrsarâî : bâradarî near Râî Tâl ... 117
Kishnî Khûrd : Chandella temple ... 117
Mâû : temple of Kedâranâtha ... 119

3. *Lalitpûr District*—

Bânpûr Khâs : naudvâri 119
Dêogarh : Jain temples inside the fort ... 120
Do., Gupta temple on the plain below the fort 120
Dûdâhî : great Jain temple... ... 122
Do., temple of Brahmâ... ... 122
Jhalônî : inscribed slab 123
Madanpûr : five Jain temples and one temple of Mahâdêva ... 123
Sîrônî Khurd : *toraṇa* near Jain temple ... 125
Tâl Bahat : Marâṭha fort 125

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VI.—ALLAHÂBÂD DIVISION.

1. *Allahâbâd District*—

Allahâbâd : stone horse 130
Bîthâ : octagonal cupola in middle of Jamnâ 131
Do., statue of Chaṇḍikâ Mâyâ ... 134
Chillâ : large stone dwelling-house ... 135
Garhwâ : pillars and architraves of Gupta period 136
Do., colossal statues of Brahmâ, Vishṇu, and Śiva ... 136
Do., small temple containing colossal figure of Sûrya... ... 136
Do., mediæval temple inside fort ... 137
Ginjâ Hill : drawings of men and animals on hill 137
Katkâ : sculptured obelisk 139
Kohnrâr : old bâolî 140
Kosâm Inâm : inscribed monolith ... 141

2. *Bândâ District*—

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Laurî : large stone elephant, inscribed ... 154
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Râmnagar : Chandella temple and priests' house 156
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3. *Fathpûr District*—

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Hathgâon : Jaychandî Masjid ... 161
Do., stone pavilion of Jahângîr's time 161

4. *Kâṇhpûr District*—

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Do., pretty little brick temple at Parâulî 167
Do., two small brick temples at Râr ... 167

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VI.—ÂLLAHÂBÂD DIVISION—*(concluded)*.

4. *Kânhpûr District*—(concluded).
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Do., brick temple at Kanchlîpûr, 168
Do., two brick temples at Sarhâr-Amaulî 168
Bilhaur : inscribed well at Subhânpûr ... 168
Mûsânagar : the Mukhadêvî temple ... 170

5. *Hamîrpûr District*—
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6. *Jaunpûr District*—
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VII.—BANÂRAS DIVISION.

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2. *Bâliyâ District*—
Nil.

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VII.—BANÂRAS DIVISION—*(concluded)*.

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Do., Buddhist temple, near Bakarîyâ Kuṇḍ 202
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4. *Bastî District*—
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5. *Ghâzîpûr District*—
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6. *Gôrakhpûr District*—
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Do., statue of Buddha 246
Khakhundû : ancient Brâhmaṇical and Jain statues ... 248
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7. *Mirzâpûr District*—
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Do., stone obelisks 256
Chunâr : Brâhmaṇical sculptures in south-west corner of fort ... 258
Do., inscribed rock near Durgâ Kuṇḍ, 260

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VIII.—LAKHNÂÛ DIVISION—*(concluded)*.

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Harbâ : large dwelling-house at Badarqa Harbans 272

(2) *List of Monuments and Buildings classified under Ib*—(concluded).

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IX.—Sîtâpûr Division.

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Nil.

2. *Kherî District*—

Nil.

3. *Sîtâpûr District*—

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X.—Faizâbâd Division.

1. *Bahrâich District*—

Nil.

2. *Faizâbâd District*—

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X.—Faizâbâd Division—*(concluded)*.

2. *Faizâbâd District*—(concluded).

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3. *Goṇḍâ District*—

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XI.—Râî Barelî Division.

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2. *Râî Barelî District*—

Dâlmâû: dargâh on Jaychand mound ... 322

3. *Sulṭânpûr District*—

Musâfirkhâna: ancient brick temples at Bhâgûpûr ... 328

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(3) LIST OF MONUMENTS AND BUILDINGS CLASSIFIED UNDER II*a*.

NORTH-WESTERN PROVINCES.

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Kôl: fort 2

2. *Bulandshahr District*—

Dankaur: ancient temple and masonry tank 6

3. *Dêrah Dûn District*—

Dêrah: three reservoirs attached to Sikh temple 7

4. *Mîraṭh District*—

Parîchhatgaṛh: ancient brick fort ... 12

5. *Muzaffarnagar District*—

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II.—Rohilkhand Division.

1. *Badâon District*—

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1. *Badâon District*—(concluded).

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2. *Barelî District*—

Âonlâ: Begam's masjid 24

Barelî: tomb of Shâhdâna 26

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Môrdhaj: Shigrî mound 32

Nagînâ: old Paṭhân fort, now used as tahsîlî 33

4. *Murâdâbâd District*—

Amrohâ: great bâolî 34

5. *Pilibhît District*—

Nil.

6. *Shâhjahânpûr District*—

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III.—Kumâon Division.

1. *Gaṛhwâl District*—

Nil.

2. *Kumâon District*—

Nil.

3. *Tarâî District*—

Nil.

IV.—Âgrâ Division.

1. *Âgrâ District*—

Nil.

2. *Farrukhâbâd District*—

Nil.

(3) *List of Monuments and Buildings classified under* IIa—(concluded).

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IV.—Âgrâ Division—*(concluded).*

3. *Îṭâh District—*
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4. *Iṭâwah District—*
Nil.
5. *Mâinpurî District—*
Nil.
6. *Mathurâ District—*
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V.—Jhânsî Division.

1. *Jalâun District—*
Nil.
2. *Jhânsî District—*
Nil.
3. *Lalitpûr District—*
Nil.

VI.—Allahâbâd Division.

1. *Allahâbâd District—*
Nil.
2. *Bândâ District—*
Nil.
3. *Fatḥpûr District—*
Nil.
4. *Kâṇhpûr District—*
Bhîtargâon : brick temple at Khurdâ ... 167
5. *Hamîrpûr District—*
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VI.—Allahâbâd Division—*(concluded).*

6. *Jaunpûr District—*
Nil.

VII.—Banâras Division.

1. *Âzamgaṛh District—*
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2. *Bâliyâ District—*
Nil.
3. *Banâras District—*
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4. *Bastî District.—*
Khirṇîpûr : ancient tank 224
Râmpûr : ancient tanks and ruined brick stûpa 225
5. *Ghâzîpûr District—*
Bhîtarî : old sculptures in small brick enclosure 228
Dhânapûr : small flat-roofed structure at Hingotâr 230
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6. *Gôrakhpûr District—*
Nil.
7. *Mirzâpûr District—*
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Bijaygaṛh : hill fort 256

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VIII.—Lakhnâû Division.

1. *Bâra Bankî District—*
Nil.
2. *Lakhnâû District—*
Nil.
3. *Unâo District—*
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IX.—Sîtâpûr Division.

1. *Hardôi District—*
Mallâwân : fine well 280
Sâṇḍî : bas-relief representing a *chaitya*-like structure 282
Shâhâbâd : maqbara of Nawâb Dilêr Ḳhân, 283
2. *Kherî District—*
Nil.
3. *Sîtâpûr District—*
Misrikh : large masonry tank at Machhrehtâ 290

X.—Faizâbâd Division.

1. *Bahrâich District—*
Nil.

X.—Faizâbâd Division—*(concluded).*

2. *Faizâbâd District—*
Faizâbâd : interesting buildings of Shujâ-ad-daulah's time ... 301
Mangalsî : handsome gateway at Dhaurahrâ 301
Surhârpûr : masonry bridge over Majhôî, 302
3. *Goṇḍâ District—*
Nil.

XI.—Râî Barelî Division.

1. *Pratâpgarh District—*
Nil.
2. *Râî Barelî District—*
Râî Barelî : crenelated battlements and gateways 324
Do., ancient bâolî inside fort ... 324
3. *Sulṭânpûr District—*
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(4) LIST OF MONUMENTS AND BUILDINGS CLASSIFIED UNDER II*b*.

NORTH-WESTERN PROVINCES.

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I.—Mîraṭh Division.

1. *Âlîgaṛh District*—

Jalâlî : masjids 1
Kôl : Jâmi Masjid of Nawâb Sâbit Ḳhân, 1
Do., Moti Masjid 2
Do., masjid of Ibrâhîm Sikandar Shâh, 2
Do., dargâh of Shâh Jamâl and îdgâh, 2
Pilkhâna : small masjid 3

2. *Bulandshahr District*—

Ahâr : Jâmi Masjid 4
Bulandshahr : îdgâh and Jâmi Masjid ... 5
Do., masjid of the Moghals, masjid above the Kôṭ, and Gumbaz-î-Qâzîân, dargâh of Makhdûm Shâh 5
Dankaur : masjid inside fort ... 6
Karaṇbâs : temple of Sîtalâdevî ... 6
Kâsnâ : tomb of Ikrâm Ḳhân ... 6
Khûrjâ : Jain temple and tomb of Makhdûm Sâhib 6
Shikârpûr : masjid of Imâm Sa'dât Ḳhân 7

3. *Dêrah Dûn District*—

Dêrah : Sikh temple, or Gurudvâra ... 7
Maḍhâ : old Hindû temples ... 8
Do., old temple of Mahâdêva at Bankaulî 8
Do., old temple of Mahâsu at Hanôl, 8

4. *Mîraṭh District*—

Ajrâra : Hindû temple 8
Bagpât : Jain and Vaishṇava temples, masjids 9
Balênî : Hindû temple 9
Barnâwâ : dargâhs of Badr-ad-dîn Shâh and Shâh Âlâ-ad-dîn, maqbara of Pîr Sarwâr ... 9
Bêgamâbâd : Hindû temple ... 9
Gaṛhmuktêsvar : Hindû temples, tomb of Ganj Baksh, and Jâmi Masjid 9
Ghâzîâbâd : masjids and Hindû temple ... 9
Hâpûr : Jâmi Masjid 10
Khekârâ : Jain temple 10
Lonî : dargâh and masjid at Behtâ Hâjipûr 10
Mawâna : old Hindû temple ... 10
Do., dargâhs at Bâisumâ ... 10

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I.—Mîraṭh Division—*(concluded)*.

4. *Mîraṭh District*—(concluded).

Mîraṭh : Hindû temples on banks of Sîtâkuṇḍ 11
Do., Jâmi Masjid and dargâhs ... 11
Do., maqbaras and Karbalâ ... 12
Sardhanâ : Hindû temples 12

5. *Muzaffarnagar District*—

Jhanjhânâ : dargâh of Imâm Sâhab ... 13
Kâirâṇa : masjids and dargâhs ... 13
Khâtaulî : Jain temples and sarâî ... 13
Mornâh : masjid of Bîbî Jhabbû ... 14
Sambalhêrâ : masjid of Sa'îd Mâkhan ... 14
Thâna Bhawân : old temple of Bhavânîdevî ... 14

6. *Sahâranpûr District*—

Ambahtâ : masjids and tomb ... 14
Bhagwânpûr : mausoleum at Sakraudâ ... 14
Dêoband : Hindû temples, *satî* pillars, and masjids 15
Gângôh : maqbaras and masjids ... 15
Hardwâr : old Hindû temples and Brahmâkuṇḍ 15, 16
Jhabarhêrâ : masjid and well ... 16
Kankhal : old temple of Dakshêsvara and group of small temples ... 16
Manglaur : masjid of Shâh Wilâyat ... 17
Nakûr : Jain temple 17
Râjûpûr : masjid 18
Râmpûr : Jain temple and dargâh of Shaikh Ibrâhîm Pîr ... 18
Rûrki : mausoleum at Pîrân Kalhar ... 18
Do., Jâmi Masjid at Jaurâsi ... 18
Sahâranpûr : four masjids 18
Sarsâwa : tomb of Pîr Mardâna Shahîd ... 18
Sahansrâ : temple of Sahansarâ Thâkur... 19

II.—Rohilkhand Division.

1. *Badâon District*—

Alâpûr : Hindû temples and masjid ... 20
Badâon : Jâmi Masjid and minor masjids, shrines and tombs ...21, 22
Do., small tombs and Qabaristân Shâhî 23
Bisaulî : masjid and îmâmbâra ... 23
Kakrâla : Hindû temple and masjids ... 23
Sahaswân : Hindû temples and masjids ... 24

(4) *List of Monuments and Buildings classified under* II*b*—(continued).

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II.—Rohilkhand Division—*(continued)*.

1. *Badâon District*—(concluded).

Ujhâni: masjids, îmâmbâra, Qadam-î-Rasûl, and Hindû temples ... 24

2. *Barelî District*—

Âonlâ: masjids and mausoleums ...24, 25
Barelî: Jâmi Masjid and minor masjids, 25
Kâbar or Shêrgaṛh: Râṇî Tâl ... 26
Râmnagar: Buddhist statues worshipped by Hindûs 27
Do., small dargâh and modern Hindû hermitage ... 27
Do., modern temple of Pârśvanâtha 29
Do., gigantic *liṅgam* at Gulariyâ, 29
Saraulî: tomb of Nirgan Shâh at Shâhpûr, 29
Sênṭhâl: tomb of Chirâgh Alî Shâh ... 29
Shâhî: Hindû temple 29

3. *Bijnôr District*—

Bîjnôr: masjids and Hindû temples ... 30
Do., large bâolî at Ṭuṇḍapura ... 30
Chândpûr: masjids, dargâh, and Hindû temples 30
Jahânâbâd: tomb of Nawâb Sa'îd Muhammad Shujâat Ḳhân ... 30
Kîratpûr: masjid inside castle ... 31
Mandâwar: Jâmi Masjid and dargâh of Hidâyat Shâh ...31, 32
Nagînâ: masjids and Hindû temple ... 33
Najîbâbâd: entrance gateway of old palace 33
Nihtaur: masjid 33
Sâhanpûr: *satî* monuments and bâolîs ... 34
Sahaspûr: small masjids 34

4. *Murâdâbâd District*—

Amrohâ; masjids, dargâhs, karbalâs, Hindû temples and dharmsâlas ... 34, 35
Bachhrâon: masjids and Hindû temple, 35
Bhôjpûr: masjids and dargâh ... 35
Bilârî: Hindû temples, masjids, and dargâh 35
Hâsanpûr: masjids and Hindû temples... 36
Murâdâbâd: Jâmi Masjid, tombs and palaces 37
Naraulî: masjids and Hindû temples ... 37
Sambhal: Jâmi Masjid, tîrthas and sacred wells 37, 38
Do., old Hindû temple at Chandâyan, 38
Ujhârî: masjids, dargâh, and Hindû temple, 38

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II.—Rohilkhand Division—*(concluded)*.

5. *Pilibhît District*—

Bîsâlpûr: tank, dharmsâlas and temples 38
Dêorîyâ: plain brick temples ... 39
Pilibhît: masjids 40

6. *Shâhjahânpûr District*—

Khudâganj: masjid and Hindû temples ... 42
Mâtî: statue of Kâlî in modern temple ... 42
Shâhjahânpûr: masjids and tombs ... 43
Tilhâr: brick fort and residence ... 43

III.—Kumâon Division.

1. *Gaṛhwâl District*—

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Dêwalgaṛh: old temple 44
Gôpêśvar: old temple 44
Joshîmaṭh: Jyotirliṅgam and temples ... 45
Karnprayâg: old temple 45
Do., old temple at Simlî ... 45
Kedârnâth: Hindû temple 45
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Nândyaprayâg: temple of Nâga Taksha, 46
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Śrînagar: temple of Kamalêśvar and smaller shrines ... 46
Vishṇuprayâg: Hindû temple ... 46

2. *Kumâon District*—

Almorâ: Hindû temples and masjid ... 46
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Bagêśvar: temple of Vagîśvara ... 47
Bâijnâth: temple of Kâlî 47
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Champâvat: Hindû temples ... 48
Changarkhâ: temple of Yagêśvar ... 49
Dêrî Dhûra: Hindû temple... ... 49
Dôl: temple of Kapilêśvar ... 49
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Do., temple of Sîtâ at Sîtâban ... 50
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Jalâlî : masjids	1
Kôl : Jâmi Masjid of Nawâb Sâbit Khân,	1
Do., Moti Masjid	2
Do., masjid of Ibrâhîm Sikandar Shâh,	2
Do., dargâh of Shâh Jamâl and îdgâh,	2
Pilkhâna : small masjid	3
2. *Bulandshahr District—*	
Ahâr : Jâmi Masjid	4
Bulandshahr : îdgâh and Jâmi Masjid ...	5
Do., masjid of the Moghals, masjid above the Kôṭ, and Gumbaz-î-Qâziân, dargâh of Makhdûm Shâh	5
Dankaur : masjid inside fort ...	6
Karaṇbâs : temple of Sîtalâdevî ...	6
Kâsnâ : tomb of Ikrâm Khân ...	6
Khûrjâ : Jain temple and tomb of Makhdûm Sâhib	6
Shikârpûr : masjid of Imâm Sa'dât Khân	7
3. *Dêrah Dûn District—*	
Dêrah : Sikh temple, or Gurudvâra ...	7
Madhâ : old Hindû temples ...	8
Do., old temple of Mahâdêva at Bankaulî	8
Do., old temple of Mahâsu at Hanôl,	8
4. *Mîraṭh District—*	
Ajrâra : Hindû temple	8
Bagpât : Jain and Vaishṇava temples, masjids	9
Balênî : Hindû temple	9
Barnâwâ : dargâhs of Badr-ad-dîn Shâh and Shâh Alâ-ad-dîn, maqbara of Pîr Sarwâr ...	9
Bêgamâbâd : Hindû temple ...	9
Gaṛhmuktêsvar : Hindû temples, tomb of Ganj Baksh, and Jâmi Masjid	9
Ghâziâbâd : masjids and Hindû temple ...	9
Hâpûr : Jâmi Masjid	10
Khekârâ : Jain temple	10
Lonî : dargâh and masjid at Behtâ Hâjipûr	10
Mawâna : old Hindû temple ...	10
Do., dargâhs at Bâisumâ ...	10

I.—Mîraṭh Division—*(concluded).*

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4. *Mîraṭh District*—(concluded).	
Mîraṭh : Hindû temples on banks of Sîtâ-kuṇḍ	11
Do., Jâmi Masjid and dargâhs ...	11
Do., maqbaras and Karbalâ ...	12
Sardhanâ : Hindû temples	12
5. *Muzaffarnagar District—*	
Jhanjhânâ : dargâh of Imâm Sâhab ...	13
Kâirâṇa : masjids and dargâhs ...	13
Khâtaulî : Jain temples and sarâî ...	13
Mornâh : masjid of Bîbî Jhabbû ...	14
Sambalhêrâ : masjid of Sa'îd Mâkhan ...	14
Thâna Bhawân : old temple of Bhavânî-devî ...	14
6. *Sahâranpûr District—*	
Ambahtâ : masjids and tomb ...	14
Bhagwânpûr : mausoleum at Sakraudâ ...	14
Dêoband : Hindû temples, *satî* pillars, and masjids	15
Gângôh : maqbaras and masjids ...	15
Hardwâr : old Hindû temples and Brahmâkuṇḍ	15, 16
Jhabarhêrâ : masjid and well ...	16
Kankhal : old temple of Dakshêsvara and group of small temples ...	16
Manglaur : masjid of Shâh Wilâyat ...	17
Nakûr : Jain temple	17
Râjûpûr : masjid	18
Râmpûr : Jain temple and dargâh of Shaikh Ibrâhîm Pîr ...	18
Rûrki : mausoleum at Pîrân Kalhar ...	18
Do., Jâmi Masjid at Jaurâsi ...	18
Sahâranpûr : four masjids	18
Sarsâwa : tomb of Pîr Mardâna Shahîd ...	18
Sahansrâ : temple of Sahansarâ Thâkur ...	19

II.—Rohilkhand Division.

1. *Badâon District—*	
Alâpûr : Hindû temples and masjid ...	20
Badâon : Jâmi Masjid and minor masjids, shrines and tombs ...	21, 22
Do., small tombs and Qabaristân Shâhî	23
Bisaulî : masjid and îmâmbâra ...	23
Kakrâla : Hindû temple and masjids ...	23
Sahaswân : Hindû temples and masjids ...	24

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(1) Abbreviations: t.=town; v.=village; d.=district.

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[1] Abbreviations: t.=town; v.=village; d.=district.

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[1] Abbreviations: t. = town; v. = village; d. = district.

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[1] Abbreviations: t. =town; v.=village; d.=district.

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[1] Abbreviations: t.=town; v.=village; d.=district.

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(¹) Abbreviations: t. = town; v. = village; d. = district.

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(1) Abbreviations: t.=town; v.=village; d.=district.

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(1) Abbreviations: t.=town; v.=village; d.=district.

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